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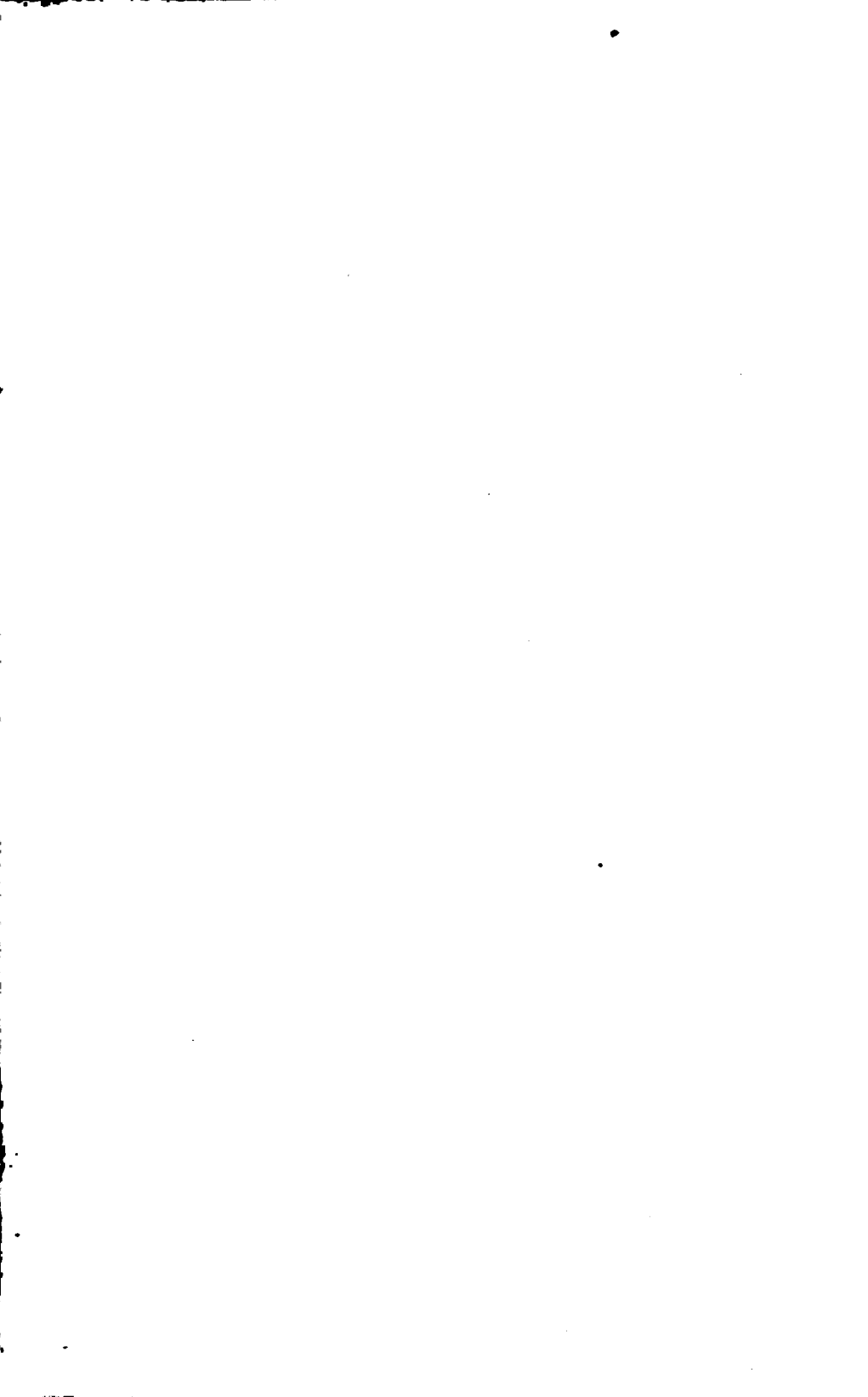
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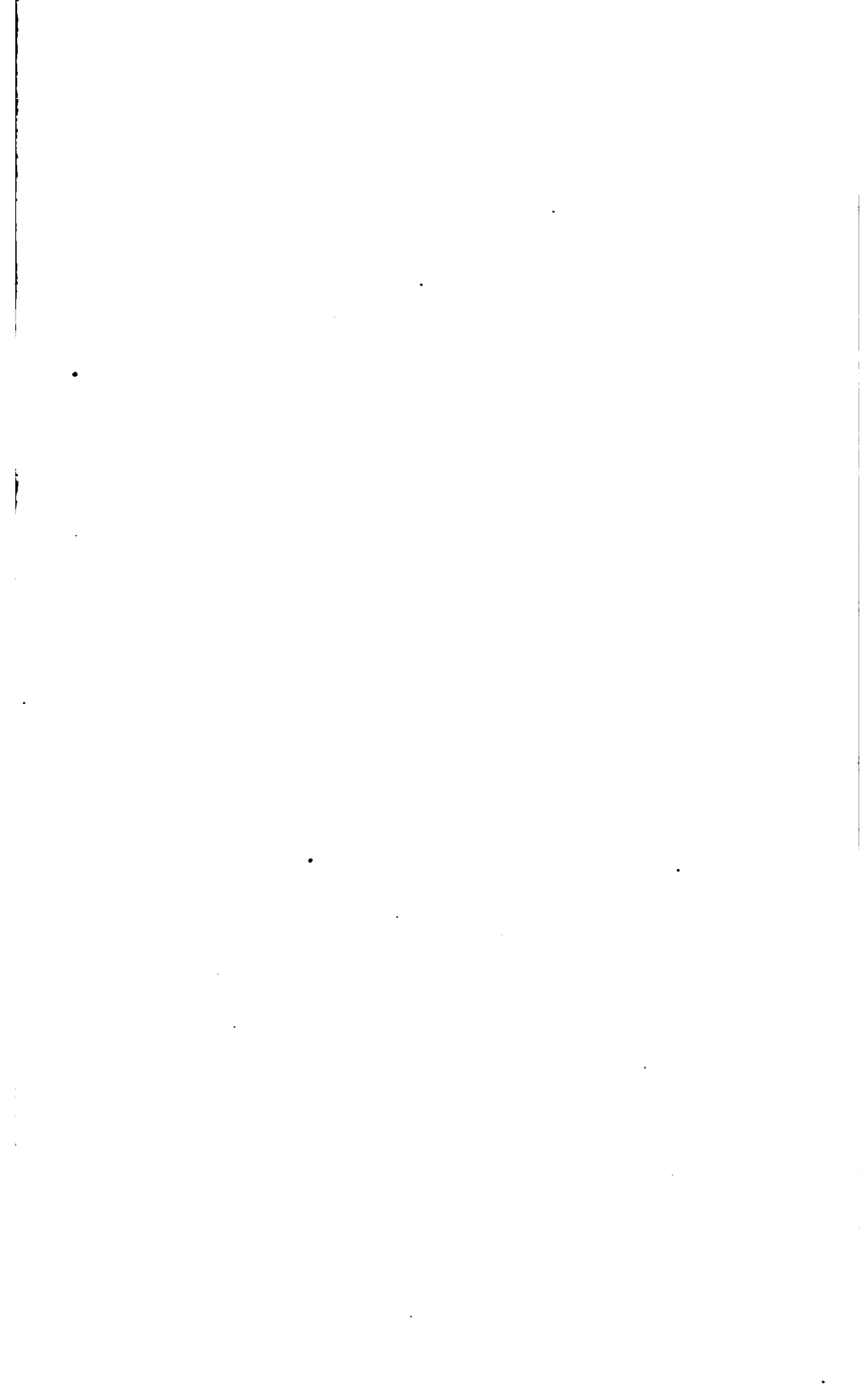
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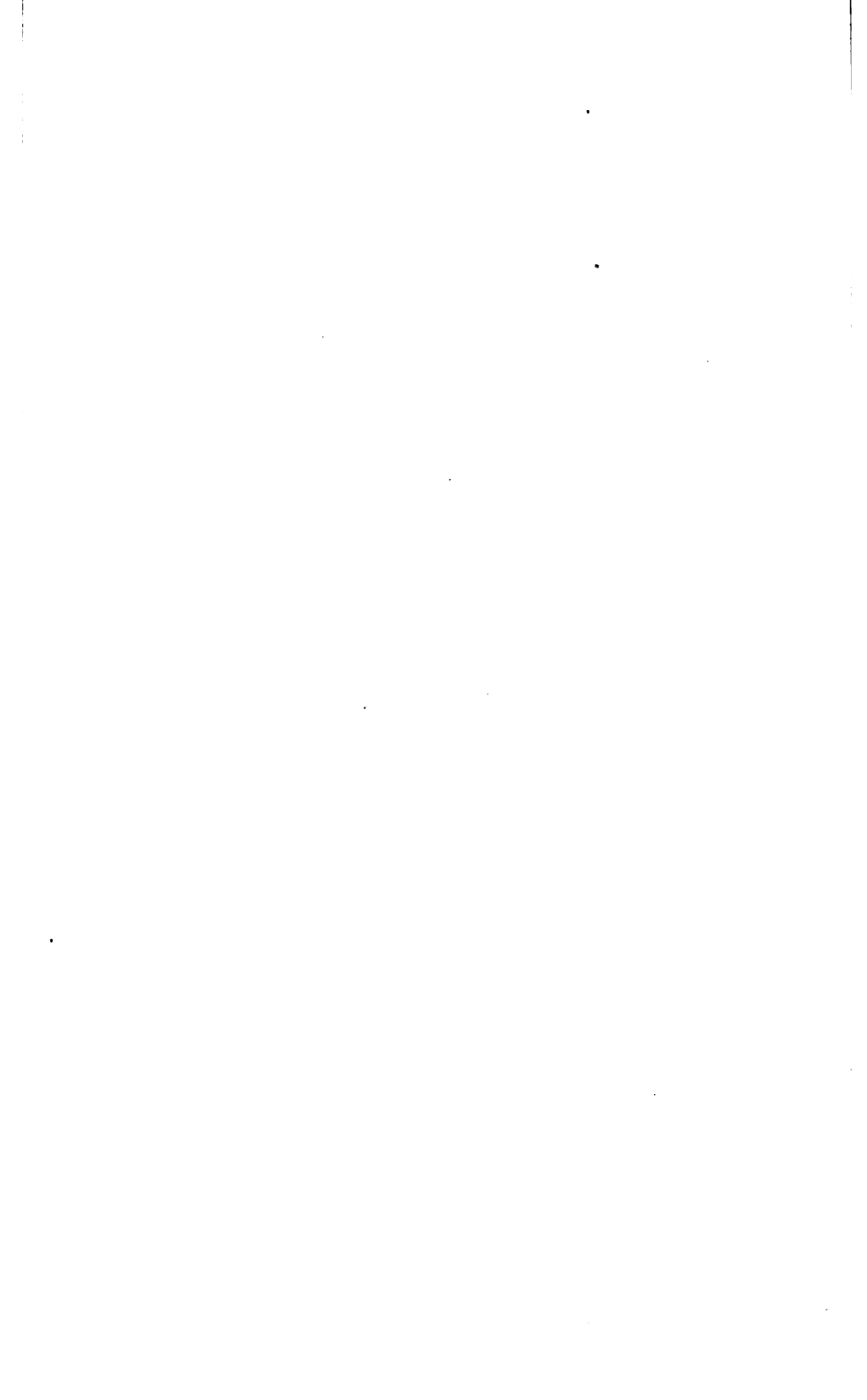
# HOMER'S ODYSSEY

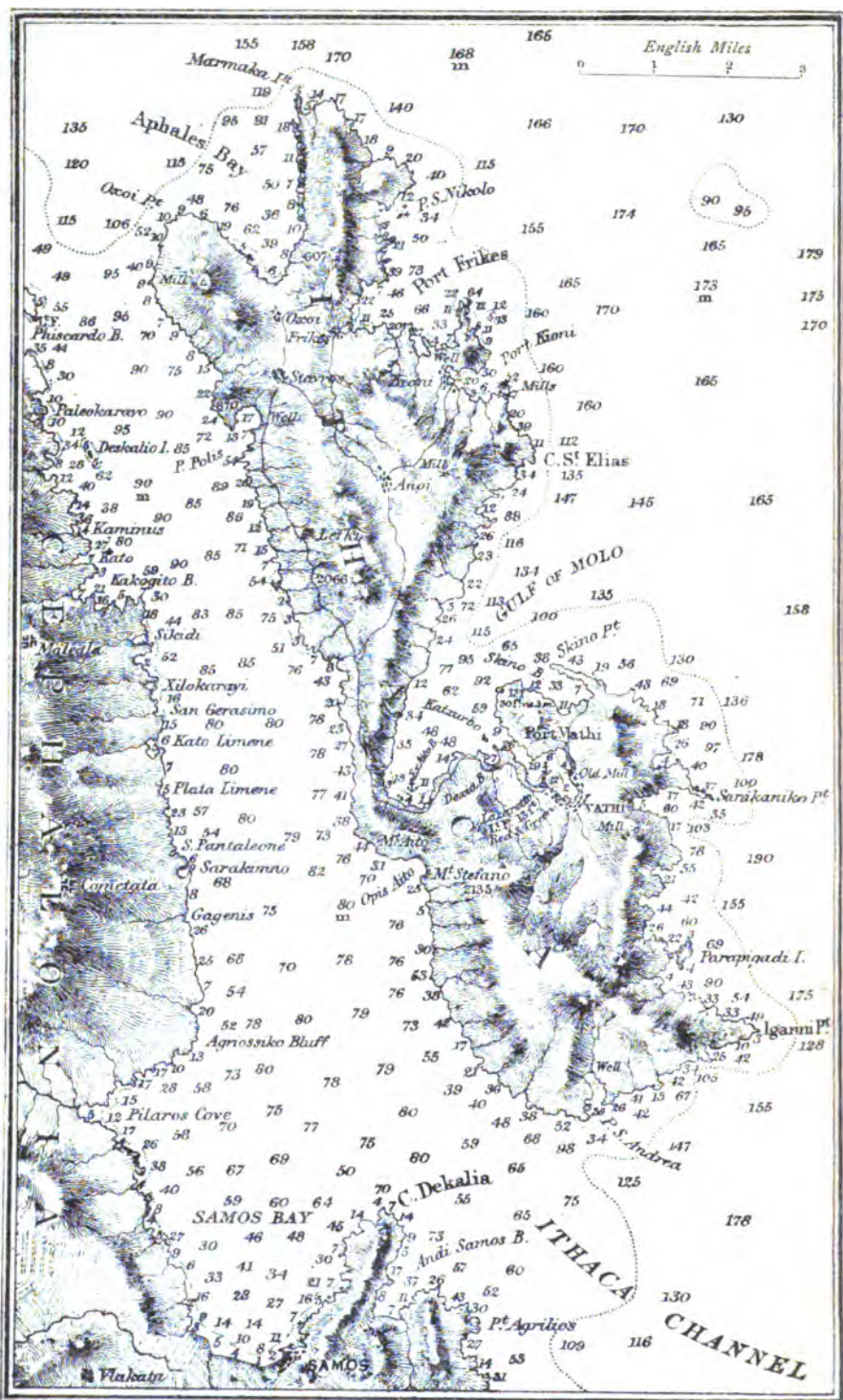
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# HOMER'S ODYSSEY

EDITED

*WITH ENGLISH NOTES, APPENDICES, ETC.*

BY

W. WALTER MERRY, M.A.

RECTOR OF LINCOLN COLLEGE

AND THE LATE

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OXFORD

*SECOND EDITION, REVISED*

VOL. I

BOOKS I—XII

**Oxford**

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APR. 15, 1941

## PREFACE TO FIRST EDITION.

THE duty of editing the first twelve books of the *Odyssey* was entrusted some years ago by the Delegates of the Clarendon Press to the Rev. James Riddell, M.A., Fellow and Tutor of Balliol College. The Delegates had every reason to congratulate themselves upon securing the services of an editor, whose refined taste and subtle appreciation of the genius of the Greek language placed him in the first rank among the Scholars of his time, and gave him, in some respects, a unique position.—Mr. Riddell died in the autumn of 1866, when he had just entered on his 44th year, and had not long commenced this task :

*'Ablatum mediis opus est incudibus istud.'*

I may be allowed to speak of his death not only as a loss to the world of letters, but as a personal bereavement of no ordinary kind to those who enjoyed his intimacy. In undertaking to go on with the work which my dear friend, and former tutor, had begun, I have felt no common responsibility. It will be my best reward if I am able to think that the volume now finished would have given him satisfaction.

Mr. Riddell's notes extend over the first three books, together with the seventh and eighth. He had just begun his commentary upon the fourth, when his work was cut short.

As these notes were not completed and ready for the Press when he died, the Delegates were good enough to entrust them to me just as they were, with full power to make such

alterations and additions as the continuation of the work might seem to demand. Nor have I been unwilling to avail myself of this freedom, especially as the last few years have been singularly rich in researches on Homeric criticism, exegesis, and etymology.

The elaborate commentary of Nitzsch upon the first twelve books of the *Odyssey* must of necessity be in the hands of every editor; and this is so generally understood, that a more specific acknowledgment of the use which I have made of it will not be needed. It is, in fact, indispensable. But I also owe an especial debt of gratitude to the edition of Ameis (in the *Schulausgaben* of Teubner). The number of parallel passages supplied therein, and the references to other authorities, and to classical periodicals, are so valuable for any exegetical edition, that I have made the freest use of them, and I desire here to express my obligation. Fäsi's Commentary, re-edited by Kayser (*Weidmann'sche Buchhandlung*) is, though short, extremely judicious. His decisions upon doubtful passages are always careful and trustworthy. I have made continual reference to the 7th edition of Seiler's *Lexicon* (*Wörterbuch über die Gedichte des Homeros und der Homeriden*, Leips. 1872). Though not to be compared for elaborate fullness with the *Lexicon Homericum* projected by Ebeling and Plahn, and now in course of publication by Teubner, Seiler's *Lexicon* is remarkable for intelligent arrangement, and happy selection of passages; nor are the footnotes and references to modern authorities less important.

Besides the *Lexicons* and *Grammars* in ordinary use, I have derived much information on Homeric Geography, Mineralogy, Botany, etc., from Buchholz (*Homerische Realien*, vols. 1, 2, Leips. 1871, etc.); and I have frequently consulted L. Preller's *Griechische Mythologie*. On points of etymology, reference has constantly been made to G. Curtius, *Griech. Etymol.* edn. 2; and Krüger's *Greek Grammar* has supplied many illustrations of Homeric accident and syntax.

I have endeavoured in other cases to acknowledge the

sources to which I have been indebted for any special information. But it must remain only too probable that in putting together notes which had been jotted down at different times, the due acknowledgment has not always been made.

The text approaches very nearly to that of La Roche, in his critical edition (*Homeri Odyssea, ad fidem libb. optim. ed. J. La Roche, Leips. Teubn. 1867, 8*). I have not ventured however to follow him in reproducing the accentuation of Herodian, and to write *ἄνδρά μοι*, or *ἐνθά κεν*, etc. His apparatus of MS. readings is so full and so well arranged, as to be now the best standard of critical evidence; and to it I must refer my readers. I can lay no claim to the special knowledge necessary for determining, or attempting to determine, the relative value of Homeric MSS.; but I have noted the principal variants, with the most important modern emendations and conjectures, where the settling of the reading seemed to bear upon the interpretation of the text.

I have also introduced a great number of the various readings given by the Scholiasts and Eustathius, as having a peculiar interest of their own, though not being always of the highest importance. For Eustathius I have used the edition of Stallbaum, and for the Scholia that of Dindorf (*Clarendon Press, 1855*). A very valuable book, to which frequent reference is made in the critical notes, is *Die Homerische Textkritik im Alterthum*, also by J. La Roche; a book which contains much information about the views of the Grammarians on points of Homeric prosody, orthography, etc.

There can be no work more interesting to a student than the editing of Homer: yet, perhaps, no work more disheartening. When one calls to mind the names of the eminent men of letters, philologists, and critics, who have worked, and are working, in this field, one is painfully sensible of something like presumption in coming before the public as a commentator. But it seems not unreasonable to hope that the acknowledged difficulty of the task may claim indulgence for an effort to produce a useful book.

I have to thank the Lords of the Admiralty for their courtesy in permitting me to engrave a fac-simile of the coast of Ithaca and Cephalonia from their Chart.

My friend, the Rev. Edwin Palmer, M.A., Fellow of Corpus Christi College, and Professor of Latin in the University of Oxford, has been kind enough to read through all the proof sheets, and to make many valuable suggestions to me.

I have not ventured to increase the bulk of the present volume by any Prolegomena.

W. W. M.

LINCOLN COLLEGE, OXFORD.

*October 1876.*

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## PREFACE TO SECOND EDITION.

THE Text and Commentary have been carefully revised ; and some considerable changes introduced. Reference has been constantly made to Mr. Monro's Homeric Grammar (Oxford, Clarendon Press, 1882); a work altogether indispensable to the student of Homer. I desire to express my grateful acknowledgments for kind help from various friends ; especially from Mr. C. B. Heberden, Fellow of Brasenose, and Mr. D. S. Margoliouth, Fellow of New College, whose criticisms and suggestions have been of great service.

LINCOLN COLLEGE, OXFORD.

*November 1885.*

Kieckheff. (1) Old Norros : to 5, 6, 7 except 103-131, 185-232, 243-251, 298-end.

9, 11 except 1-24, 51-83, 104-113, 565-627, 636-640

13 to v. 184.

(2) Sequel to Old Norros : 13, 184 to 23, 296 except 15. (21 before 800

(3) 1-4, 9, 10, 12, 15, 23 from 297 on, 24.

Name here not mentioned in the premissum.

## ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἀθηνᾶς παραίνεσις πρὸς Τηλέμαχον.

Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ  
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε  
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,  
πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα δν κατὰ θυμόν,  
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων. 5  
ἀλλ' οὐδ' ὧς ἐτάρους ἐρρύσατο, ἰεμενὸς περ

3. νόον] νόμον Zenodotus, which seems to be a word foreign to Homeric Greek. Schol. M. 6. δς] So Aristarch. Herodian. etc., see note below, and La Roche, Homerische Textkrit. p. 380 foll.

1. ἔννεπε is the assimilated form of ἔνεπε (from stem *σεν*), as the Aeolic aorist *ἐνενα* stands for *ἐνεσα*. We may compare the Lat. word *insece*, which is actually used in the translation of this line by Livius Andronicus, 'Virum mihi, Camena, insece versutum.'

μοι is enclitic, = 'prithce'; as distinguished from the emphatic dative *ἐμὲ καὶ ἡμῖν*, l. 10. For the order observed as to the place and succession of Enclitics in Homeric Greek, see Monro, Homeric Grammar, Append. E.

Μοῦσα = *Μοντια*, *Μονσα*, from root *μεν*, 'to think.' In l. 10 the muse is called *θύγατερ Διός*, as in Il. 2. 491 *Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγυόχοιο θυγατέρες*. They are represented as nine in number in Od. 24. 607, but their names are first given in Hesiod.

πολύτροπον, 'of many devices,' *versutus*. This epithet of Odysseus recurs only Od. 10. 330; but it has many equivalents in Il. and Od., e.g. *πολύμητις*, *πολύφρων*, *πολυμήχανος*, *ποικιλόμητις*, the general sense of which seems to fix its meaning. Cp. the phrase by which Odysseus characterises himself, Od. 9. 19 *εἰμ' Ὀδυσσεὺς Λαερτιάδης δς πᾶσι δόλοισιν | ἀνθρώποισι μέλω*. Nitzsch explains it as equivalent to *πολύπλεγκτος*, and takes the words *δς μάλα πολλὰ πλάγχθη* as its exegesis. Cp. inf. 300

*πατρόφονη* .. *δς οἱ πατέρα κλυτὸν ἔκτα*, Od. 18. 1 *πρωχὸς πανδήμιος δς κατὰ δσιν πτωχεύεσκε*, Il. 5. 63; 9. 124; 11. 475; 12. 295; 13. 452; which suggests that the Homeric usage is, in some cases, to repeat some portion of the word, at least, in the exegetical clause. See Lehrs, Rhein. Mus. 1864, p. 303, and Nitzsch, De Odysseae Exordio, Hannov. 1824.

2. ἔπερσε. Explained by Od. 22. 230 *σῆ δ' ἦλω βουλῇ Πριάμου πόλις*. Cp. Od. 9. 504. Cic. ad Fam. 10. 13 'Homerus non Aiace nec Achillem, sed Ulixem appellavit *πολιπόρθιον*.'

3. νόον ἔγνω, i. e. 'learned what their spirit was like.' The Schol. well compares Od. 6. 119 *ὦ μοι ἐγὼ τέων αἴτε βροτῶν ἐς γαῖαν ἰκάνω*; 'H β' οἱ γ' ὑβριστὰι τε καὶ ἀγριοὶ οὐδὲ δίκαιοι, | ἦε φιλόφεινοι, καὶ σφιν νόος ἐστὶ θεοῦδης';

4. ὃ γς. This combination is frequent in Homer, to resume the original subject of the sentence (Epanalepsis); cp. inf. 26. 31; 2. 132; 3. 90; 11. 10. 514, etc.

5. ἀρνύμενος. From root *αρ* = gain, as in *μισθ-αρ-νος*, not connected with *αἶρω*. To *αρ-νν-μαι* belong the common aorists *ἡράμην*, *ἡρόμην*. Translate—'seeking to win.'

6. οὐδ' ὧς, 'not for all that.' For the accentuation cp. Apollon. Lex. Hom.

αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,  
 νήπιοι, οἱ κατὰ βοῦς Ὑπερβόρεος Ἡελίοιο  
 ἥσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμᾶρ.  
 τῶν ἀμόθεν γε, θεᾶ, θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν. 10  
 "Ενθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν δλεθρον,  
 οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἡδὲ θάλασσαν  
 τὸν δ' οἶον, νόστου κεχρημένον ἡδὲ γυναικὸς,  
 νύμφη πτόντι ἔρυκε Καλυψώ, δια θεάων,  
 ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι. 15  
 ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,

7. αὐτῶν] So Aristonic. and majority of MSS. Al. αὐτοί. See Schol. on Il. 10. 204.  
 10. ἀμόθεν] Al. ἀμόθεν. See Curtius, Gk. Etymol. pp. 352, 614.

δασυνόμενον δὲ καὶ περιπτόμενον τὸ δὲ τὸ  
 ὁμοίως [Villois. ὁμοῖ] δηλοῖ· ἀλλ' οὐδ' ὅς  
 ἐτάρους ἐρρύσατο.

περ. See on inf. 316.

8. κατὰ . . ἥσθιον. On the distinction  
 between the adverbial use of preposi-  
 tions with verbs, and the separation,  
 called by grammarians Tmesis, see Cur-  
 tius, Greek Grammar Explained, p. 201;  
 Hoffmann, Die Tmesis in der Ilias;  
 Monro, H. G. §§ 175, 176.

Ἑπερίονος. Hesiod, Theog. 374,  
 makes Ἡέλιος the son of Ἑπερίων, and  
 (v. 1011) calls him Ἡ. Ἑπεριονίδης. So  
 Od. 12. 176 we have Ἑπεριονίδαο ἀνακ-  
 τος. But this does not prove that  
 Ἑπερίων is a shortened form for Ἑπερ-  
 ιονίαν, as Eustathius holds; for even  
 the form Ἑπεριονίδης is not necessarily  
 a patronymic, as we find, cp. Eustath.,  
 Ἡρακλείδης for Ἡρακλῆς, Σιμυχίδης for  
 Σίμυχος (Lobeck, Aj. 190). Cp. also the  
 form Οἰδιπόδης. Nitzsch regards Ἑπε-  
 ριονίδης as non Homeric, holding Od.  
 12. 176 to be spurious: he leans to the  
 view that Ἑπερίων is a quasi-patronymic  
 for ἕπερος = child of the height [of  
 heaven]; like οὐρανίανες, for which Euripides  
 (Phoeniss. 823) writes οὐρανίδαί,  
 meaning only *caelicolae*. See by all means  
 Lobeck's note on διαδᾶν Ajax 880.

10. τῶν. This gen. is governed by  
 εἰπέ as Od. 11. 174 εἰπέ δέ μοι πατρός.

ἀμόθεν γε. It is left to the muse to  
 decide at what point the minstrel shall  
 take up the story. Cp. Od. 8. 500 ἐνθεν  
 ἔλῶν ὥς, κ. τ. λ. Translate—'from any  
 point thou wilt.' With ἀμόθεν cp. οὐδ-  
 αμοῦ, ἀμῶς, ἀμψ. Curtius, s. v., compares  
 the Gothic *sums* = any one.

καὶ ἡμῖν, sc. that we—the poet and  
 his audience—may know as well as  
 thou; ὑμεῖς γὰρ [Μοῦσαι] θεαί ἐστε, πά-  
 ραστέ τε, ἴστε τε πάντα Il. 2. 485, or,  
 that we may be told, as thou hast told  
 others: cp. Ar. Nub. 357 οὐρανομήκη  
 ῥήξατε καμὸι φανήν ὃ παμβασιλίσαι.  
 Aristarchus considers the καὶ superfluous,  
 and so the Schol. on Theocr. 4. 54  
 ὁ ΚΑΙ περισσὸς ὥσπερ καὶ παρὰ Ὀμήρῳ.  
 τῶν ἀμόθεν γε, θεᾶ, θύγατερ Διὸς, εἰπέ  
 καὶ ἡμῖν.

11. Ἐνθα, 'Now.' The express mark  
 of the point of time at which the Odys-  
 sey begins, viz. the end of the seventh  
 year of the sojourn of Odysseus in  
 Calypso's isle.

αἰπός. Nitzsch interprets this of any  
 form of death the danger of which sud-  
 denly comes and is as suddenly escaped.  
 It seems more graphic to render it  
 'headlong' or 'sheer,' violent death  
 being regarded as a plunge from some  
 height. Cp. Soph. O. T. 877 ἀπὸ τοῦ  
 ὤρουσεν εἰς ἀνάγκαν, and the phrase  
 'In tam praecipiti tempore' Ov. Fast.  
 2. 398.

13. κεχρημένον, 'desiring,' 'requir-  
 ing'; perhaps, through the notion of  
 having a thing in constant use, till it  
 becomes indispensable; cp. Il. 19. 262.  
 This sense is generally quoted as strictly  
 Epic, but it is found in later Greek also,  
 as κέχρησαι Eur. I. A. 382; ἡμεθα Med.  
 334; ἦσθε Theocr. 26. 18.

16. ἔτος ἦλθε. From the sack of  
 Troy to the return of Odysseus ten  
 years elapsed, which were thus made  
 up to:—The voyage from Troy to the isle  
 of Circe, the twelvemonth's sojourn





τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι  
 εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,  
 καὶ μετὰ οἷσι φίλοισι· θεοὶ δ' ἐλέαιρον ἅπαντες  
 νόσφι Ποσειδάωνος, ὃ δ' ἀσπερχὲς μενέαινε  
 ἀντιθέφ' Ὀδυσῇ πάρος ἦν γαῖαν ἰκέσθαι.

20

there (Od. 10. 467), and the journey thence to the isle of Calypso take up the first two years. The stay with Calypso lasted seven years (7. 259), which leaves one year for the voyage thence and return to Ithaca. The appearance of the suitors at the court of Ithaca coincided with the seventh year (2. 89); the return of Menelaus and the revenge of Orestes upon Aegisthus with the ninth (4. 82; 3. 306).

ἔτος . . ἐνιαυτῶν. ἐνιαυτός is the 'space of a year'; ἔτος is a year as one in a series of years, which make up time or any given period of time. One ἐνιαυτός has nothing to distinguish it from another, while it is the essence of ἔτος to be first, second, etc., so that no two ἔτη are the same. ἐνιαυτός is what we express by 'twelvemonth'; ἔτος is this or that particular year, a natural epoch, while ἐνιαυτός is an arithmetical quantity. Thus our passage is parallel to Virgil's 'Veniet lustris labentibus aetas' Aen. 1. 283, not to 'Triginta magnos volvendis mensibus orbes' ib. 269. Cp. Aristoph. Ran. 347 χρόνιους ἐτῶν παλαιῶν ἐνιαυτοῖς. Curtius connects: *fētos* and Lat. *vetus* with the Skt. *vatsa-s*, 'a year.'

18. οὐδ' ἔνθα = *ne tunc quidem*, the apodosis to ἅλλ' ὅτε δὴ sup. 16. Cp. Od. 10. 18; 19. 489.

πεφυγμένος. Elsewhere used with an accusative, as Od. 9. 455; Il. 6. 488 μοῖραν πεφυγμένον. Il. 22. 219 πεφυγμένον ἄμμε γενέσθαι. But, as Nitzsch points out, the shade of meaning is different in the two constructions. The use with the accusative denotes escape from an evil which was imminent, but which never actually came; the genitive implies that the sufferer was already involved in the evil. Cp. Soph. Phil. 1044 τῆς νόσου πεφυγμένα.

19. καὶ μετὰ οἷσι φίλοισι. The sense of this clause can only be determined by that of the preceding, which is certain. The ἀέθλοι denote the struggle which Odysseus had to wage with influences adverse to his return, not that

which awaited him in Ithaca; for (1) it is the former on which our attention is fixed by the earlier part of this same sentence, and on which we are still kept dwelling in the succeeding one: and (2) the genitive (see above) implies that the dangers had already arrived, while ἔνθα answers to ὅτε δὴ ἔτος ἦλθε, sc. when the time came for his return, not, when he had returned. It follows that καὶ cannot be rendered 'even,' nor does it connect the clause before which it stands with οὐδ' ἔνθα, but with πεφυγ. ἀέθλων, in the sense of 'and,' or, more accurately, 'or.' 'And' is less natural, as (1) we should expect πεφυγμένος τε ἀέθ., and (2) the two ideas thus brought together have only an accidental connection. For καὶ in the sense of 'or,' after a negative, cp. Od. 3. 349 ὃ οὐ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ, Od. 6. 182 οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄριον. Translate—'Not even then was he safe out of danger or among his friends.' Nitzsch on the other hand, following the Venet. Schol. to Il. 16. 46, regards the words οὐδ' ἔνθα . . φίλοισι as parenthetical, and makes the apodosis begin with θεοὶ δ' ἐλέαιρον. A modification of this view is given by La Roche (Hom. Untersuch. 1869), who places the apodosis at θεοὶ δ', but treats the clauses οὐδ' ἔνθα, καὶ μετὰ as belonging to the protasis, and still under the government of ἅλλ' ὃ τε δὴ, and not as parenthetical.

Köchly follows Bekker in rejecting vv. 18, 19. 'qui quam importune sententiarum cohaerentiam interpellant et Bekkerus dilucide demonstravit nec novissimos fugit editores quamquam ex suorum librorum ratione illam offensionem interpretando occultantes' (Diss. 1. p. 11); for he maintains that the point of time denoted here is the actual return of Odysseus to Ithaca, which is incompatible with the words πάρος ἦν γαῖαν ἰκέσθαι: and several critics of the same school concur in striking out vv. 23-26.

'Αλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἔοντας,  
 Αἰθίοπας, τοὶ διχθὰ δεδαίεται, ἔσχατοι ἀνδρῶν,  
 οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος,  
 ἀντίων ταύρων τε καὶ ἀρνεῖων ἐκατόμβης. 25  
 ἔνθ' ὃ γε τέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι  
 Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθροοὶ ἦσαν.  
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·  
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,  
 τὸν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης· 30  
 τοῦ δ' γ' ἐπιμνησθεὶς ἐπὶ ἀθανάτοισι μετηΐδα·

23. Αἰθίοπας] Schol. on Il. 6. 154 gives Αἰθίοπες. Cp. Strabo i. 30, 33. 27. ἐνὶ μεγάροισιν] Didymus on Od. 2. 94 gives in all places ἐνιμεγάροισι as the reading of Aristophanes. Aristarch. divides the words. See La Roche, Hom. Textkrit. p. 391. ἀθροοὶ] Ἀρίσταρχος δασύνει, εἰσὶ δὲ οἱ ἐψίλωσαν ἀμεινον δὲ πείθεσθαι Ἀριστάρχῳ. Herodian. on Il. 14. 38; ἰδάσωνον οἱ Ἀττικοί. Eustath. 251. La Roche writes ἀθρός to avoid the concurrence of two aspirates: see his Hom. Textkrit. p. 180.

23. διχθὰ δεδαίεται. This division corresponds in the main with that of Herodot. 7. 69, 70 οἱ ὑπὲρ Αἰγύπτου . . οἱ ἀπὸ τῶν ἡλίου ἀνατολῶν Αἰθίοπες.

24. δυσομένου. This is the participle of the form in use δύσεται, a weak aorist as a Thematic tense (Monro, H. G. § 41), Similarly ἐπιβησόμενος, Il. 5. 46, should be referred to ἐπεβησόμεν and not to ἐπιβήσομαι. It may be asked whether any difference in meaning can be noted between the aoristic participle and the present ἀνιόντος in the same line. Classen (Homerisch. Sprachgebr. Frankf. 1867) reminds us that the present tense is in common use when reference is made to sunrise, cp. ἀμ' ἡελίῳ ἀνιόντι Od. 12. 429, ἀμ' ἡοὶ φαινομένηφι 4. 407; the aorist, in describing sunset, ἀμ' ἡελίῳ καταδύντι Od. 16. 366, ἢ ἡέλιον καταδύντα Od. 3. 138; 9. 161, 556, etc., the notion being that the action of sunset and the succeeding darkness is marked off by sharper limits—the last visible ray—than the growing light of dawn and sunrise.

The genitive is, probably, local, as Ἄργεος Od. 3. 251, τοίχου τοῦ ἐτέρου Od. 23. 90, but it may partly depend on the demonstrative οἱ, i.e. those belonging to the Westward, etc.

25. ἀντίων, 'to take part in.' The context settles the tense as future, not the form of the word, which might be

present or future. For the whole question about these forms in -αω and -ωα, see Monro, H. G. § 55, and App. D. We find ἀντιώσαν coupled with ἐποχομένην evidently as a present, Il. i. 31, and joined with a future κείσ' εἰμι καὶ ἀντιώω Il. 13. 752. The uncontracted form of the future, ἀντιάσω, is found Od. 22. 28.

28. τοῖσι, the Schol. interprets by ἐν τούτοις τοῖς θεοῖς, others compare it with Ovid's 'Surgit ad hos' Met. 12. 2. It is better described as a *dativus commodi*, 'for them'; 'with a word 'for their ear.' Cp. Od. 3. 69; 5. 202; 22. 261; 24. 490.

29. ἀμύμων. That which is perfect in any way is described as unsusceptible of blame. Cp. Il. 13. 127 φάλαγγες καρτεραὶ . . ὥς οὐτ' ἂν κεν Ἀρης δόσσαιτο μετελθόν. So ἀμύμων here refers to some special excellence, such as gentle birth or personal beauty and has not necessarily any moral significance, but is almost titular, like our epithet 'gallant.' Cp. Od. 19. 332 δὲ δ' ἂν ἀμύμων αὐτὸς ἦ καὶ ἀμύμονα εἶδη, which means something like the modern phrase—a gentleman by birth and a gentleman in feeling: cp. δια κλυταίμνηστρη 3. 266.

30. τηλεκλυτός is used of Orestes by a prolepsis. The vengeance he would wreak was to be the ground of his fame.



34. ὁ πρὸς πόρον: beyond what was originally allotted man. While a man's destiny is determined in advance and always assigned, the details of his life might be influenced by sin or folly. / Female 1.80. The free action men are identity. / Men suffer contrary to what fate or gods intend. / Aug. was free not to woo Clyt., but was set against winning her.

“Ω πόποι, οἷον δὴ νῦ θεοὺς βροτοὶ αἰτιόωνται.  
 ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ  
 σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγ' ἔχουσιν,  
 ὥς καὶ νῦν Αἰγισθος ὑπὲρ μόρον Ἀτρεΐδαι 35  
 γῆμ' ἄλοχον μνηστῆν, τὸν δ' ἔκτανε νοστήσαντα,  
 εἰδὼς αἰπὺν δλεθρον· ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς,  
 Ἑρμεῖαν πέμψαντες, εὐσκοπον ἀργειφόντην,  
 μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·  
 ἐκ γὰρ Ὀρέσταιο τίσις ἔσσεται Ἀτρεΐδαι, 40  
 ὅππῳτ' ἂν ἡβήσῃ τε καὶ ἥς ἰμείρεται αἴης·

34. ὑπὲρ μόρον] See note below. Aristoph. Aristarch. and Ptolem. Ascalonita give ὑπέρμορον. 38. πέμψαντες] πέμψαντε διὸς Ἀριστοφάνης καὶ Ζηνόδοτος. Schol. H. ἀργειφόντην] Didymus gives this with the iota only, sc. ἀργιφόντην. Etym. Magn. 137. 2. See note below. 41. ἡβήσῃ τε] ἡβήσει Cod. Vindob. 5. Al. ἡβήσει τε. Cp. Schol. H. μέλλοντα ἀπὸ ἐνεστώτος ἐπήγαγε. Ed. August. omits τε.

32. οἷον, exclamatory; 'to think how!'

34. ὑπὲρ μόρον. Better so written than joined into a compound adverb. Cp. Herodot. 9. 43 πολλοὶ πεσόνται ὑπὲρ Δάχεσιν τε μόρον τε. In Il. 20. 336 the phrase ὑπὲρ μοῖραν occurs; the adverbial ὑπέρμορα is found Il. 2. 155. This is a sort of popular solution of the difficulty in reconciling divine power with human free-will. There was a certain amount of inevitable fate ordained as each man's lot, but this fate could be aggravated or hastened by human misconduct. Cp. Milton, Par. L. 3. 86 'Without least impulse or shadow of fate.'

37. εἰδὼς αἰπὺν δλεθρον, 'though he knew it would be his utter destruction.' Cp. the converse of the phrase τὸν δ' οὐκ εἰδόντ' δλεθρον ἀνήγαγε Od. 4. 535.

πρό, adverbial, 'before'; of time. The word ἡμεῖς is emphatic, to show that the gods, in spite of the reproaches of mortals, were not the cause of this catastrophe.

38. ἀργειφόντην. It seems likely that the ο in φόντης is the common Aeolic change for α. This agrees with the interpretation of Schol. Lips. ad Il. 2. 104 δ ταχέως καὶ τραυῶς ἀποφαινόμενος. We also find in Alcman (apud Athenaeum 11. 499) τυρὸν ἐτίρησας μέγαν ἀτυρφον ἀργιφόνταν, of a bright, white, cheese. And according to the Etym. Magn. ἀργειφόντης was an epithet

of the Sun-God. The word then refers back to an old myth which connects Hermes with the phenomena of the dawn or the brightness of day. Another view, making Hermes the Wind-God, who drives his fleecy flock of clouds, interprets ἀργειφόντην, as 'sky-clearing'; like ἀργέστης Νότος. And this picture of Hermes as a careful shepherd gives a new point to εὐσκοπον. A later age succeeds which is ignorant of these earlier legends, and a new etymology and new associations are invented for a word which has lost its original meaning, and thus we come to such interpretations as the Scholiasts reproduce—ἡ τὸν ἄργον καὶ καθαρὸν φόνου, ἡ τὸν φονεύσαντα Ἀργον τὸν πολυύμματον δι' ἐφύλασσε τὴν Ἰῶ, ἡ τὸν φονέα τῆς ἀργίας, κ.τ.λ. The Latin word Argiletum gives a good analogy to this etymological process.

40. τίσις Ἀτρεΐδαι, 'vengeance for the murder of Atreus' son,' sc. Agamemnon. So ποινή Πατρόκλοιο Il. 21. 28. Others join Ὀρέσταιο Ἀτρεΐδαι, but it is contrary to Homeric custom to use the grandfather's name for a patronymic except in the case of Achilles. For the transition from the oblique to the direct oratio cp. infra 276, 374; 12. 160; 17. 527.

41. ἰμείρεται, old form of the aorist conjunctive with short vowel. Cp. ἄλεται Il. 11. 192; φθίεται 20. 173. See Curtius, Verb. p. 311, foll.

ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο  
πεῖθ' ἀγαθὰ φρονέων νῦν δ' ἄθροβα πάντ' ἀπέτισε.'

Τὸν δ' ἡμεῖβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·  
'ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρείοντων,  
καὶ λίην κεῖνός γε εἰκόβτι κεῖται δλέθρῳ·  
ὥς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέζοι.  
ἀλλὰ μοι ἄμφ' Ὀδυσῇ δαΐφροσι δαίεται ἥτορ,  
δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἀπο πῆματα πάσχει  
νῆσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης.  
νῆσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει,

47. ὥς] Bekk. writes ὥς, retaining colon after δλέθρῳ. Dind. gives ὥς with only comma preceding. 51. ἐν] The rhythm suggests ἐνί.

43. ἀθρόα, his death was the one lump sum, as it were, paid as the price of his adultery and assassination.

44. γλαυκῶπις. The description of Athena as the war-goddess Il. i. 200 δεινὸν δέ οἱ ὅσσοι φάνθεν is parallel to this epithet. The notion contained in it is not that of colour but of brightness and flashing splendour. So Schol. on Apoll. Rhod. i. 1280 διαγλαύσσουσιν ἀντὶ τοῦ φωτίζουσι ἢ διαλάμπουσι, ὅθεν καὶ ἡ Ἀθηνᾶ γλαυκῶπις, καὶ γλήνη ἡ κόρη τοῦ ὀφθαλμοῦ, παρὰ τὸ γλαύσσειν ὁ ἴσθι λάμπειν. καὶ Εὐριπίδης ἐπὶ τῆς σελήνης ἐχρήσατο γλαυκῶπις τε στρέφεται μήνη.

46. εἰκόβτι (Virg. Aen. 4. 696 'merita nec morte peribat') to be joined directly with καὶ λίην, 'yea, verily with a fitting doom.'

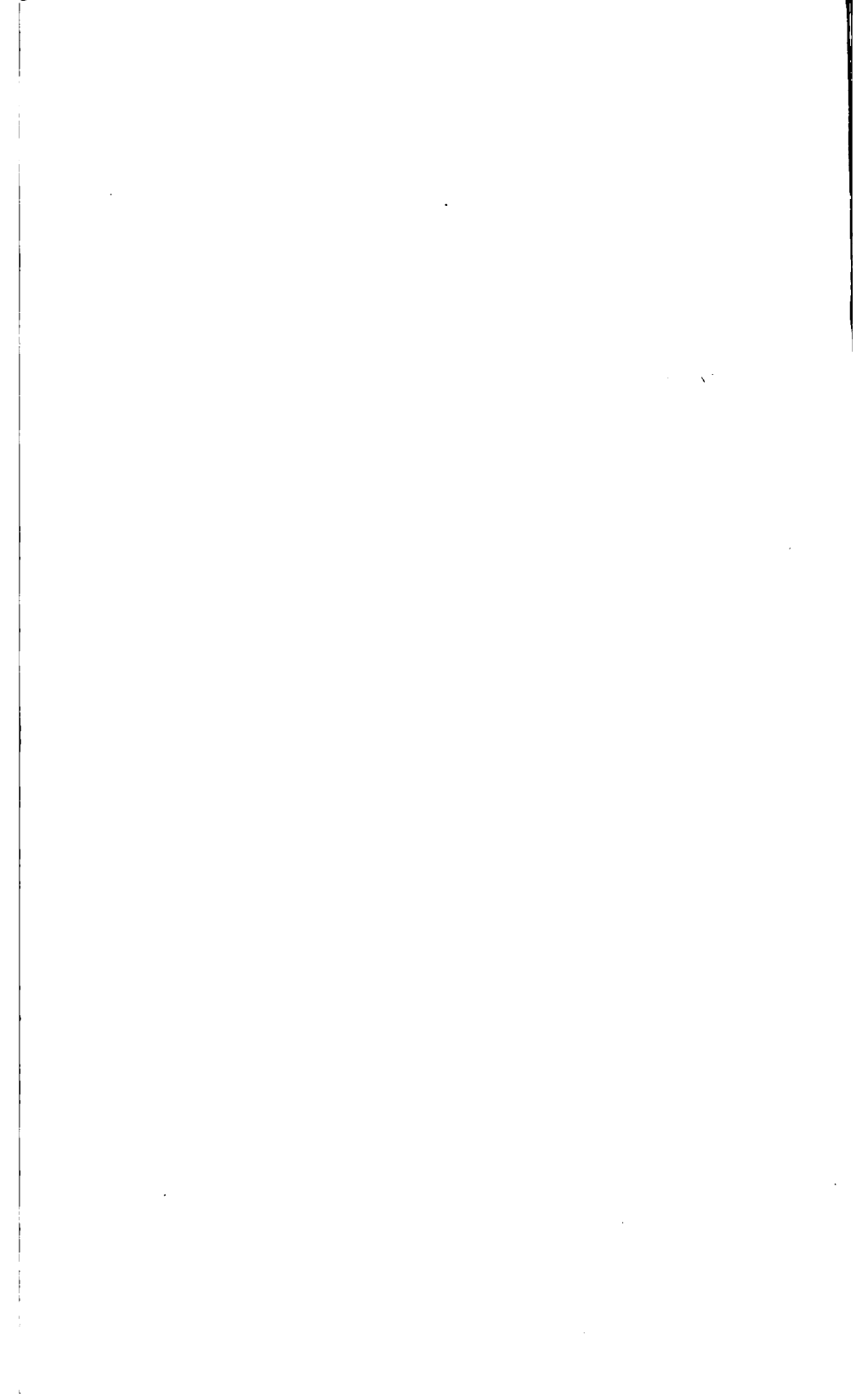
47. ὅτις ῥέζοι. Use of the optative in general statements. Cp. Od. 6. 286, where the mood changes to subjunctive by way of specializing the general sentence. This line was quoted by Scipio Africanus on the death of Tiberius Gracchus.

48. δαΐφροσι, 'skilled.' It seems quite impossible to accept the common view supported by Buttm. that δαΐφρων in the Iliad has the sense of 'warlike' from δαΐς = battle; and in the Odyssey of 'prudent' from δαήναι. Especially as even in the Il. (ii. 482) it is used as an epithet of Odysseus. Δαήναι is the only word to which it should be referred, and the circumstance of the poem will suggest the subjects in which the wisdom or know-

ledge is shown. A warrior is one of those who are δεδαηκότες ἀλκῆν, a man of peace is learned in counsel and expedients, and the arts of peace generally.

50. ὅθι τε. The addition of the particle τε, identical with Lat. *que*, to pronouns and adverbs seems to indicate a constant action rather than an isolated act, a reference to whole classes, rather than to individuals. As instances, we may compare Il. i. 1 μῆνιν . . ἡ μῦρ' Ἀχαιοῖς ἄλγε' ἔθηκεν, with Il. 5. 876 κούρην οὐλομένην ἣ τ' αἰὲν ἀήσυλα ἔργα μέμλε, and Od. i. 327 νύστον λυγρὸν δν ἐκ Τροίης ἐπετείλατο, with ibid. 341 δειδῆς λυγρῆς ἣ τέ μοι . . κῆρ τεῖρει, in which passages a single fact is contrasted with habitual action. The generalising force of the particle is seen in such phrases as Od. 5. 438 κύματος ἐξανδὺς τὰ τ' ἐρεύνεται ἠπειρόνδε = ex eo genere fluctuum qui. Compare too the use of οἷός τε Od. 4. 422; 13. 223; 14. 63; 15. 379. So ὅσος τε Od. 10. 517. On the whole, if we seek for a distinction between this compound relative and the simple relative, we may say that the former often introduces a characteristic of the antecedent, whether, as in the present case, and in v. 52, the antecedent stands alone in its possession of the said characteristic, or whether, as in Il. 5. 876, it is one of a class, all the individuals of which possess it. See Monro, H. G. §5 266 foll.; 331 foll.

51. νῆσῳ . . νῆσος. For this anacoluthon cp. Il. 6. 396 θυγάτηρ μεγάλητορος Ἡερίανος Ἡερίαν δς ἔναϊε. Il.





"Ατλαντος θυγάτηρ ὀλοόφρωνος, ὅς τε θαλάσσης  
πάσης βένθεα ὀδεν, ἔχει δέ τε κίονας αὐτὸς

10. 436 τοῦ δὴ καλλίστους ἴππους ἰδὼν  
ἤδὲ μεγίστους· λευκότεροι κίονος, κ.τ.λ.  
ἐν, adverbial = 'therein.'

δέματα νάει, as Od. 4. 811.

52. ὀλοόφρωνος, 'malign.' Lit. 'of mischievous intent.' The word frequently denotes the qualities for which a wizard is feared; so we find it applied to Aeetes, Circe's father, Od. 10. 137; and to Minos, for his evil designs against Theseus, 11. 322. Compare the expression ὀλοφῶνεια εἰδῶς, used of the magician Proteus, Od. 4. 460, and ὀλοφῶνεια δῆνεα Κίρκης 10. 289. The reason of its being applied here to the giant Atlas is more general but still similar; it is implied in ὅς τε θαλάσσης πάσης βένθεα ὀδεν: preternatural knowledge makes its possessor suspected of the inclination as well as the power to use it hurtfully. F. G. Welcker (Götterl. 1. 479) interprets the epithet here of the guilt of Atlas in having led a rebellion of the Titans excited by Hera, which was put down by Zeus with the help of Athena and Apollo (Hygin. Fab. 150); and he gives as a comment on ὅς τε . . . ὀδεν a legend in Pausanias (9. 20. 3) that Atlas sat at Tanagra (πολυπραγμωνῶν τὰ τε ὑπὸ γῆς καὶ τὰ οὐράνια. Nägelsbach (quoted by Buchholz, Hom. Real. iii. 1. § 8) connects the myth of Atlas with the western voyages of the Phœnician traders beyond the pillars of Hercules, who jealously concealed (cp. Καλυψώ = the concealer) the distant sources of their wealth from other voyagers. He sees in the epithet ὀλοόφρων an allusion to the greediness and piracies of this seafaring folk. Atlas, with Calypso, in the West will then answer to Proteus and Eidothea (Od. 4. 384 foll.) in the East, and we may compare the *Protei columpnæ* (Virg. Aen. 11. 262) with the *Herculis columpnæ* at the Straits of Gibraltar.

53. The account of Atlas is thus given in Hesiod. Theog. 517:—

"Ατλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς  
ὑπ' ἀνάγκης  
πείρασιν ἐν γαίῃ, πρόπαρ Ἑσπερίδων  
λιγυφάνων,  
ἑστηὸς, κεφαλῇ τε καὶ ἀκαμάτῃσι χέ-  
ρεσσιν.

ταύτην γὰρ οἱ μοῖραν ἰδᾶσσαντο μη-  
τίετα Ζεύς

and again, *ibid.* 746:—

Τῶν πρόσθ' Ἰαπετοῖο πάϊς ἔχει οὐρα-  
νὸν εὐρὺν

ἑστηὸς, κεφαλῇ τε καὶ ἀκαμάτῃσι χέ-  
ρεσσιν

δοτεμφῶς, ὅθι Νύξ τε καὶ Ἥμερῃ  
ἄσσον ἰούσαι

ἀλλήλας προσείπον.

The locality here intended seems to be the far West, where the sun sinks and whence the darkness proceeds; cp. Od. 10. 82. Aeschylus P. V. 348 follows the same account, describing Atlas as ὅς πρὸς ἑσπέρους τόπους | ἑστηκε, κίον' (dual!) οὐρανοῦ τε καὶ χθονὸς | ὤμων ἐρείδων. Cp. also P. V. 430 οὐρανὸν τε πόλον νάτοις ὑποστέγγει. Humboldt (quoted by Paley in his note on Hesiod) thinks that the Atlas of the early poets was the Peak of Teneriffe, of which vague accounts had been brought by Phœnician mariners. The word αὐτὸς is emphatic = 'all by himself.' The interpretation of ἀμφὶς ἔχουσι is uncertain. It may be rendered 'which support at either side,' sc. at E. and W.; as if the gigantic Atlas, by the enormous breadth of his shoulders, or with the vast span of his outstretched hands, supported pillars wide enough apart to sustain either extremity of the vault of heaven. This accords best with two passages in Pausanias (5. 18. 1) ἐπὶ τῶν ὤμων κατὰ τὰ λεγόμενα οὐρανὸν τε ἀνέχει καὶ γῆν, and (5. 11. 12) οὐρανὸν καὶ γῆν ἀνέχων παρέστηκεν. In this case ἔχουσι can only refer properly to οὐρανὸν, γῆν must be added by a Zeugma, the general idea of stability running through the two expressions; but the οὐρανὸς has its stability from the κίονες, that of the earth is in itself. A simpler way is to render ἀμφὶς ἔχουσι of vertical not of horizontal distance, 'which keep asunder;' the earth lies below, the heaven extends above, and between the two stands Atlas with his pillars keeping them apart.

The myth of Atlas is rationalised in two ways: (1) geographically, to which interpretation we owe the bestowal of the name of Atlas (ἀ-τλας, 'the upholder') on the cloud-capped range of Garamantian or Nasamonian mountains; and (2) physically, where Atlas represents the power which holds all

μακρὰς, αἱ γαῖαν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.  
 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερέκει,  
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισι  
 θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς,  
 ἴεμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι  
 ἥς γαίης, θανέειν ἱμείρεται. οὐδέ νυ σοὶ περ  
 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὐ νύ τ' Ὀδυσσεὺς 60  
 Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων  
 Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ;  
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 'τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.

the universe in its place (Arist. de Caelo 2. 1; Metaph. 4. 23), or the axis on which the heavens turn (Arist. de Anim. Motu, 3). Cp. Welcker, Götterlehre, I. 752.

56. λόγουσι, such as are suggested in 5. 208, foll.

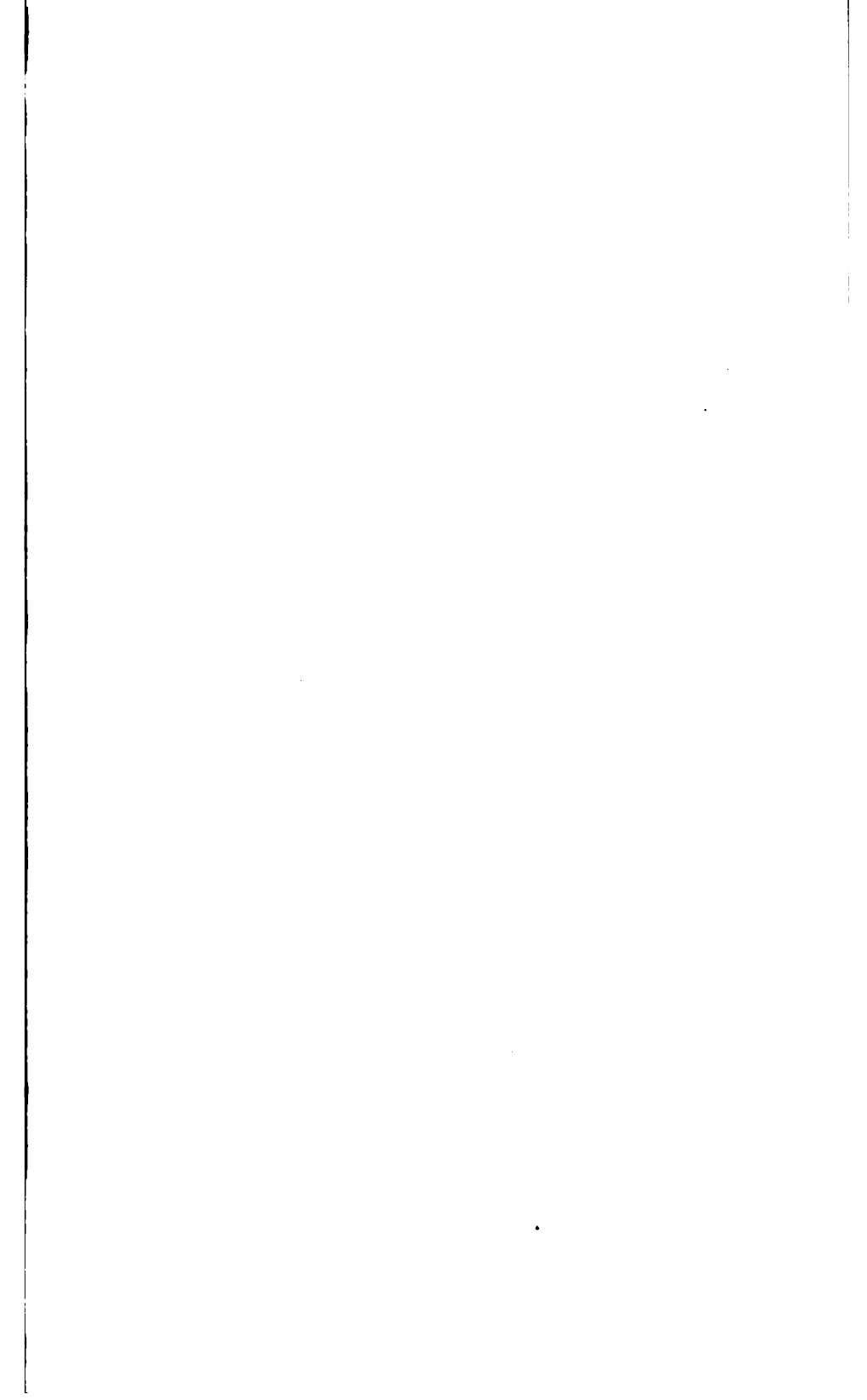
58. καὶ καπνόν, 'were it but the smoke.' Cp. Ov. Epp. ex Pont. 1. 3. 33 optat Fumum de patriis posse videre focis; καπνὸν πύλεις ὑπερθρώσκοντα Eur. Hec. 823.

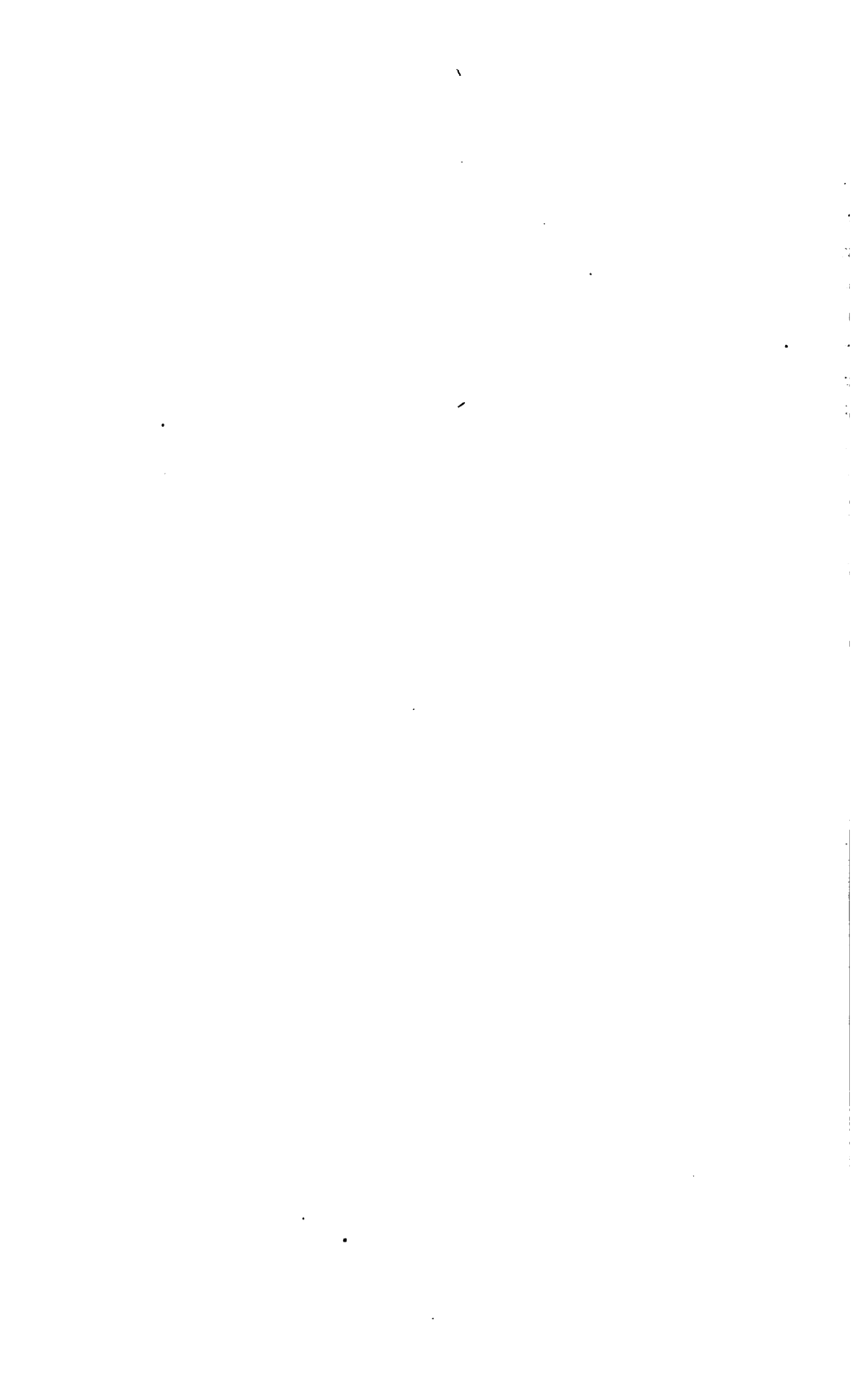
59. περ. The variation of meaning in this particle is exactly analogous to that of ἔμψης. Though etymologically they would rather mean 'very much,' 'by all means,' they are more often used with a qualifying or concessive force = 'at any rate,' 'at least,' which is reflected upon them from the word with which they are used or the context in which they occur. Cp. Od. 2. 199. Monro, H. G. § 353.

60. οὐ νύ τ' Ὀδυσσεὺς. The word elided is τοι, i. e. σοι governed by χαρίζετο, cp. infra 347. So μ' for μοι Od. 4. 367; Il. 9. 673. The hiatus before οὐ νύ τ' Ὀδ. is common in the bucolic caesura, especially after a pause in the sense.

62. ὠδύσαο. A play upon the name Ὀδυσσεὺς, which, according to this etymology, might be translated 'a man of wrath'; with the double signification of enduring the wrath of the gods, or dealing wrath to his enemies. Cp. Od. 19. 275; 407 foll. Roscher (Curt. Stud. 4. 196 foll.), referring to the forms Ὀδύης, Ulixes, supposes the stem to be *duk*, Lat. *dux*.

64. ἕρκος ὀδόντων. The ancient commentators generally understood this phrase of the lips. It is better to take it of the teeth themselves, which look like a fence when the lips open to speak. See note in Butcher and Lang's Translation on an Icelandic equivalent for the phrase. That the words were so understood in classical times may be inferred from the line in Solon (Bergk 25. 1) παῖς . . ἔτι νήπιος ἕρκος ὀδόντων φύσας ἐκβάλλει. Ameis quotes from Gell. N. A. 1. 16 vallum dentium, and from Pliny N. H. 11. 181 cor munitum pectoris muro. For the genitive cp. πύργου ῥίμα Soph. Aj. 159; φόβου πρόβλημα Ib. 1076. The construction σὲ ἕρκος ὀδ. φύγεν is generally called the σχῆμα καθ' ὅλον καὶ μέρος, cp. Il. 20. 44 Τρῶας τρόμος ὑπῆλυθε γυνῆα. Od. 19. 356 ἥ σε πόδας νίψει. Also Od. 11. 578; 18. 391; Il. 2. 171; 5. 98; 12. 400. On the passage τὸν δὲ σκότος ὅσσε κάλυψεν, Hermann says there is a confusion between τὸν δὲ σκότος κάλυψεν and τοῦ δὲ ὅσσε σκότος κάλυψεν, but the construction is rather a true instance of Homeric epexegetis, where the subsequent word adds a nearer definition, as in Il. 21. 37 ὁ δ' ἐρυνεὸν ὀφεί χαλεπὸν τάνυε νέους δρηκας. As a rule the general word comes first, the specific one second, but the other order is found, as in Il. 21. 180 γαστέρα γὰρ μιν τύψε. The same construction is used with two datives. Cp. μηκέτ' ἐπειτ' Ὀδυσσῆι κάρη ὁμοῖσιν ἐπέει Il. 2. 259, δίδου δὲ οἱ ἥλια χερσίν Il. 8. 129. See Monro, H. G. § 141.





πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην, 65  
 δς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν  
 ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;  
 ἀλλὰ Ποσειδάων γαίηοχος ἀσκελὲς αἶεν  
 Κύκλωπος κεχόλωται, δν ὀφθαλμοῦ ἀλάσσωεν,  
 ἀντίθεον Πολύφημον, δου κράτος ἐστὶ μέγιστον 70  
 πᾶσιν Κυκλώπεσσι· Θῶσα δέ μιν τέκε νύμφη,  
 Φόρκυνος θυγάτηρ, ἀλδς ἀτρυγέτοιο μέδοντας,  
 ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγείσα.  
 ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων  
 οὗ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἷης. 75

70. δου] δο. See note below. ἐστὶ Bekker ἔσκε from Schol. V. 72. μέ-  
 dontos] Aristoph. μέδοντι. Schol. H. Q. Vind. 133 ad Od. 13. 96.

65. *ἔπειτα* = 'after all this.' This *ἔπειτα* is the forerunner of the so-called *εἰτα* *indignantis* of later Greek. It is worth noticing that whereas afterwards *ἔπειτα* only retained its literal sense expressive of sequence of time, it has in Homer the more artificial sense as well of sequence in reasoning. Cp. *infra* 84.

66. βροτῶν is to be taken with *περί-ἑστίας* Od. 18. 248 *ἐπεὶ περίεσσι γυναικῶν*. In the second clause *περί* is adverbial to *ἔδωκε*. Trans. 'Who is beyond mortals in wisdom, and beyond [all others] gave sacrifices to the gods.' Cp. Il. 1. 258 *οἱ περὶ μὲν βουλὴν Δαναῶν περὶ δ' ἐστὶ μάχεσθαι*.

68. γαίηοχος, according to the older commentators, 'earth-surrounding.' It is doubtful whether this meaning can be assigned to *ἔχειν*, so that it has been proposed to render, 'earth-supporting,' carrying out the notion of the earth resting on the sea. Autenrieth prefers 'lord of earth.'

70. Πολύφημον, the accusative attracted to the case of the *δν* preceding.

δου. Curtius seems right in describing this form as only an incorrect way of writing δο. It only occurs twice, here and in Il. 2. 325 *δου κράτος, δου κλέος*. He describes δο as an intermediate form of the genitive between -οο and -ου. On the same view Ahrens would write Διόλοο Od. 10. 36, 60. Cp. Il. 2. 518; 15. 66, 554; 22. 313;

Od. 14. 239. Cp. Monro, H. G. § 98; and Curt. Explan. Gk. Gram. p. 64.

ἐστὶ. Bekker's *ἔσκε* rests on slight authority. The tense would either mean that the Cyclops was dead or had lost the might he once had.

71. Κυκλώπεσσι. We have a choice of interpretations here, (1) in the eyes of all the Cyclops, or (2) among all the Cyclops. Cp. Od. 11. 485; 16. 265, where *κρατεῖν* is similarly used with a dative. Analogous to this is the phrase *ἀφνειὸς Πυλίοισι μὲν ἔρεχα* Od. 15. 227. See Ellendt. (Bemerkung. über Hom. Sprachgeb. Königsberg, 1863) who maintains that such datives are the regular object dative after the verb, *μέγα κρατεῖς νικίεσσι* Od. 11. 485 (where see note), *λαῶν οἷσιν ἀνασσε* Od. 2. 234, *γυγάντεσσι βασιλεύεν* Od. 7. 59, *εἰνάκις ἀνδράσιν ἦρεα* Od. 14. 230. However we explain the dative it must be carefully distinguished from the use of the genitive after such words, nor could we couple *μέγιστον Κυκλώπεσσι* in the same sense in which a superlative is followed occasionally by a genitive expressing competition and comparison. See Fasi's note.

72. ἀτρυγέτοιο. See on Od. 5. 140.

74. ἐκ τοῦ δὴ = 'from that time forward.'

75. οὗ τι κατακτείνει. This may either be taken as the pres. tense of attempt; or, better, as a parenthetical clause = 'though he does not slay him'; 'without, indeed, slaying him.'

ἀλλ' ἄγεθ', ἡμεῖς οἶδε περιφραζώμεθα πάντες  
νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει  
δν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων  
ἀθανάτων ἀέκῃτι θεῶν ἐριδαινέμεν οἶος·

Τὸν δ' ἡμίβειτ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80  
ᾧ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,  
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,  
νοστήσαι Ὀδυσῆα δαΐφρονα δνδε δόμονδε,  
Ἑρμείαν μὲν ἔπειτα, διάκτορον ἀργειφόντην,  
νῆσον ἐς Ὀγυγίην δτρύνομεν, ὅφρα τάχιστα 85  
Νύμφη ἐνπλοκάμφ εἴπῃ νημερτέα βουλὴν,  
νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται.  
αὐτὰρ ἐγὼν Ἰθάκηνδ' ἐσελεύσομαι, ὅφρα οἱ υἱὸν  
μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θείω,  
εἰς ἀγορὴν καλέσαντα κάρη κομῶντας Ἀχαιοὺς 90

83. δαΐφρονα] Eustath. and many MSS. give πολύφρονα, which La Roche adopts.  
85. Ὀγυγίην] ἐν τῇ κατ' Ἀντίμαχον Ὀγυγίην γράφεται. Schol. H. M. P. Q.  
88. Ἰθάκηνδ'] The readings vary between Ἰθάκην and Ἰθάκηνδε, ἐσελεύσομαι, ἐπε-  
λεύσομαι and διελεύσομαι. Cobet, Mnemosyn. I. 51 reads ἐπείσομαι. 90. κάρη  
κομῶντας] The phrase occurs twenty-six times in Homer. In the Venetus A. the  
words are always separated: Eustath. 165. 14 notices both ways of writing it. Cp.  
κάρη ξανθός Od. 15. 133; κεφαλὰς κομῶσαι Hdt. 4. 168.

76. ἡμεῖς οἶδε, 'we [that are] here.'  
ὅδε, like Lat. *hic*, points to that which  
is nearest to the speaker. Cp. inf. 185;  
2. 47; 4. 26, 235.

78. ἀντία πάντων. It makes the  
best antithesis to join ἀντία πάντων  
ἐριδαινέμεν οἶος, 'to contend by himself  
against all,' and to take δθ. ἀέκῃτι θεῶν  
as a separate clause enhancing the force  
of πάντων by showing of whom the  
πάντες consisted.

82. εἰ μὲν δῆ. The return to this  
protasis is ἔπειτα 84.

84. διάκτορος. Eustath. ad l. inter-  
prets this as ὁ διάγων τὰς ἀγγελίας.  
Buttm. Lexil. p. 230 combats this, and  
refers the word to διάκω, i.e. δῶκω,  
making it = runner, cp. διάκονος. Nitzsch  
retains the derivation from διάγω, in the  
sense of ἐμπνέω, 'to conduct.' Cp. the  
act of Hermes in withdrawing Ares  
from the battle, Il. 5. 390; and con-  
ducting Heracles on his quest of Cer-  
berus, Od. 11. 625.

85. Ὀγυγίην. On the possibility of  
reconciling Homeric geography with

actual fact see note on Od. 5. 34.

δτρύνομεν, aorist subjunctive with  
short vowel, as ἡμίρεται, supra 41.

86. ἐνπλοκάμος does not mean only  
'fair-haired' like ἥκυμος, but points to  
the beauty of her *coiffure*; πλόκαμοι are  
ringlets or plaits. Cp. Il. 14. 176  
χερσὶν πλοκάμους ἐπλεξε φαινοῦς.

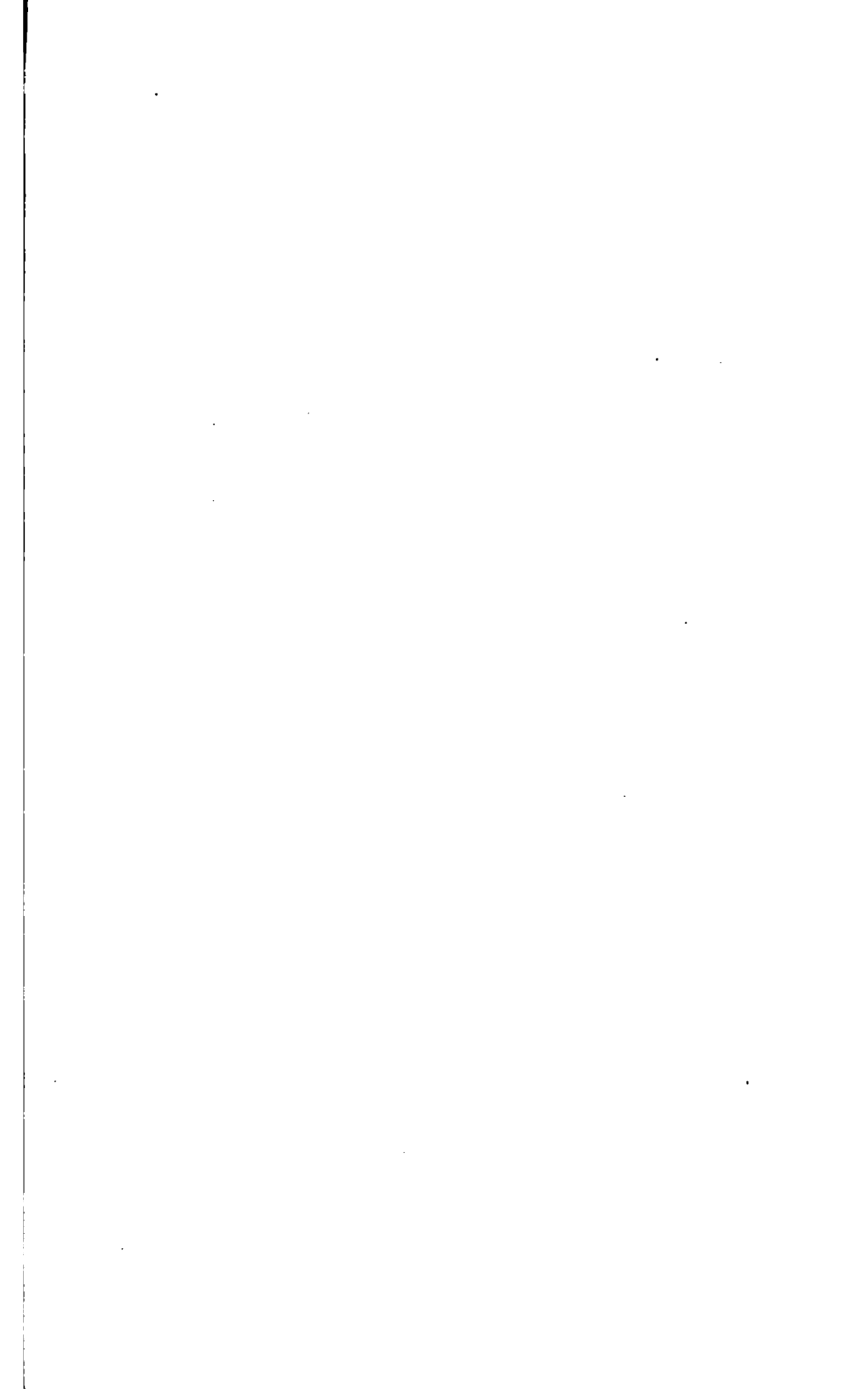
νημερτέα βουλὴν νόστον. 'That  
which is infallibly purposed,' viz. that  
Odysseus shall return. Cp. Od. 20.  
245 οὐχ ἡμῖν συνθεύσεται ἥδε γε βουλὴ  
Τηλεμάχοιο φόνος.

88. αὐτὰρ ἐγὼν points the contrast to  
'Ἑρμείαν μὲν supra 84.

Ἰθάκηνδ' ἐσελεύσομαι = 'will go to  
the island and into the town.' See  
critical note.

ὅφρα. The existence of the corre-  
lative τόφρα, like ἔως and τέως, seems  
to settle the question that these par-  
ticles are related to the pronominal  
stem ὁ. ὅφρα may be for ὁφι-ρα, a  
combination of ρα with ὁ-φι a locative  
of ὁ.

90. καλέσαντα. Cp. Schol. ad Il.





πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἱ τέ οἱ αἰεὶ  
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἑλικας βούς.  
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,  
 νόστον πευσόμενον πατρὸς φίλου, ἣν που ἀκούσῃ,  
 ἡδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν.' 95  
 ὦς εἰποῦς' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,

91. μνηστήρεσσιν ἀπειπέμεν] Cobet, Miscell. Crit. p. 419 would read μνηστήρεσσ' ἀποειπέμεν. 93. Σπάρτην] Zenodot. Κρήτην. Some MSS. add after 93 Κεῖθεν δ' ἐς Κρήτην τε παρ' Ἴδομενῆα ἄνακτα· ὃς γὰρ δέυτατος ἦλθεν Ἀχαιῶν χαλκοχιτάνων. 95. ἔχῃσιν] λάβῃσιν Rhianus.

1. 542 ἡ δὲ φράσις συνήθης ἀπὸ δοτικῆς εἰς αἰτιατικὴν ἐρχεσθαι, i. e. from dative to accusative. See note on Od. 6. 60, and 10. 566.

'Αχαιοὺς. This is properly the name of the dominant tribe in N. Greece and the Peloponnese. They were also found in Ithaca (Od. 1. 324), and in Crete (Od. 19. 175); but the word was used as the common designation of the Greek race. They wore the hair altogether unshorn (κάρη κομ.). Cp. the description of the Abantes, Il. 2. 542 ὅπιθεν κομόντες.

91. ἀπειπέμεν, 'to speak out his mind.' Here the word is used without a following accusative, as Il. 9. 431 μάλα γὰρ κρατερῶς ἀπείπεκ, but the full expression μῦθον ἀπηλεγέως ἀποειπὼν occurs below (373) and Il. 9. 309. These passages confute Nitzsch's interpretation of 'renouncing,' 'breaking off with' the suitors. Cp. Aesch. Agam. 934 εὐ τὸδ' ἐξείπον τέλος.

92. ἀδινὰ, 'thick-thronging.' A descriptive epithet of sheep and goats. This is better than Buttm.'s view, 'that ἀδινός is here a particular epithet for a particular case; the cattle which the suitors slaughtered were always (alei) driven thither in herds or numbers,' Lexil. p. 35. It is of course true, as Buttm. says, that it is not necessary for ἀδινὰ to be a generally descriptive epithet because εἰλίποδας is one, but the interpretation given in the note keeps closer to the fundamental meaning assigned by Buttm. himself to ἀδινός, sc. 'compactness.' See on Od. 4. 721.

εἰλίποδας. Buttmann's interpretation, 'heavy-treading,' seems doubtful on three grounds. (1) It is probable that the senses assigned by him to the root should be transposed, and that the

meaning of 'roll' is primary, and that of 'thrust' secondary; (2) we do not find it applied in the sense of 'thrusting' to the simple vertical pressure of a dead weight. (3) The meaning he gives to εἰλίπους does not suit its use in other contexts, as Eupol. Com. 5, where it is applied to women, and the passage quoted by Buttm. himself (Hippocr. de Artic. 7) where the epithet is applied to oxen because their joints are loose set (χαλαρά). The explanation of the Schol. is nearer the truth, ὡς ποιοῦντες τὴν τῶν ποδῶν κίνησιν ὥσπερ ἐλικοειδῆ, meaning that each foot as it is set forward describes a segment of a circle; a movement made necessary by its being so slightly lifted. Translate, 'shambling;' and cp. Lobeck, Path. Elem. 2. 362, who speaks of 'illa pedum posticorum fluctuatio, qua boves ab aliis animantibus differunt.' εἰλίποδες as an epithet of oxen thus forms a graphic contrast to the word ἀερσιποδες applied to horses, Il. 3. 327.

ἑλικας. Two interpretations are given by Apoll. Lex. Hom. ἦτοι τὰ κέρατα ἐλικοειδῆ ἔχούσας ἢ ὡς ἐνίοι ἀπὸ τοῦ κατὰ τοὺς πόδας ἐλιγμοῦ. The former seems to be supported by the phrase in Hymn. ad Mercur. 192 βόας . . κέρασσιν ἐλικράς. Cp. Od. 12. 348, 355. Others refer ἐλιξ to root σελ, as in σέλας, and render, 'bright;' either of colour or sleekness. Or, if we compare the epithet ἀμφιέλισσαι, which, as applied to ships, means 'well-rounded,' we may interpret ἑλικας as meaning 'well-rounded,' i. e. 'fat,' 'goodly' kine.

93. Πύλον ἡμαθόεντα, see on Od. 3. 4. 95. ἵνα μιν κλέος ἔχῃσι, sc. ὡς κοπιᾶσαντα ὑπὲρ τοῦ πατρὸς, Eustath. Cp. Il. 17. 143 ἡ σ' αὐτὰς κλέος ἐσθλὸν ἔχει.

ἀμβρόσια, χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ὕγρην  
ἡδ' ἐπ' ἀπίρονα γαίαν ἅμα πνοιῆς ἀνέμοιο.

[εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ,  
βριθὺν, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 100  
ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.]

βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα,  
στῇ δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος,  
οὐδοῦ ἐπ' αὐλείου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,  
εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντη. 105

εὔρε δ' ἄρα μνηστῆρας ἀγήνορας. οἱ μὲν ἔπειτα  
πessoῖσι προπάροιθε θυράων θυμὸν ἔτερπον,  
ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.  
κῆρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες

97, 98. Not found in ed. Massil. and criticised by Aristonic. on Il. 24. 341, 342, as suitable there, and in Od. 5. 44, but inappropriate here. 97-101. προθητοῦντο οἱ στίχοι, i. e. a pre-Aristarchean rejection. Schol. M. T. 99-101. ἀθετοῦνται μετ' ἀστερίσκων διὰ τὴν ἐκ τῆς Ἰλιάδος καλῶς. Schol. M. V. v. 99 occurs in Il. 10. 135. Cp. ἡ τοῦ δούρατος ἀνάληψις πρὸς οὐδὲν ἀναγκαῖον Schol. M. T. but see inf. 104.

97. ὕγρην. Ameis ad loc. gives a list of such feminine adjectives used substantively, from which the following specimens are taken, ἀκρη Od. 5. 513, ἀμβροσίη 4. 445, ζεφυρή 7. 119, ἰση 9. 42, σχεδὴ 5. 33.

99. See on Od. 5. 43.

101. κοτέσσεται, = κοτίσθαι.

ὀβριμοπάτρη. Bekker and others write ὀβριμος instead of ὀβριμος on the authority of some later MSS. The word is probably connected with βρί-θω, βρι-αρός, βαρύς, etc., with the prosthetic δ, as in Ὀβριάρεως for Βριάρεως (Lobeck El. 1. 80). See Curtius, Gk. Etym. pp. 466, 653.

103. ἐπὶ προθύροις οὐδοῦ ἐπ' αὐλείου, 'in the outer porch at the threshold of the court.'

105. Ταφίων. The Ταφίων νῆσοι were a number of islets off the Leucadian coast, the largest of which was Taphos (Meganisi). They were inhabited by Teleboans and Taphians (cp. Hesiod Scut. Herc. 19 ἀνδρῶν ἡρώων Ταφίων ἰδὲ Τηλεβοάνων), who were a race of pirates. Cp. Suidas s.v. Τάφιος = ὁ ληστής. In Od. 1. 181 they are called φιλήρετμοι. The eponymous founder of the Taphian race was Taphos or Taphios, son of Pterelus. Etym. M. 748.

106. εὔρε δ' ἄρα. This does not mean that she was looking for them, but that she 'came on them' there. Lat. offendit. The word ἔπειτα will then signify, not the next thing that took place, but the next thing she observed.

107. pessoῖσι. Athenaeus quotes (1. 29) a description of this game as played by the suitors, οὐκὰν γὰρ καὶ ἑκατὸν ὄντες οἱ μνηστήρες διετίθεσαν ψήφους ἐναντίας ἀλλήλαις, ἴσας πρὸς ἴσας τὸν ἀριθμὸν, ὅσοι περ ἦσαν καὶ αὐτοί. Γίνεσθαι οὖν ἑκατέρωθεν τέσσαρας καὶ πεντήκοντα. Τὸ δ' ἀνὰ μέσον τούτων διαλείπειν ὀλίγον κενόν. ἐν δὲ τῷ μεταξυμῶν τούτῳ μίαν τιθεῖναι ψήφον, ἣν καλεῖν μὲν αὐτοὺς Πηνελόπην· σκοπὸν δὲ ποιεῖσθαι εἰ τις βάλλοι ψήφῳ ἐτέρᾳ· καὶ κληρουμένων τὸν λαχόντα στοχάζεσθαι ταύτης. Εἰ δὲ τις τύχοι καὶ ἐκκρούσειε πρόσω τὴν Πηνελόπην, ἀποτίθεσθαι τὴν ἑαυτοῦ εἰς τὴν τῆς βληθείσης καὶ ἔξωσμένης χώραν, ἐν ᾗ πρότερον ἦν. καὶ πάλιν στάνα τὴν Πηνελόπην, ἐν ᾗ τὸ δεύτερον ἐγένετο χωρίον, ἐντεῦθεν βαλεῖν [τὴν ἑαυτοῦ]. Εἰ δὲ τύχοι ἀνεῦ τοῦ μηδεμῆος τῶν ἄλλων ψάσαι νικᾶν, καὶ ἐλπίδας ἔχειν πολλὰς γαμήσειν αὐτήν. Τὸν δὲ Εὐρύμαχον πλείστας εἰληφέειν ταύτῃ τῇ παιδιᾷ καὶ εὐελπιν εἶναι τῷ γάμῳ.

109. κῆρυκες. It would seem that





οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110  
οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας  
νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ दाτεῦντο.

Τὴν δὲ πολὺ πρῶτος ἶδε Τηλέμαχος θεοειδής,  
ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,  
ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἴ ποθεν ἑλθὼν 115  
μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,  
τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.

111. The reading given in the text seems to have been that of Aristarchus. But Kayser (see Ameis, Anhang ad loc.) supposes that he wrote νίζον ἰδὲ πρότιθεν. Eustath. gives *πρότιθεντο ἰδέ*. Cp. Schol. E. M. ἀμεινόν φησιν 'Ἡρωιδανὸς, ἀναγιγνώσκειν πρότιθεν τοὶ δέ. 117. κτήμασιν] κτήμασιν ἐν ταῖς εἰκαιοτέραις. Αἱ εἰκαιοτέραι (sc. ἐκδόσεις) like αἱ κοιναί, represent the uncritical editions from which

a distinction must be made between *kḗrukes* οἱ δημοεργοὶ ἔασιν Od. 19. 135 and the private *kḗrukes* attached to the retinue of kings and chieftains. Talthybius, the *kḗrux* of Agamemnon (Il. 1. 321), became the eponymous founder of a herald-caste; εἰσὶ δὲ καὶ ἀπόγονοι Ταλθυβίου, Ταλθυβιάδαι καλεόμενοι, τοῖσι αἱ κερυκῆλαι αἱ ἐκ Σπάρτης πᾶσαι γέρας δέδονται (Hdt. 7. 134). The *kḗrukes* were of noble or even royal blood; their epithets are ἀγανοὶ (Il. 3. 268) or θεῖοι (4. 192). Their duties were,—the summoning of assemblies (Il. 2. 50, etc.), treating with enemies (Il. 7. 274), preparing for sacrifices (Od. 20. 276), waiting at sacrificial banquets, to which duty the private *kḗrukes* (as here and inf. 143, etc.) must have added that of general attendance at feasts where their masters were present. Gladstone (Hom. Stud. 3. 69) remarks that they are 'the only executive officers that are found in Homer.' Thus the office of the private *kḗrux* approached that of the *θεράπων*, cp. Od. 18. 423 *kḗrux* Δουλιχεῖός, *θεράπων* δ' ἦν Ἀμφινόμοιο. See Buchholz, Hom. Realien. vol. ii, p. 1, §§ 12-14. The *θεράπωντες* were at least freeborn, often of noble descent, and they stood in the relation to the chieftains of squires to knights in more modern days. Patroclus is *θεράπων* to Achilles (Il. 16. 244), Meriones to Idomeneus (Il. 23. 113). In the Odyssey their duties are naturally more closely connected with household life, and resemble those of pages.

110. οἱ μὲν, sc. *kḗrukes*, οἱ δέ, sc. *θεράπωντες*.

112. τοὶ δὲ . . . दाτεῦντο. Cp. δοῖω *θεράποντε δαήμενε δαιτροσυνάων* Od. 16. 253. *πρότιθεν*, 'set tables in front of the seats,' cp. Od. 10. 354 *προσπάροιθε θρόνων ἐτίτανε τραπέζας*. This is equivalent to the expression used by Tacitus (Germ. 22) *separatae singulis sedes et sua cuique mensa*. That this was not the universal practice appears from Od. 17. 93 foll., where two sit at one table; or Il. 9. 216, where one table serves for all the guests.

115. *ὁσσόμενος* (from *ὄσσομαι* (i.e. *ὀκ-jo-μαι*), Curt. Gk. Etym. 407). The first meaning of *ὄσσομαι* is simply 'to see,' cp. Od. 7. 31; the secondary, 'to have one's thoughts set on,' 'to see in one's mind's eye,' generally with *θυμός* or *θυμῷ*. Cp. Od. 20. 80 *ὄφρ' Ὀδυσῆα ὄσσομένη καὶ γαῖαν ὑπο στυγερὴν ἀφίκοιμην*.

116. *μνηστήρων τῶν μὲν*, 'of the suitors here,' in strong contrast to *αὐτός*. This position of the demonstrative pronoun is analogous to a use in Attic Greek of *οὗτος*. Cp. οἱ τῶν ἱκανωτάτων καὶ εὐ καὶ κακῶς ποιεῖν λόγοι, οὔτοι καὶ μάλιστα ἐνδύονται ταῖς ψυχαῖς (Xen. Cyr. 2. 1. 13), but it is mostly found when a relative clause follows; cp. *ἄνδρα τὸν δὲ* Od. 10. 74, *πόλιν τὴν . . . δὲ* Il. 4. 41, *συνθεσίσαν τῶν ἄνδρ. 5. 320*, but cp. Il. 7. 461 *τείχος ἀναρρήξας τὸ μὲν εἰς ἅλα πᾶν καταχεύει, | αὐτὶς δ' ἥϊονα μεγάλην ψαμάθοισι καλύψαι*. Cobet, Miscell. Crit. 422, on the analogy of Od. 20. 225, would read *ἄνδρῶν μνηστήρων*.

117. *τιμὴν*. Nitzsch reckons under the 'prerogatives' of the Homeric king,

τὰ φρονέων, μνηστήρσι μεθήμενος, εἴσιδ' Ἀθήνην.  
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ  
 ξείνον δηθὰ θύρῃσιν ἐφεστάμεν· ἐγγύθι δὲ στὰς 120.  
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 'Χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεται· αὐτὰρ ἔπειτα  
 δείπνου πασσάμενος μυθήσεται ὅττεό σε χρή·  
 ἌΩς εἰπὼν ἡγεῖθ', ἣ δ' ἔσπετο Παλλὰς Ἀθήνη. 125  
 οἱ δ' ὅτε δὴ ῥ' ἐντοσθεν ἔσαν δόμου ὑψηλοῖο,  
 ἔγχος μὲν ῥ' ἔσθησε φέρων πρὸς κίονα μακρὴν

Aristarchus dissented. Αἱ εἰκαυτέραι are mentioned twelve times, Il. 9. 324; 15. 50; 18. 376; 19. 95, 189; 21. 537; 22. 301; Od. 1. 117; 2. 182; 5. 232; 14. 428; 19. 83. Five of these readings Aristarch. is distinctly said to have rejected. See La Roche, H. T. 97. Schol. M. Αἱ δώμασιν.

(1) the royal estate, *τέμενος* Il. 6. 193-195; 9. 578; Od. 6. 293; (2) tribute and fees, *λιπαρὰ θέμιστες* Il. 9. 156; (3) special gifts, *δωτίνῃσι θεὸν ὅς τιμήσουσι* *ibid.*; (4) daily maintenance at the public cost, Il. 17. 249; (5) invitations to feasts, Od. 11. 185. Cp. Il. 12. 310 Γλαῦκε, τίη δὴ νῶϊ τετιμῆμεσθα μάλιστα ἔδρη τε κρέασιν τε ἰδὲ πλείοις δεπάεσσιν ἐν Λυκίῃ, πάντες δὲ θεοὺς ὅς εισορώσιν; καὶ τέμενος νεμόμεσθα, κ. τ. λ.

119. *νεμεσσήθη δέ*, where in Attic syntax we should find *νεμ. γάρ*.

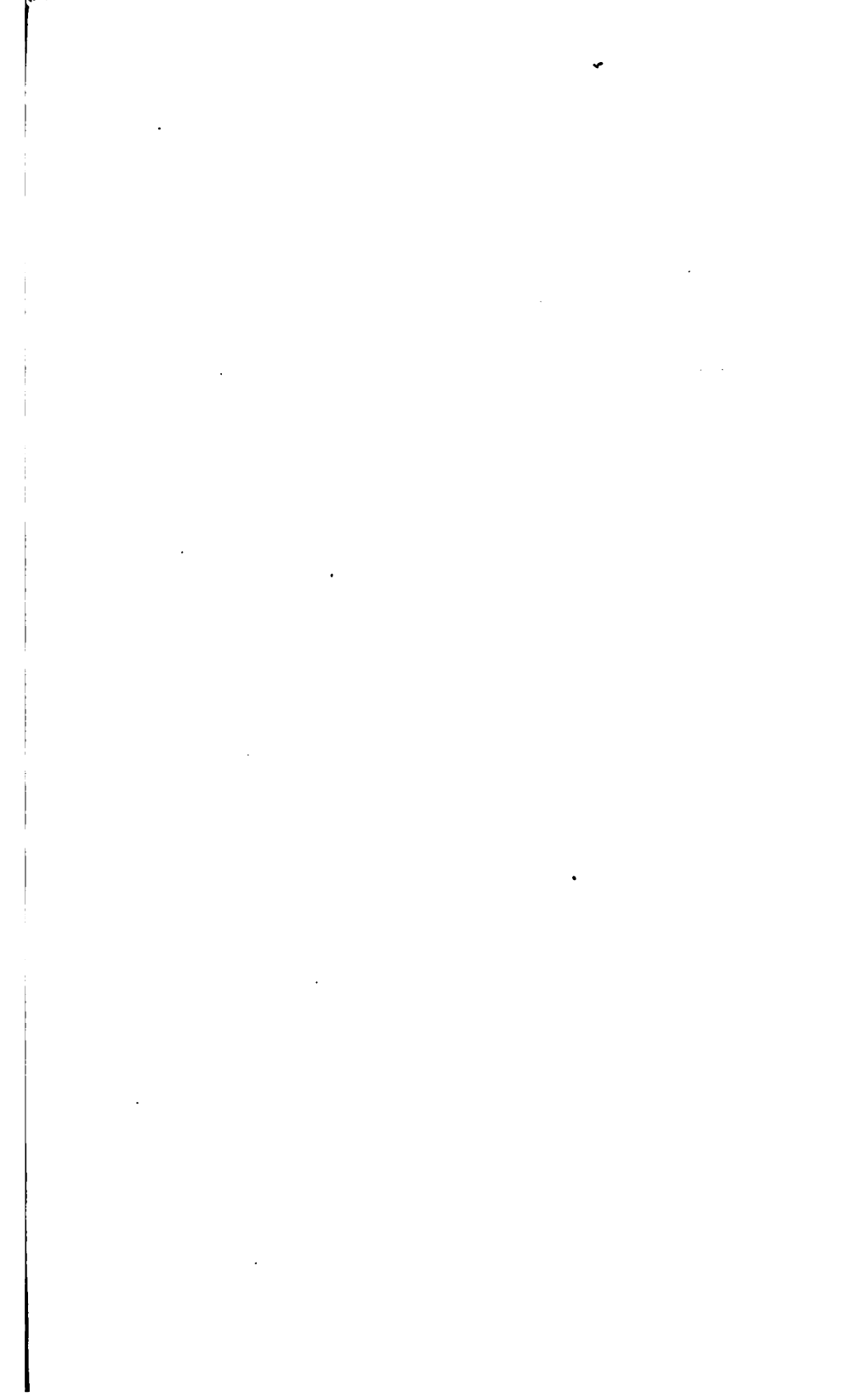
122. *καὶ μιν φωνήσας . . . προσηύδα*. Classen (Homer. Sprachgeb. 117 foll.) reckons forty-four instances of this formula (omitting lines of doubtful authority and two passages from Od. 24 and Il. 24), and notes that it is used either to mark the first commencement of a speech, or the resumption of one that has been interrupted, or to give a peculiar solemnity or emphasis to the words that follow.

*φωνήσας* = 'lifting up his voice,' *φωνεῖν* is intransitive in Homer. The only exception occurs in Od. 24. 535 (a later addition) *πάντα δ' ἐπὶ χθονὶ πίπτε, θεῶς ὅσα φωνήσας*, which is a palpable imitation of Il. 2. 182 *ἐνέηκε θεῶς ὅσα φωνήσας*, where however the accus. depends on *ἐνέηκε*. The later epic poets, as Ap. Rhod. (3. 673), employ it as a transitive verb, sc. *φωνᾶσθαι μιν*, and so the Attic writers, Soph. Aj. 73, 1047; El. 329; Phil. 229, etc. In the present

line both *μιν* and *ἔπεα* are governed by *προσηύδα*. Similarly, *προσέειπον* occurs thirty-two times with the double accusative, and always in Tmesis, cp. Il. 2. 156; 8. 426; 13. 306; Od. 4. 803; 6. 21, etc., etc. With this construction cp. *ἔπος τέ μιν ἀντίον ἦδα* Il. 5. 170, *τί με ταῦτα παρατροπέων ἀγορεύεις* Od. 4. 465, *πεπνυμένα βάσεις Ἀργείων βασιλῆας* Il. 9. 58. See especially La Roche, Hom. Studien, §§ 95 b, 112. 1, 2.

123. *φιλήσεται*, 'shalt be entreated well.' In primitive society the showing of friendliness precedes the feeling of friendliness; and, again, of this act the most definite form is hospitality; cp. *ξείνισσα καὶ ἐν μεγάροισι φίλησα* Il. 3. 207, *ἐπεὶ φιλέεσθε παρ' αὐτῇ* Il. 13. 627. So Od. 4. 29 *ἄλλον πέμπωμεν ἱκανέμεν ὅς κε φιλήσῃ*, 8. 208 *τίς ἂν φιλόντι μάχοιτο*, 10. 14 *μῆνα δὲ πάντα φίλει με*. But the other meaning of *φιλεῖν* is not excluded. Cp. *φιλέεσκε γὰρ αἰνῶς* inf. 264.

124. *ὅττεό σε χρή*. For this epic use of *χρή* in the sense of *opus est* with genitive and accusative cp. Od. 21. 110 *τί με χρή μητέρους αἰνόν*, 3. 14 *οὐ σε χρή αἰδοῦς*. Compare with this the use of *χρεῶν* *τινά τινος*, sc. *ἵκει, γίγνεται, ἐστί*, Od. 5. 189 *ὅτε με χρεῶν τόσον ἴκοι*, 4. 634 *ἐμὲ δὲ χρεῶν γίγνεται αὐτῆς*, Il. 21. 323 *οὐδὲ τί μιν χρεῶ ἔσται*, Od. 4. 707 *οὐδὲ τί μιν χρεῶν*. The same construction is found in Eurip. Hec. 976 *τίς χρεῖα σ' ἐμοῦ*; see La Roche, Hom. Stud. p. 247 foll.



32. κλιπιός : more easily moved and less stately than Ἰπείρος. The Ἰ.  
was tall, prob. 'arms, and' foot/ank. Footstock important  
— 'fluv' hardened earth, and could be a shoe w/ worn<sup>1</sup> house (d. 96)

δουροδόκης ἔντοσθεν ἐυξόου, ἔνθα περ ἄλλα  
 ἔγχε' Ὀδυσσῆος ταλασίφρονος ἵστατο πολλὰ,  
 αὐτὴν δ' ἐς θρόνον εἷσεν ἄγων, ὑπὸ λίτα πετάσσας, 130  
 καλὸν δαιδάλεον· ὑπὸ δὲ θρήνυς ποσὶν ἦεν.  
 παρ δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων  
 μνηστήρων, μὴ ξείνος ἀνηθεὶς ὀρυμαγδῷ  
 δειπνῶ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,  
 ἥδ' ἵνα μιν περὶ πατρὸς ἀποιοχόμενοιο ἔροιτο. 135

134. δειπνῶ] Apoll. Sophish. 9. 11, δειπνου.

128. δουροδόκης ἔντοσθεν. The interpretation of Eustath. seems simplest, that the δουροδόκη was εἰς κίονα ἐγγεγλυμμένη, as if the spearshafts rested in the flutings of the column; an interpretation which does not suit well with the epithet ἐυξόου. Rumpf, Aed. Hom. 1. 29, regards it as a rack against the wall in the space between two engaged columns at the entrance to the μέγαρον. This interpretation he prefers, because in Od. 16. 40 Telemachus gives up his spear and ἔστησε φέρον πρὸς κίονα μακρὴν (Od. 17. 29) before he crosses the stone threshold at the entrance of the hall. For ἄλλα, meaning 'besides,' as well, see on inf. 133.

130. That λίτα is an accusative singular seems settled by the use of λιτί as the dative, Il. 18. 352; both cases must be referred to a nom. λῖς, cp. λῖς πέτρῃ Od. 12. 64; though Eustath. ad loc. takes it as a metaplastic accusative from a nominative λιτόν. Nitzsch follows the interpretation of F. A. Wolf (Analect. 4. 501), taking the word as an accusative plural from an old neuter λῖ=λίσσόν. Cp. Thucyd. 2. 97 ὅσα θρανὰ τε καὶ λεία, i. e. unembroidered. Whichever interpretation we adopt it will be better to take the words ὑπὸ—πετάσσας as parenthetical, so that the two adjectives καλὸν δαιδάλεον should go with θρόνον, to which they are appropriate. With the same stem (λιτ-) are connected Lat. *glītus*, and Gk. γλοιός, γλίχρος. See Curtius, Gk. Etym. 330.

132. κλισμὸν. κλισμοὶ μὲν εἰσιν οἱ ἔχοντες κλιντήρα ἐξέχοντα πρὸς τὴν τῶν ὤμων ἀνάπαυσιν. ἐν αὐτοῖς γὰρ ἐπερείδουσι τοὺς ὤμους οἱ καθήμενοι. οἱ δὲ μὴ ἔχοντες ταῦτα, θρόνοι. Schol. E. P. Q. If

the distinction between the two words can be preserved, it, probably, amounts to this, that the θρόνος had a straight, and the κλισμός a sloping back. In practice, the θρόνος stood higher than the κλισμός, and is the word used for a chair of state.

ἔκτοθεν ἄλλων μνηστήρων, 'apart from the others, the suitors.' This exegetic use of a noun after ἄλλος is not uncommon in Homer. Cp. Od. 5. 105 ἄλλων . . τῶν ἀνδρῶν, 10. 485 ἄλλων . . ἐτάρων. The process seems reversed in such a phrase as ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι Od. 6. 84; cp. Soph. Aj. 516 ἄλλη μοῖρα, Phil. 38 ἄλλα ῥάκη. Livy 4. 41 *plaustra iumentaque alia*. Ameis quotes as parallels Od. 2. 412; 8. 368; 15. 407, 449; 18. 416; 19. 601; 20. 324; 11. 2. 191; 13. 622.

134. ἀδήσειεν, 'should feel loathing,' properly that which comes from satiety. With ἄδην cp. Lat. *satur, satis*. For the quantity and orthography of ἄδην, ἄδην, ἄδδην cp. κάλλος, κάλός, κάλλος, the variation arising from the influence of the Jod after the δ or λ sometimes being assimilated to the preceding consonant, sometimes only lengthening the vowel, and sometimes disappearing altogether. See Curtius, Gk. Etym. 572.

ὑπερφιάλος, like ὑπερφύς, and the Aeschylean ὑπέρφην, has the sense of *overgrowing* (from root φυ), which easily passes into that of *overweening*. With the change of vowel cp. φυτόν with φῦτυ, μόλυβδος with μόλιβδος, λόγος with Lat. *lig-are*. Curtius, Gk. Etym. 468. J. Schmidt says ὑπερφιάλος may come from \*ὑπερφέφαλος, like Boeot. κλιός, ρόντας, instead of κλέφος, βέφυτας, or θιάσος instead of θέφασος.

χέρνιβα δ' ἀμφίπολος προχόφ' ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,  
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων·  
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰέρας·  
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·  
 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπ' ἔρχετο οἰνοχοεῶν.

140

Ἔς δ' ἦλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα  
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε.  
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,  
 σίτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισι,

145

140. Many editors reject: see note below. 141, 142. Wolf, followed by most modern editors, rejects these lines, on the authority of Athenaeus 5. 193, because κρειῶν πίνακας is a mere repetition of εἶδατα. Eustath. defends them.

136. Join προχόφ' φέρουσα and χέρνιβα ἐπέχευε, sc. χρυσίν.

138. νίψασθαι, 'for washing.' See, by all means, the discussion on the form, original meaning, and Homeric uses of the Infin. in Monro, H. G. §§ 231 foll.

Notice here the manner of washing: the guest holds his hands over a basin, while water is poured upon them. νίπτειν, as distinguished from λούειν, is to wash a part of the body or of any object; as distinguished from βάπτειν (only once used, Od. 9. 392), it describes the application of water to a thing instead of dipping it into water. πλύνειν is only used of inanimate things (see Trench, New Test. Synonyms).

παρὰ . . ἐτάνυσσε, 'drew up to the seat.'

140. εἶδατα πόλλ' ἐπιθείσα, 'after she had set on many dainties, giving freely of such things as she had by her.' The housewife (ταμίη (τέμνω) who gives the portion of meat to the household) does the best she can for the unexpected guest; the εἶδατα are probably the leavings from a former meal. Cp. κρειῶν πίνακας παρέθηκεν οὐβάτης | ὀπταλέων, ἃ βα τῇ προτέρῃ ὑπέλειπον ἰδόντες Od. 16. 49.

παρεόντων is equivalent to the ἔνδον ἔόντων of Od. 7. 166; 15. 77, 94; 21. 178. The objection to this line, in the

present passage, is that it is found elsewhere in the Odyssey to describe such hasty preparations as can be made for an unexpected guest. But here, as the following lines show, the full preparation for a banquet is now just ready. To this it may be answered, that this separate provision, which Telemachus had to make for his guest, serves to point the unfriendly relations between the young prince and the suitors.

141. αἰέρας, sc. from the carving board. The meat was there cut into slices and the guests helped themselves, and ate with their fingers. But πίνακας does not mean 'slices,' as some would interpret; but 'platters.'

143. αὐτοῖσιν, sc. for the guest and for Telemachus who sat at meat with him: equivalent to the σφι of the preceding line. The dative should be joined with οἰνοχοεῶν.

147. παρενήνεον, Od. 16. 51. The simple form νήνεον occurs Il. 23. 139, 163; but here Wolf, Bekker, Spitzn, and Dindorf read νήεον, as Bekker (ed. 2) does in the present passage and in ἐπενήεον Il. 7. 428. νήνεον certainly is read Ap. Rhod. 1. 1123, but it may be a later form. Still there is no difficulty in supposing a reduplicated form of νέω, sc. νήνεω, though we have tenses from a present νήεω in Od. 19. 64; Il. 9. 137, 358; Od. 15. 322; Ap. Rhod. 1. 403; 3. 1208.





κούροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.  
οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο 150  
μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμῆλει,  
μολπή τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτός.

148. This verse is suspected; as being out of place after l. 110. In some MSS. the order of 147, 148 is inverted.

148. ἐπι-στέψ-εσθαι. This word Curtius (Gk. Etym. 194) rightly refers to the same root as Lat. *stipa-re*, στέφειν being properly analogous in meaning to *πυκάζειν*. But *stipare* is not far from the common signification of στέφειν: cp. *stipatores, qui circumdant corpora regum* (Fest. p. 314). For Virgil's mistaken rendering of the phrase cp. Geo. 2. 528; Aen. 1. 725; 3. 525. Translate, 'they brimmed the bowls with drink.' The genitive follows the analogy of the construction after verbs of 'filling.' So *ἐπιστεφίας οἶνιο* Od. 2. 431.

150. ἐξ ἔρον ἔντο. The psychology of this expression demands some remark and explanation. Besides the common application of it to food and drink, with which cp. Il. 11. 642 ἀφῆτην δίψαν, we find the following less common usages of it, Il. 13. 636 πάντων μὲν κόρος ἔστι, καὶ ὕπνου καὶ φιλότῃτος | μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο, | τὸν πέρ τις καὶ μᾶλλον ἐλδέεται ἐξ ἔρον εἶναι | ἢ πόλλεμον, and Il. 24. 236 αὐτίκα γὰρ με κατακτείνειεν Ἀχιλλεύς, | ἀγκὰς ἐλόντ' ἔμδον ἰδὼν, ἐπὶν γούν ἐξ ἔρον εἶην. Reserving the particular explanation of these, we may notice generally that, to Homer, the soul, or rather the person, the man, is passive as to desire (just as he is to thought; *θυμός* is most like an active principle): and so the *ἔρος* in the phrase before us is conceived of not as an emotion arising in the man, but rather as a property of the object presented. On this view, the beginning of actual fruition of the object would represent itself as the admission of the *ἔρος* into the person (cp. *ἴλαον ἔνθεο θυμόν* Il. 9. 639): whence we may understand that what is denoted by the dismissal of the *ἔρος* is cessation from fruition—not cessation simply, but cessation at the natural limit; the 'satisfaction of the natural want' as we should

say. Dismissal of the *ἔρος* is at once succeeded by the presence of *κόρος*, cp. Il. 13. 636, quoted above; Od. 4. 103 αἰψήρως δὲ κόρος κρυεροῖο γόοιο.

There is pleasure in the whole process of fruition, up to the natural limit (whence we even have, Od. 4. 102 γούφ φρένα τέρωμαι): but the pleasure is greatest at the moment which is signalled by the attainment of the limit; and hence the form of expression, as above, ἐλδέεται ἐξ ἔρον εἶναι. That an *ἔρος* is connected with γόος, as Il. 24. 228, only shows how early man's own feelings discovered to him that there is a luxury in grief. The use of ἐλίσσεται, in the phrase before us, has its exact contrary in one of the uses of the (non-Homeric) *προσίσσεται*. That the middle voice is not indispensable in our phrase, appears from two of the passages quoted above, ἐξ ἔρον εἶναι and ἀφῆτην δίψαν. Virgil's 'Postquam exemta fames et amor compressus edendi' (Aen. 1. 216; 8. 184), is criticised by Nitzsch as a poor rendering.

151. τοῖσιν μὲν. The return to this comes inf. 156 αὐτὰρ Τηλέμαχος.

152. μολπή. The Schol. interprets this word as ἡ μετ' αἰδῆς παιδιὰ. The view taken by Aristarchus was 'semper apud Homerum dictum esse de ludo et maxime de lusu saltationis, non de cantu.' (Lehrs, de Aristarch. Stud. 138) 'Docius primitivum vocis significationem esse potius ludendi; quod ex vocabulo μέληθηθρα (Il. 13. 233) apparere, item in pilea Nausicaae (Od. 6. 101), denique in quibusdam exemplis saltationis lulum offerentibus.' Cp. Il. 7. 241; 16. 182; 18. 572; Od. 23. 145. The present passage, however, inclines in the direction of a less strict interpretation. μολπή suggests the music and the song of Phemius, and, in verse 421, the suitors ἐς ὀρχηστὺν τε καὶ ἱμερόεσσαν ἀοιδὴν τραπέμενοι τέροντο. On the whole

κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκε  
 Φημίω, ὅς ρ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκη.  
 ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδιν,  
 αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,  
 ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθθῶιθ' οἱ ἄλλοι·

155

Ἔεινε φίλ', ἦ καὶ μοι νεμεσήσεται ὅττι κεν εἴπω;  
 τοῦτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ αἰοιδῇ,  
 ρεῖ', ἐπεὶ ἀλλότριον βίον νήποινον ἔδουσιν,  
 ἀνέρος οὗ δὴ πού λεύκ' ὅστέα πύθεται ὄμβρῳ  
 κείμεν' ἐπ' ἡπίρου, ἦ εἰν ἀλλ' κύμα κυλίνδει.  
 εἰ κείνῳ γ' ἰθάκηνδε ἰδοῖατο νοστήσαντα,  
 πάντες κ' ἀρησαίαντ' ἐλαφρότεροι πόδας εἶναι

160

question, Lehrs decides, 'Haec omnia cum considero Aristarcho in μολπῇ cantus significationem excludenti assentiri dubito. Sed hoc tenebimus μολπῇ et αἰοιδῇ, μέλπεσθαι et αἰεῖδιν non prorsus idem esse, sed sic dici cantum quatenus lusus et delectatio est.'

τὰ γὰρ τ' ἀναθήματα δαιτός. The τὰ is attracted to the gender of the predicate. When the Schol. renders ἀναθήματα as πληρώματα, κοσμήματα. ἡ μεταφορὰ ἀπὸ τῶν τοῖς θεοῖς ἀνατιθεμένων, the first word chosen is nearer the truth; the second gives a post-Homeric sense. ἀναθήματα is not here equivalent to ἀγάλματα, but is used rather in the sense of 'accompaniments,' 'accessories.' For ἀνατιθέναι in the sense of to 'attach' cp. Il. 22. 100 ἐλεγχέειν ἀναθήσει with μῶμον ἀνάβαι Od. 2. 86. So Homer speaks of the φόρμυγ' as δαιτὶ συνήρος Od. 8. 99, δαιτὸς ἑταίρην Od. 17. 270.

155. ἀνεβάλλετο, 'struck up.' The regular word for the prelude to a song. So of the φόρμυγ' Pindar, Pyth. 1. 6 ἔταν φορμίων ἀμβολὰς τεύχευς. Analogous in use is ἀνακρούεσθαι, cp. Theoc. 4. 31 κηθὺ μὲν τὰ Γλαύκας ἀγκυροῦμαι. A few chords probably were all that were played, as at the opening of the modern *Recitative*. Cp. Ov. Met. 5. 339 praetentabat pollice chordas. Bergk, Griech. Lit. 1. p. 433, seems to refer ἀναβάλλεσθαι to the preparatory 'flinging back' of the head; as the singer braces himself for full and unimpeded utterance.

157. σχὼν, as distinguished from ἔχων,

of which it represents the first moment, 'putting his head near'; so inf. 4. 70.

158. νεμεσήσεται. The apologetic tone of Telemachus comes from the unwillingness to broach any painful subject at meals; see on 4. 193 foll.

159. τοῦτοισιν, 'those suitors yonder.'

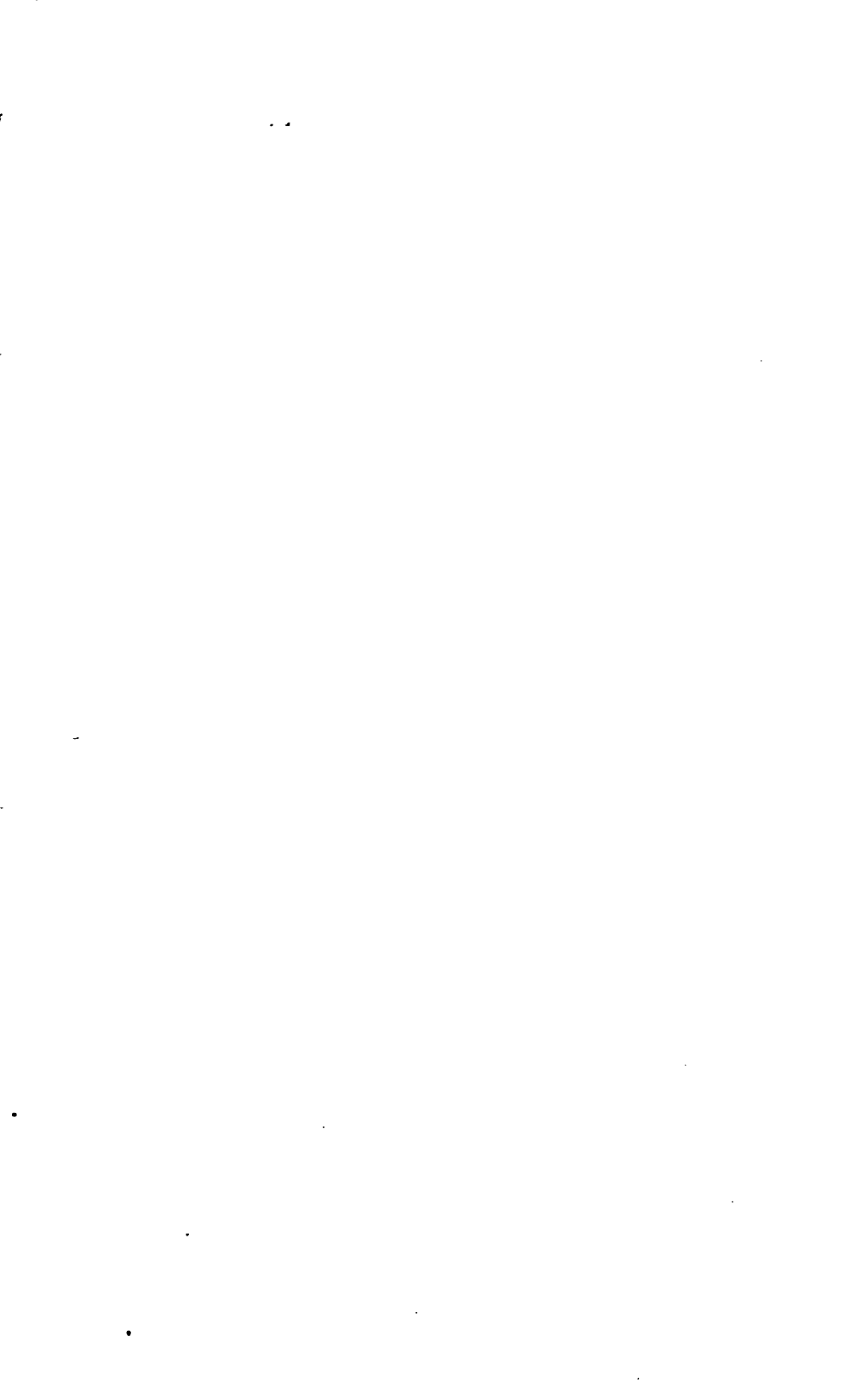
160. ρεῖα, 'lightly,' i.e. without care or trouble.

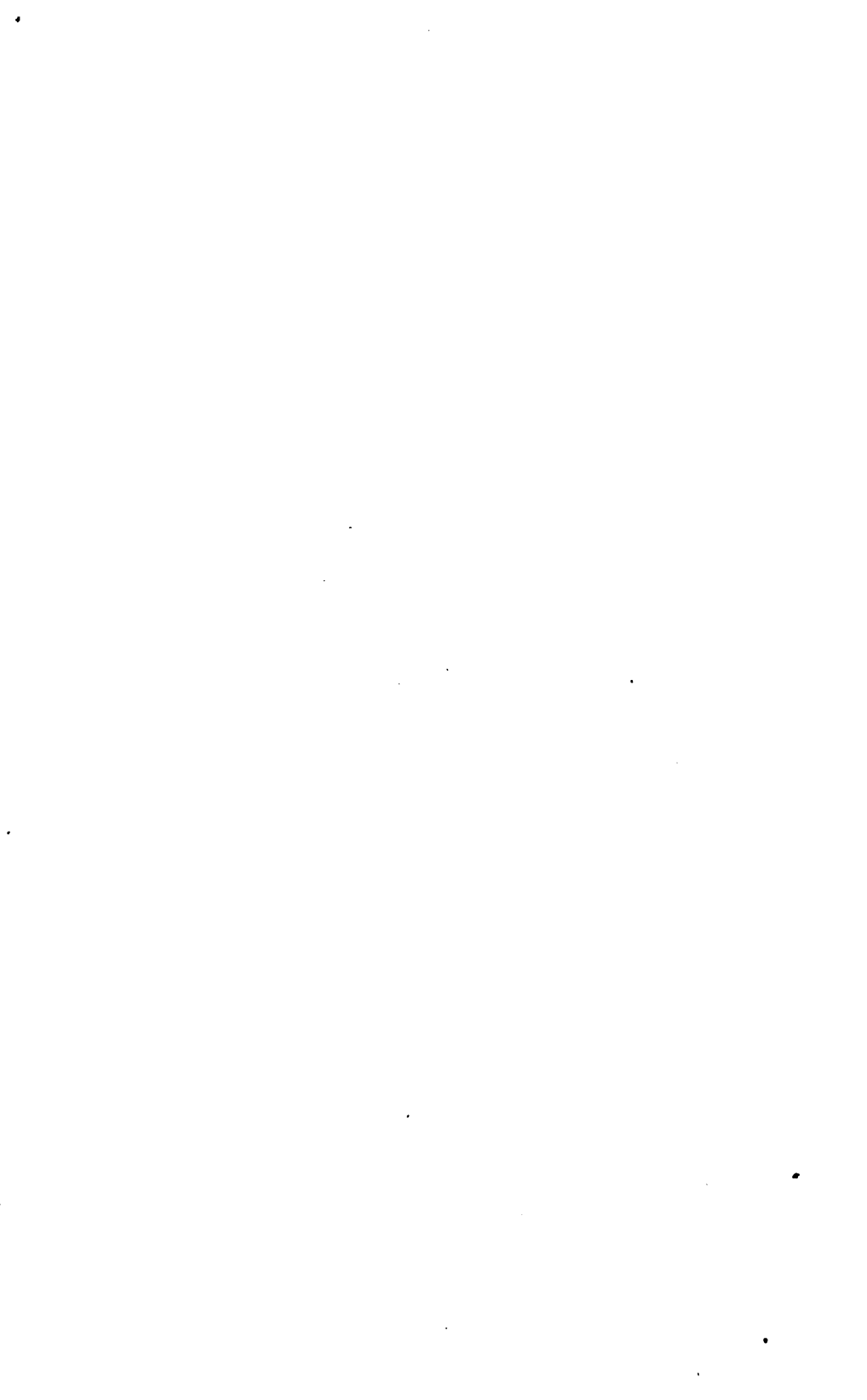
νήποινον, see inf. 363.

162. ἦ εἰν ἀλλ'. ὅστέα the subject of πύθεται, becomes the object of κυλίνδει, the sentence would naturally run ἡ κύματι κυλίνδεται.

163. On the question as to the meaning of εἰ here see Monro, H. G. § 312, 'The distinction between *wish* and *supposition* in the case of Clauses with εἰ is mainly a question of punctuation; which must be decided by the general sense of the context. If the apodosis follows closely, the clause with εἰ is necessarily subordinate, and instead of an independent *wish*, we have a mere *supposition*, made in order to lead up to the clause of *consequence*.' So, here, render εἰ 'if'; and not 'would that!'

164. ἐλαφρότεροι ἢ ἀφαιρότεροι. In this use of the double comparative, where two qualities are contrasted in the same subject, the latter adjective is assimilated in degree of comparison to the former: or we may say that the idea of comparison is spread over the whole sentence; cp. the converse of this in Eur. Alc. 182 σάφρον μὲν οὐκ ἂν μάλλον, εὐτυχὴς δ' ἴσως, where we should expect μάλλον εὐτυχὴς ὁ εὐτυ-





ἢ ἀφνειώτεροι χρυσοῖο τε ἐσθῆτός τε. 165  
 νῦν δ' ὁ μὲν ὡς ἀπόλωλε κακὸν μόνον, οὐδέ τις ἡμῖν  
 θαλπωρῇ, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων  
 φῆσιν ἐλευσεσθαι· τοῦ δ' ὤλετο νόστιμον ἡμαρ.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·  
 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς; 170  
 ὁπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται  
 ἡγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;  
 οὐ μὲν γάρ τί σε πεζὸν ὀίομαι ἐνθάδ' ἰκέσθαι.  
 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,  
 ἥ νὲν μεθέπεις, ἥ καὶ πατρώϊός ἐσσι 175

167. θαλπωρῇ] γρ. ἐλπωρῇ κατ' ἐνίους τῶν ἀξιολόγων πάνυ Schol. E. M. 168. φῆσιν] So La Roche and Bekk., following Schol. on Il. i. 129. Al. φῆσει, φησίν. 170. εἰς] The reading of the Alex. Grammarians varied between εἰς and εἰς. Eustath. 1407. 51 εἰ δὶχα τόνου ἐστίν, ὅπερ ἀρίσκει τοῖς ἀκριβεστέροις, βῆμά ἐστιν ἐγκαλιτικὸν ἀπὸ τοῦ εἰμῖ. See Cramer, Anecd. Ox. 4. 349 εἰμῖ, εἰς, ὀντόνας· εἰμῖ, εἰς, περισπωμένης. Nauck reads ἐσσ'. 171-173] ἐν τισιν οὐκ ἐφέροντο Schol. H. M.; the verses appearing to be considered more appropriate in Od. 14. 188-190, where see Schol. 172. εὐχετόωντο] Al. εὐχετόωνται. 175. ἥ ... ἥ] For the rules for accenting ἥ and ἥ see note below.

χεστέρα. For similar constructions cp. Hdt. 3. 65 ἐποίησα ταχύτερα ἢ σοφώτερα, Plut. de Audit. 2 ἔστι δὲ λογικώτερα μᾶλλον ἢ παθητικώτερα, Cic. pro Mil. 29 *libentius quam verius*.

166. ἀπόλωλε μόνον, so ἀπ. δλεθρον Od. 9. 303.

168. φῆσιν. See Monro, H. G. § 292, 'If the principal is a future (or implies reference to the future) the pure subjunctive with εἰ indicates that the speaker expressly avoids contemplating an actual case arising;' and cp. the reference there given. The force of δέ in τοῦ δ' ὤλετο seems to be strongly adversative. 'Though many predict his return, yet notwithstanding his hopes of return are gone.'

169. ἀτρεκέως, connected with τρέπω, the κ representing π, as in δ-τρακ-τος, and in Lat. *torqueo*.

170. τίς πόθεν. This is to be taken not as two distinct questions but as two blended into one. Cp. Soph. Phil. 1090 τοῦ ποτε τεύφομαι σιτονόμου μέλεος πόθεν ἐλπίδος; Eur. Hel. 86 τίς πόθεν; Soph. Aj. 1185 τίς ἄρα νέατος ἐς πότε λήξει ἐτέων ἀριθμός; Ameis quotes Plin. Paneg. 2. 3 *ex ipso genere gratiarum agendarum intellegatur, cui quando sint*

*actae*. Similar, but not identical in form, are Hdt. 1. 35 ἀνθρωπε τίς τ' ἐὼν καὶ κόθεν ἦκον; Virg. Aen. 8. 114 *qui genus? unde domo?* Propert. 1. 22. 1 *qualis et unde genus, qui sint mihi, Tulle, penates quaeris*.

171. ὁπποίης. Here a clause of indirect question, as if immediately in construction with κατάλεξον, breaks in. The direct question is resumed in πῶς.

172. εὐχετόωντο. The past tense limiting the reference to the time when he was on shipboard with the crew.

173. πεζόν. A touch of naïve humour, in the mouth of an islander. For expressions in a similar tone cp. inf. 215, 'It's a wise child that knows its own father;' 5. 100, the rueful account given by Hermes of his long voyage, *ibid.* 119; 8. 552; and for humour of a more ironical cast, Od. 4. 511.

174. ἐτήτυμος, a reduplicated form of ἔτυμος, cp. ἐτέος, to be referred to the root ἐσ, the substantive verb; so ἐτήτ. = 'that which really is.'

175. ἥ νὲν μεθέπεις, 'whether thou art but now a visitor.' The rules laid down by the grammarians, especially by Herodian, for the accentuation of ἥ, are as follows:—

ξείνος, ἐπεὶ πολλοὶ ἴσαν ἄνερες ἡμέτερον δῶ  
ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
'τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.  
Μέντης Ἀγχιάλοιο δαΐφρονος εὐχομαι εἶναι  
νίδς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.  
νῦν δ' ὧδε ξὺν νηὶ κατήλυθον ἥδ' ἐτάροισι,

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177.] 'καὶ κείνος Aristarchus. pariterque alibi constanter quum in hoc pronomine tum in adverbis καὶ κείθε, καὶ κείθεν, καὶ κείσε non κἀκείθεν, κἀκείθεν, κἀκείσε.' Dind.

(1) The *disjunctive* ἢ (ὁ διαζευκτικός or παραδιαζευκτικός) is always oxytone. Schol. V. on Il. 10. 174 ἢ . . ἀμφὺ τοὺς συνδέσμονς ἐγκλιτέον διαζευκτικοὶ γάρ εἰσι.

(2) The *asserative* ἢ (διαβεβαιωτικός) is always circumflexed. Herodian on Il. 1. 77 τὸ δὲ ἢ γὰρ ὀνομαζομένη τάσις ἀναγνωστέον διαβεβαιωτικός γὰρ ὁ σύνδεσμος.

(3) The *interrogative* ἢ in direct questions (ἐρωτηματικός) is always circumflexed. Herodian on Il. 20. 17 ἢ ἐρωτηματικός ὁ σύνδεσμος καὶ ἀπὸς εἰλημμένους κατὰ μίαν διάνοιαν διὸ περισπαστέος.

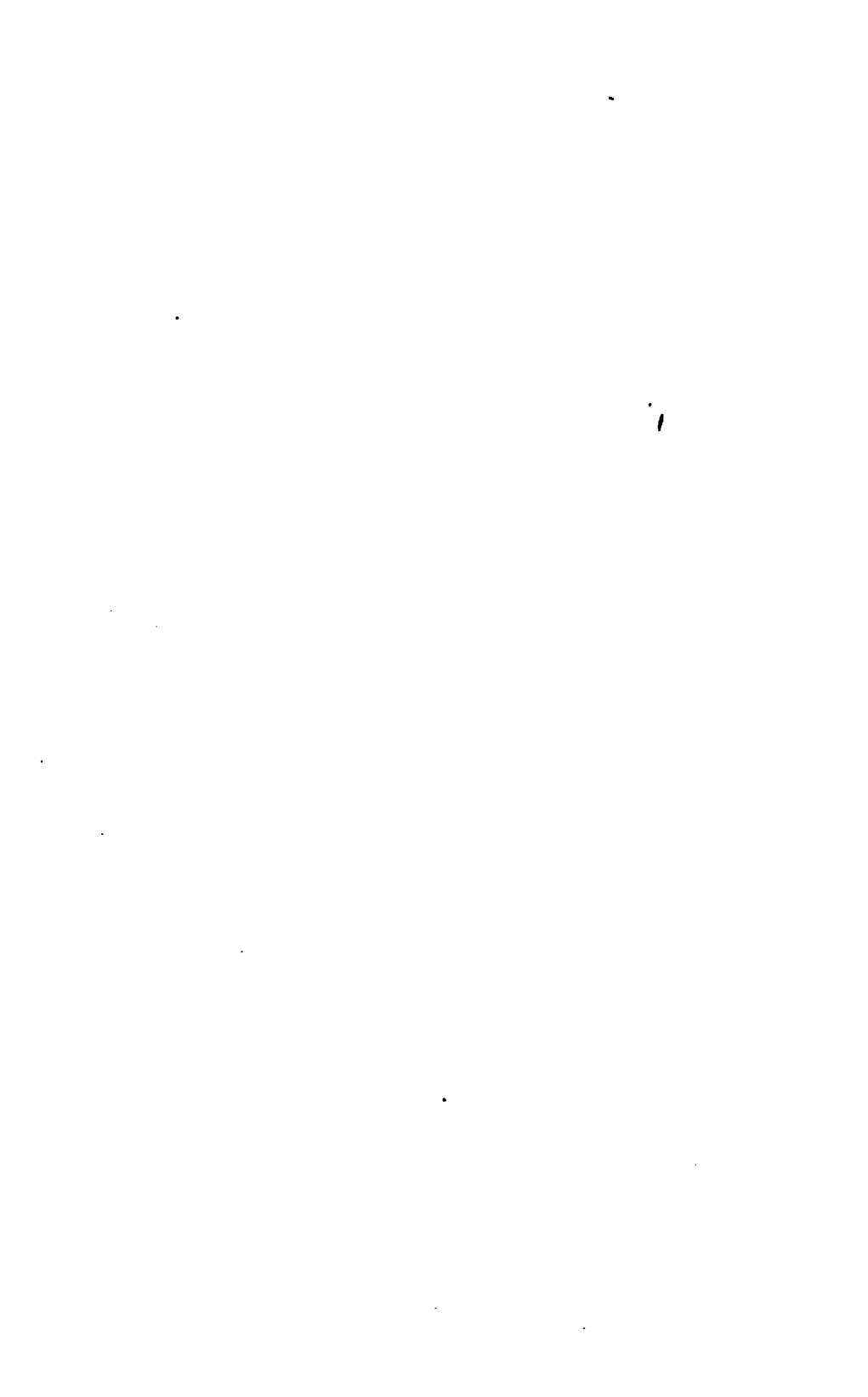
(4) The second ἢ in a double question, whether direct or indirect, is always circumflexed (ἢ or ἢε διαπορητικός ὁ ἀπορηματικός). Herodian on Il. 1. 190 ἢ . . ἢε τὸν μὲν πρότερον ἀννέσμενον βαρυτονητέον, τὸν δὲ δευτέρον περισπαστέον διαπορητικῇ γὰρ ἢ σύνταξις καὶ οὕτως ἐν τῇ καθόλου. See La Roche, Hom. Textkrit. 265. The reason for the circumflex accent in the second clause in a question probably is that the second clause is really the principal one, and this fact is marked by the stronger accent. See Monro, H. G. § 340.

176. ἴσαν. Nitzsch follows the interpretation given by Eustath. ἐγνων, ἔμαθον, and takes the word as a perfect from ὀίδα. It is far better to take it as an epic imperfect from εἶμι = 'used to come to our house.' The construction is found in Od. 18. 194 εὖτ' ἂν ἦ χορόν, and is analogous to the use of ἰκάνειν, ἀφικεῖσθαι with accusative.

177. ἐπεὶ καὶ κείνος, 'for that he too was a visitor of men.' Cp. Od. 17. 486 ἐπιστροφῶσι πόληας.

182. ὧδε. Aristarchus insists that in Homer ὧδε never means 'here,' but always 'so.' Apollon. Lex. 872 ὧδε κατὰ Ἀρίσταρχον οὐδέποτε συνήθως ἡμῖν (that is τοπικῶς) κεῖται, ἀλλ' ἀντὶ τοῦ οὕτως τάσσεται. Buttman combats this, quoting passages which seem to him to refute it: Il. 18. 392 πρόμολ' ὧδε, 12. 346 ὧδε γὰρ ἐβρισαν Δαναοί, Od. 2. 28 νῦν δὲ τίς ὧδ' ἤγειρε; 17. 544 τὸν ξείνον ἐναντίον ὧδε κάλεσσον, and the present passage νῦν δ' ὧδε σὺν νηὶ κατήλυθον. With such phrases it will suffice to compare στήθ' οὕτως ἐς μέσον Od. 17. 447, ἀμφίπολοι στήθ' οὕτως ἀπύπροθεν Od. 6. 218, ἔρρ' οὕτως Il. 22. 498. What οὕτως can express can equally well be expressed, *mutatis mutandis*, by ὧδε. ὧδε is related to οὕτως, as ὧδε is related to οὕτος. Now ὧδε refers to that which is nearest to the speaker; οὕτος to that which is at a greater distance from him, or nearer to the person addressed. Thus ὧδε is related to ἐμός (cp. ἀνὴρ ὧδε as a periphrasis for ἐγώ), and οὕτος to σός (cp. ὦ οὕτος as an address = ὦ σύ). The meaning of ὧδε and οὕτως in Homer will be often best expressed by a gesture, e.g. πρόμολ' ὧδε = 'come in this way,' the hand beckoning in the direction of the speaker's self; στήθ' οὕτω = 'stand in that way,' the hand waving in the direction of a more distant spot. This might readily account for the interpretation assigned in later times to ὧδε, as if it meant 'here.' With ὧδε κατήλυθον in the present passage cp. τόδ' ἰκάνει inf. 409 with note. See Lehrs, Aristarch. 70, and an elaborate analysis of Funk's dissertation on ὧδε and οὕτος in Philologus 27. 3, p. 508 foll.





πλέων ἐπὶ οἶνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους,  
 ἐς Τεμέσην μετὰ χαλκὸν, ἄγω δ' αἰθῶνα σιδηρον.  
 νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόλῃος, 185  
 ἐν λιμένι 'Ρεῖθρῳ, ὑπὸ Νηίῳ ὕλῃεντι.  
 ξεῖνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι  
 ἐξ ἀρχῆς, εἰ πέρ τε γέροντ' εἶρηαι ἐπελθὼν  
 Λαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε  
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν 190  
 γρηῖ σὺν ἀμφιπτόλῳ, ἣ οἱ βρῶσιν τε πόσιν τε  
 παρτιθεῖ, εὐτὶ ἄν μιν κάματος κατὰ γυῖα λάβῃσιν  
 ἐρπύζοντ' ἀνὰ γουνὸν ἄλωῃς οἶνοπέδιοιο.

185, 186.] προηθεοῦντο ὑπὸ 'Αριστοφάνους, κατ' ἐνια δὲ τῶν ἀντιγράφων οὐδ' ἐφέ-  
 ροντο Schol. H. M. Q. R. 186. ὑπὸ Νηίῳ] ὑπονηίῳ Apion. cp. Eustath. 140 οἱ  
 μὲν ὑφ' ἐν ἀναγιγνάσκουσι, λέγοντες ὑπονηὸν τὸν λιμένα.

183. πλέων. A monosyllable by synizesis.

οἶνοψ may possibly mean 'glittering,' 'gleaming,' like αἰθῶν used as an epithet of οἶνος. But the older commentators combine in rendering it 'dark.' So Eustath. 116. 3 οἶνοψ, μέλας, κνάνεος, πορρῆρεος ὅτι οἶκε τὸ παλαιὸν ὁ οἶνος μέλας εἶναι τὴν χροάν, 'white' wines, according to him, being the creation of later luxury.

184. Τεμέση (cp. *Temessa aera* Ov. Met. 7. 207), of which the later name was Τέμεθα, is put by Strabo, 1. 6. 6, 255, in Bruttium, and assigned to Ausonian colonists. But probably Τεμέση is here to be identified with Τάμασος or Ταμασσός, in the middle of the island of Cyprus, famous for extensive copper mines. The word copper (cuprum) is really = *aes Cyprium*.

185. ἦδε, *deictic*, i.e. explained by a gesture = 'here,' 'yonder.'

ἐπ' ἀγροῦ is not a common expression for a ship drawn up on the beach, for ἀγρός is cultivated land, and there is nothing in the use of ἐπὶ to forbid our rendering it 'beside,' or 'off;' so that the ship might still be afloat. On the other hand, the parallel passage, Od. 16. 324, is strong—οἱ δ' ὅτε δὴ λιμένος πολυβενθῆος ἐν τὸς ἱκοῖτο, | νῆα μὲν οἱ γε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν. Here ἐπ' ἡπείροιο is an equally unusual expression with ἐπ' ἀγροῦ, but of course the meaning is made perfectly clear by

the use of ἔρυσσαν, and ἐπὶ must mean 'upon.' Again ἡπείρος is as distinct from the beach (see Il. 1. 485) as ἀγρός is. We may perhaps explain the difficulty by supposing that the ship lay not on the open shore, but on the margin of the creek that served as a harbour, and so, well within the coast line. Such a spot as might be described as ἡπείρος or ἀγρός. In Od. 16. 383 a person between the harbour and the town is said to be ἐπ' ἀγροῦ νόσφι πόλῃος. The word 'Ρεῖθρον seems to carry out this idea of the creek.

186. 'Ρεῖθρῳ. See appendix on Ithaca.

188 ἐξ ἀρχῆς, 'from of old.' Cp. Od. 2. 254; 11. 438.

εἰ πέρ τε εἶρηαι, as we say, 'if you'll only go and ask.'

190. ἐπ' ἀγροῦ πῆματα πάσχειν, 'lives a hard life on his farm': not with any reference here to sorrowing for his lost son. See Od. 24. 226 foll.

191. ἀμφιπτόλῳ. Her name was Ζικελή Od. 24. 366.

192. παρτιθεῖ, i.e. παρατίθησι. Parallel to the forms of the -μι conjugation we sometimes find others that must be referred to a present in -ω, as διδοῖ for δίδωσι, ἵεις and ἵει for ἵης, ἵησι, etc.

Join κατὰ-λάβῃσιν, and for μιν . . γυῖα cp. sup. 64.

193. γουνός. The existence of such names as Γοννοκύνδυλος Livy 39. 25, and Γοννοῦσσα Lycophr. 906, as towns of the Perrhaebi, gives some support to

νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδῆμιον εἶναι,  
 σὸν πατέρ'· ἀλλὰ νυ τὸν γε θεοὶ βλάπτουσι κελεύθου.  
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς; 196  
 ἀλλ' ἔτι που ζῶς καταρύκεται εὐρέι πόντῳ,  
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,  
 ἄγριοι, οἳ που κείνον ἐρκανόωσ' ἀέκοντα.  
 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ 200  
 ἄθάνατοι βάλλουσι καὶ ὥς τελέεσθαι δῖω,  
 οὔτε τι μάντις ἔων οὔτ' οἰωνῶν σάφα εἰδώς.  
 οὐ τοι ἔτι δηρὸν γε φίλης ἀπὸ πατρίδος αἴης  
 ἔσσεται, οὐδ' εἴ πέρ τε σιδήρεα δέσματ' ἔχῃσι·  
 φράσσεται ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν. 205  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 εἰ δὴ ἐξ αὐτοῖο τῶσος πάϊς εἷς Ὀδυσῆος.  
 αἰνῶς μὲν κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας  
 κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισι,

208. αἰνῶς μὲν] So Aristarch. and Aristoph. Commonly written αἰνῶς γάρ.

the etymology which refers γουνός to γόνυ, rather than to γόνος in the sense of *sovereign* land. γουνός will then be related to γόνυ in the same way as κνήμις to κνήμη, and will mean a 'bend' or 'knoll.' Cp. γουνὸν Ἀθηναίων ἱερῶν whence Pindar's (Isth. 3. 43) ἐν γουνοῖς Ἀθανᾶν, which is more likely used of an upland or rising-ground than of fertile soil, which was not the characteristic of Attica. ἁλώη, used properly of a threshing floor, which, though flat in itself, would probably lie at an elevation, is here employed only of a plot of ground. Translate, 'the upland plot of his vineyard;' literally, 'the knoll of the plot of vineyard.'

194. δὴ γάρ ἔφαντο, 'for they *did* say that he was on the spot.'

195. βλάπτουσι, 'hinder him from his journey.' Cp. Od. 4. 380 πεδᾶρ καὶ ἔδρσε κελεύθου, Aesch. Ag. 120 βλαβέντα λαισθίων δρόμον. βλάπτειν is to be referred to a root *mlā* (cp. μαλακός, βλάξ), containing the sense of 'weakening,' or 'wearing out.'

198. χαλεποὶ . . ἔχουσιν. The clause that gives the reason is simply co-ordinated to the preceding; in prose we

should expect ἐπὶ χαλεπῶν ἀνδρῶν ἐχόμενος.

201. βάλλουσι, perhaps of a sudden thought, stronger than ἐνὶ θυμῷ τιθέναι inf. 320.

203. δηρὸν. Curtius (Gk. Etym. 501) connects δη-ρόν with the adverb δῆν, originally δφαν, or δφην, and appearing in Alcman in the form δοάν. δφαν or διφαν is probably an accusative form from stem διφα, signifying 'day;' Lat. *die*, for. *dive*. The transference of a word that properly signifies 'a day-long,' to a general expression of duration, is seen in the use of the Lat. *dū*.

204. ἔχῃσι. The subject to this is δέσματα. One feels the want of an expressed object to ἔχῃσι, so Cobet would write εἰ πέρ γε, 'him.'

207. εἰ δὴ . . Ὀδυσῆος, 'if verily, big as thou art, thou canst be son of Odysseus himself.'

208. αἰνῶς, of 'startling' likeness, as in Il. 3. 158 αἰνῶς εἰς ὅσα ἔοικε.

209. θαμὰ τοῖον. We find τοῖον used in the sense of οὕτως as a mere adverb Il. 4. 488; 5. 7; 22. 241; Od. 3. 496. As qualifying a noun σιγῇ τοῖον Od. 4. 776; 7. 30. As qualifying an adjective





πρίν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι 210  
'Αργείων οἱ ἄριστοι ἔβαν κοίλῃς ἐνὶ νηυσίν·  
ἐκ τοῦ δ' οὐτ' Ὀδυσῆα ἐγὼν ἴδον οὐτ' ἐμὲ κείνος.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ  
'τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
μήτηρ μὲν τ' ἐμὲ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε 215  
οὐκ οἶδ'. οὐ γάρ πώ τις ἐδὼν γόνον αὐτὸς ἀνέγνω.  
ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς  
ἀνέρος, δν κτεάτεσσιν ἐοῖς ἐπι γῆρας ἔτετμε.  
νῦν δ' ὅς ἀποτμόβτατος γένετο θνητῶν ἀνθρώπων,  
τοῦ μ' ἐκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεεῖνεις.' 220

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
'οὐ μὲν τοι γενεὴν γε θεοὶ νώνυμνον ὀπίσσω

211. ἐπὶ] So written in some good MSS. for the common ἐπὶ. Cp. Od. 2. 18, 27; 3. 131; 13. 317. *βαίνειν ἐπὶ νηυσίν* is used in a different sense, Il. 5. 327. 215. ἐγὼ γε] On the question between ἐγὼ γε and ἐγὼ γε see Lehrs, Quaest. Ep. 132. 222. νώνυμνον] So Wolf for the ordinary νώνυμον.

oradverb θάνατος... ἀβληχρὸς μάλ' αὖ τοῖς Od. 11. 135; 23. 282, πέλ' αὖτος μέγα τοῖον Od. 3. 321, ἐπεικέα τοῖον Il. 23. 246, κερδ' αὖτος δὴ τοῖον Od. 15. 451, σαρδάνιον μάλ' αὖτος Od. 20. 302. The word in each case is 'deictic,' expressing by the speaker's gesture the force, whether qualifying or intensifying, which it adds to the word with which it is joined. Here we might render it by the familiar phrase, 'ever so often,' 'often and often.'

ἐπεὶ introduces the reason of his being able to detect the likeness.

210. ἐς Τροίην ἀναβήμεναι, 'embarked for the land of Troy.' A shorter form of a similar phrase in Od. 4. 473 ἀναβαίνεμεν ὄφρα τάχιστα | σὴν ἐς πατρίδ' ἴκοιο πλῖον ἐπὶ οἶνοπα πόντον. So ἐς Σιδονίην ἀναβάντες Od. 13. 285.

ἐνθά = 'whither'; so in Il. 2. 287 ἐνθάδε is used in the sense of 'hither'; cp. οὗς ἐνθάδε νῆες ἐνείκων Il. 9. 306.

211. With οἱ ἄριστοι cp. τὰ πρῶτα inf. 257.

213. πεπνυμένος, a perfect passive participle from *πνῖν*, the root of which is *πνυ*, cp. *πινυτός* for *πνυτός*. The infinitive *πεπνύσθαι* is used in the same sense, 'to be wise.' The connection between the ideas of 'breathing' and 'being wise' is sufficiently suggested by

the comparison of *ἀνεμος* with *anima*, *animus*, and *spirare* with the later sense of '*spiritus*.' See Cic. Tusc. Quaest. 1. 9. 19.

215. τοῦ ἔμμεναι, 'am his.'

216. ἐδὼν γόνον, 'his parentage' in the sense of *γονή*. The Schol. quotes a similar thought from Euripides, *μήτηρ φιλότεκνος μάλλον πατρός* ἢ μὲν γὰρ αὐτῆς οἶδεν ὄνθ', ὁ δ' οἶεται, and from Menander—

αὐτὸν γὰρ οὐδεὶς οἶδε τοῦ ποτ' ἐγένετο,

ἀλλ' ὑπονοοῦμεν πάντες ἢ πιστεύομεν.

217. ὄφελον, with ὥς δὴ Od. 5. 308; 11. 548; with ὥς only Od. 14. 274; Il. 4. 315; 6. 345; with αἶθε Il. 1. 415; 24. 253. It is generally used to express a wish which has no hope of fulfilment.

μάκαρος. *μάκαρ*, as an epithet of the gods, means, according to its etymology (*μακρός*, *mac-to*), 'great,' 'powerful,' and so 'blessed'; just as *ἱερός* (compare Skt. *ish*) first means 'strong,' and then 'sacred.' From the usage of *μάκαρες θεοί*, the word has passed into its ordinary signification of 'happy.'

219. νῦν δ' ὅς... γενέσθαι = *nunc vero qui infelicissimus est hominum, eius me filium dicunt esse*.

222. νώνυμνον ὀπίσσω, 'inglorious for the time to come.' So *ὀπιθεν* used

θήκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον  
 τίς δαῖς, τίς δὲ δμῖλος δδ' ἐπλετο; τίπτε δέ σε χρεώ;  
 εἰλαπίνῃ ἦε γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν. 226  
 ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι

225. τίς δέ] 'Ἀρίσταρχος συνάπτει μετὰ τὰ πύσματα τὸν δαὶ σύνδεσμον 'τίς δαῖς, τίς δαὶ δμῖλος' (α. 225) 'ποῦ δαὶ νῦν ἔστηκε;' (ω. 299). The Venet. on Il. 10. 408 reads δαί, but MSS. of the Odys. δέ in both places. For examples of the hiatus δέ δμῖλος compare Spitzner, de Vers. heroic. 141. 226. εἰλαπίνῃ] Al. εἰλάνιν'.

of the future, Od. 2. 270. Cp. Il. 1. 343; 3. 411. This is the really graphic way of describing the future; *we* speak of it as what lies 'before us,' the Greeks looked upon it as what was coming up behind them, that overtook them, and then, still moving on, became 'the past,' lying before their eyes. Thus the past is called τὸ ἔμπροσθεν Plato, Phaedr. 277 D; and even more strikingly, Il. 1. 70 τὰ τ' ἐόντα τὰ τ' ἐσόμενα πρό τ' ἐόντα.

223. τοῖον. Cp. Virg. Aen. 1. 607 *qui tanti talem genere parentes?*

225. τίπτε δέ σε χρεώ; see on 124 supra. τίπτε = *cur tandem*. The meaning is, 'what hast thou to do with all this?'

The so-called idiomatic use of the aorist ἐπλετο, where we should use the present, is really delicately accurate: the moment of time between the observation of the fact and the comment thereon throws the reference to the fact into the past.

226. εἰλαπίνῃ. A feast given by a single host: ἔρανος is described 375 infra ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους. It is doubtful whether an ἔρανος is described in Od. 4. 622 οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εὐήνορα ὄνον, | σίτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον (see critical note ad loc.); for the true characteristic of the ἔρανος is not that all the partakers of the feast contribute to it (though that is not excluded), but that the feast takes place at the house of each in turn. This suits better with the Attic use of ἐρασιζω Demosth. 1484. 2; Aeschin. 60. 4. The same three kinds of entertainment are mentioned together, Od. 11. 415 ἡ γάμφῃ ἢ ἐράνῳ ἢ εἰλαπίνῃ τεθαλυῇ. The ἔρανος was naturally the least splendid; it had, that is, already the same character which distinguished it later, and gives point to

the illustration of Arist. Eth. Nic. 4. 2. 20 τοὺς ἐρασιστάς γαμικῶς ἐστιῶν, which is the characteristic of the βάναντος. Different again were the συσσίτια of the chiefs with the king, either at his or at the public expense, indicated Od. 7. 49, 99; 8. 41; 13. 8; Il. 4. 344; 9. 70. These were provided daily, or at least frequently, as a matter of course (cp. Od. 13. 8 ὁδοὶ ἐνὶ μεγάροισι γερούσιον αἰδῶσα ὄνον | αἰεὶ πίνει' ἑμοῖσι), even in war, as appears from the Iliad; and at these, strangers like Odysseus were entertained as public guests. The feast described (if the lines be genuine) in Od. 4. 622, must be one of these συσσίτια, for it is at the king's table, and the δαιτυμόνες being always a king's guests, are distinct from the ἐρασισταί. Hence we should infer, contrary to Nitzsch, that it was no ἔρανος, of which the characteristic was that it was held at each house in turn; and it is no valid objection to this that the δαιτυμόνες contributed; for unless the king had ample means he was not expected to supply the whole entertainment. Cf. Il. 9. 70-74. The means were provided, as Hayman suggests, 'out of his receipt in kind;' whence the 'guests are said *θήματα πίνειν*' Il. 17. 250. In the scansion of the line, read εἰλαπίν | ἦ ἦε γά | μος. For the accentuation of ἦε in the latter of two questions see on 175 supra.

227. ὥς τέ μοι. There are three ways of rendering ὥς τε here: (1) as the adverb of comparison, '*videntur mihi insolenter epulari, tanquam superbientes*,' as in Il. 2. 289 ὥς τε γὰρ ἡ παῖδες νεαροὶ χῆραι τε γυναῖκες, | ἀλλήλοισιν ὀδύρονται. (2) Others take it in the ordinary sense of ὥστε in final sentences = 'so that they seem to me,' comparing Od. 3. 246 τρίς γὰρ δὴ μὲν φασιν





δαίνυσθαι κατὰ δῶμα. νεμεσσήσαιτό κεν ἀνὴρ  
αἰσχεα πᾶλλ' ὀρώων, ὅς τις πινυτός γε μετέλθοι.<sup>230</sup>

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·  
'ξείν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρειαι ἡδὲ μεταλλάς,  
μέλλεν μὲν ποτε οἶκος δδ' ἀφνειὸς καὶ ἀμύμων  
ἔμμεναι, ὅφρ' ἔτι κείνος ἀνὴρ ἐπιδήμιος ἦεν·  
νῦν δ' ἐτέρως ἐβόλοντο θεοὶ κακὰ μητιώντες,  
οἳ κείνον μὲν ἄιστον ἐποίησαν περὶ πάντων<sup>235</sup>  
ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ᾧδ' ἀκαχοίμην,  
εἰ μετὰ οἷς ἐτάροισι δάμῃ Τρώων ἐνὶ δῆμῳ,  
ἢ ἐ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσε.

234. ἐβόλοντο] τινὲς γράφουσιν ἐβάλοντο ἀντὶ τοῦ μετέβαλον Schol. E. H. M. Q.  
'The reading in the text seems to be that of Aristarchus.' La Roche, ad loc.

ἀνάσθαι γένε' ἀνδρῶν, —ὡς τέ μοι δάνατος ἰνδᾶλλεται. This passage comes equally well under the construction in (1). Or (3) ὡς τε may be treated as an exclamation = 'how!' so Fäsi renders ὡς in Od. 17. 449 ὡς τις θαρσαλέος καὶ ἀναιδής ἔσσι προίκτης! (1) seems preferable in all cases.

229. ὅς τις πινυτός γε μετέλθοι, 'who should come among them with his senses about him.'

232. μέλλεν... ἔμμεναι, 'was like to have been'; literally (according to the primitive meaning of the word) 'was thinking of being.' The verb is only capable of this meaning in the imperfect, as we might naturally infer. Similar instances are Il. 14. 125; Od. 4. 94.

234. ἐβόλοντο. Compare βόλεσθε for βούλεσθε Od. 16. 387, and βόλεται Il. 11. 319. With ἐτέρως cf. cp. Il. 15. 51 βούλεται ἄλλῳ, Od. 5. 286 μετεβούλευσαν θεοὶ ἄλλως. Eustath. reading ἐβάλοντο compares it with τρὶς ἐξ βαλοῦσθης τῆς Διὸς (sic) φρυκτωρίας, as if the metaphor were from throwing dice.

235. περὶ πάντων ἀνθρώπων. Cp. Od. 4. 231 ἡτρός δὲ ἑκάστος ἐπιστάμενος περὶ πάντων | ἀνθρώπων, 17. 388 ἄλλ' αἰεὶ χαλεπὸς περὶ πάντων εἰς μηστήρων | δμῶσιν Ὀδυσσεὸς περὶ δ' αὖτ' ἐμοί. The genitive must not be taken as directly governed by περὶ as a preposition, which should rather be regarded as an adverb = *imprimis*. 'Is enim genitivus, quem apte dicimus genitivum comparationis,

e notione excellendi quae inest in particula περὶ sponte ac libenter quasi profuit. Quo fit ut isti genitivi, πάντων, ἄλλων, facillime socientur cum particula περὶ ubi praestantia significatur' (vide J. Kuhl, de particulae περὶ forma et usu Homeric). Translate, 'who have taken him from our sight' (put him out of sight) 'utterly, as no man ever was taken, for were he but dead, I should not grieve so over him.' Note here that in Homer the opt. with *δν* or *κεν* is sometimes used to express what would have taken place in an event which has not happened (where an Attic writer would use the indicative with *ἄν*): cp. Il. 2. 81; 3. 223; 4. 223; 5. 311, etc.

238. τολύπευσε, as we say 'wound up.' The Schol. renders τολύπη as τὴν τῶν ἐρίων ἡδὴ κατεργασμένην εἰλησιν, and this interpretation (which makes it the 'ball of spun yarn,' rather than the 'wool ready for spinning,' as the Lexicons give), suits best with the passage Ar. Lysist. 585

—κἀπειτα ποιῆσαι

τολύην μεγάλην, κἀτ' ἐκ ταύτης τῇ  
Δῆμῳ χλαῖναν ὑφῆναι.

Cp. also Soph. Frag. 920 Dindorf, Pollux 7. 32 τὰς δὲ ταινίας ὀλοστημόνους τολύπας Σοφοκλῆς ἀνόμασεν. τολύπη may be connected with the root τελέ as in τέλος. For a similar metaphor cp. Ov. Heroid. 12. 3 *Tunc quae dispensant mortalia fata sorores Debuerant fusos evoluisse meos.*

τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,  
 ἥδέ κε καὶ ᾧ παιδί μέγα κλέος ἦρατ' ὀπίσσω. 240  
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρείψαντο·  
 οἷχετ' αἰστος, ἄπυστος, ἔμοι δ' ὀδύνας τε γόους τε

239. τῷ] Written by the Grammarians without the iota subscript, probably as a mere lengthening of τό. The Venet. A. (prim. man.) gives it so. Cp. Schol. on Il. 2. 373 *περισπᾶται, καὶ τὸ τ οὐκ ἔχει*. Photius Lex. 450 τῷ *χωρὶς τοῦ ἀντὶ τοῦ διό*. See La Roche, Hom. Text. 368. 242. οἷχετ' So Bekk. with majority of MSS. and Apollon. for the common *ῥχετ'*. So also Schol. B.

239. τῷ, 'in that case.' For ἦρατο see note on ἀρπύμενος sup. 5.

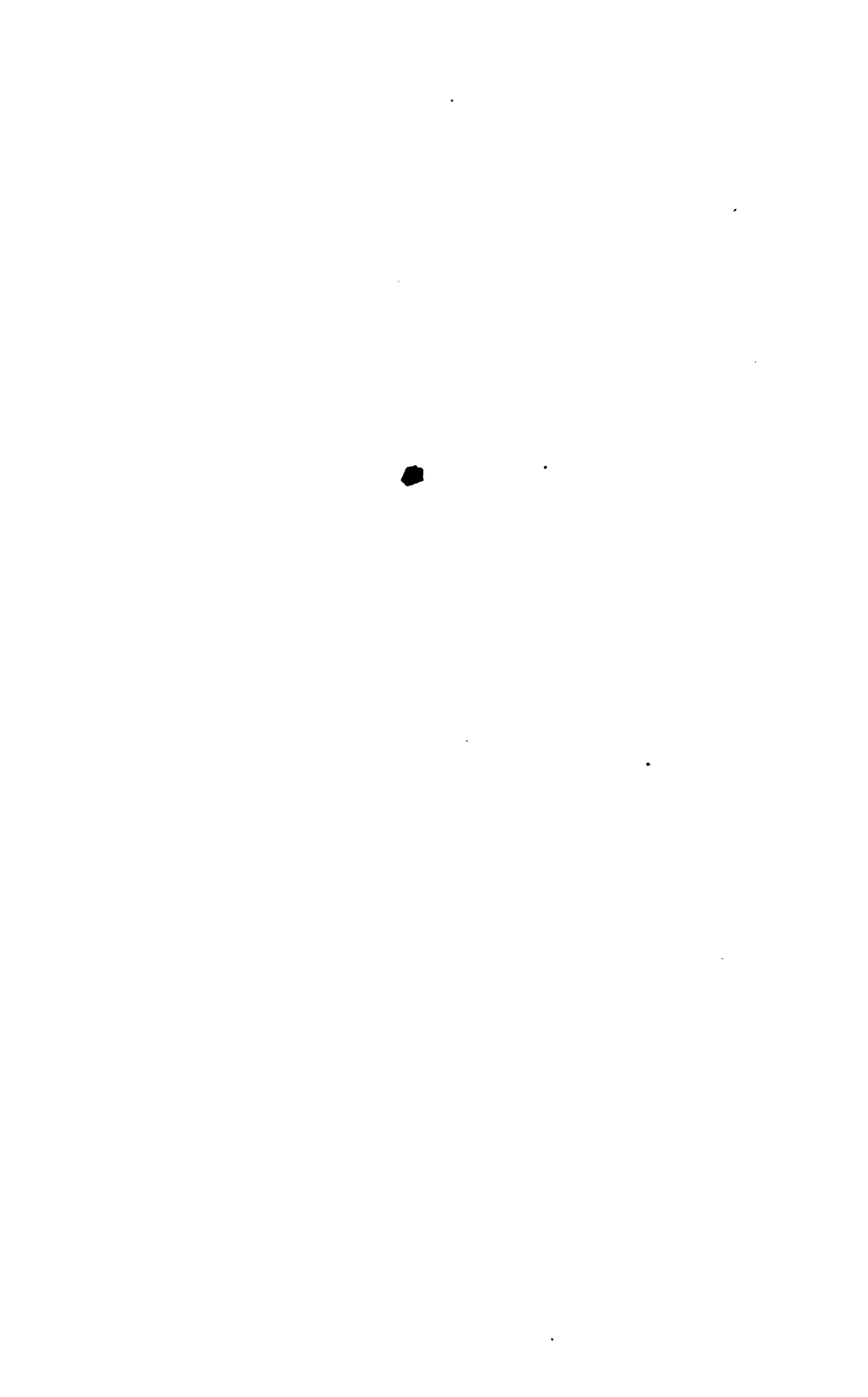
240. κλέος, sc. the glory, of which his tomb will be the lasting memorial.

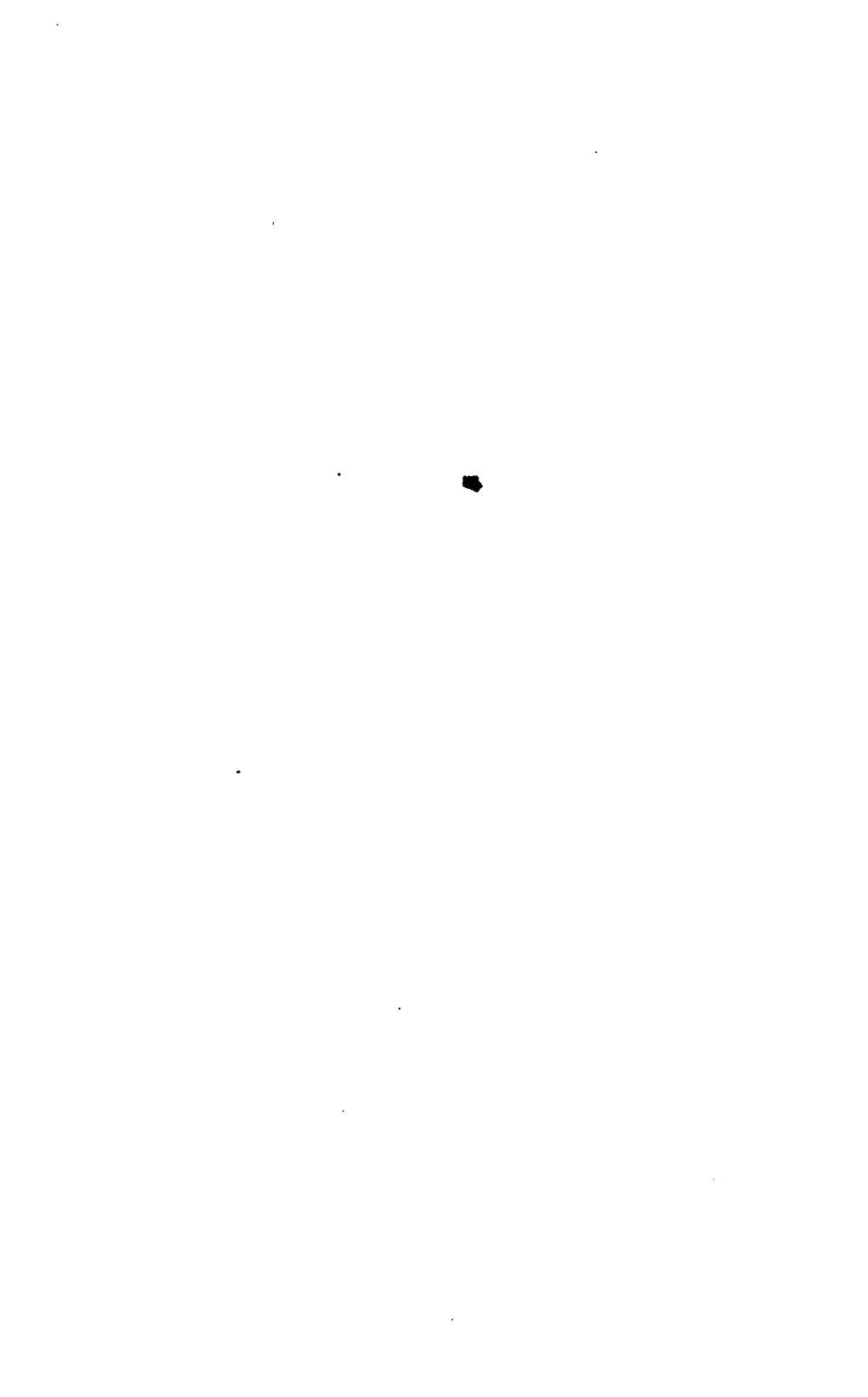
241. ἄρπυιαι, lit. 'the snatchers,' i.e. 'the spirits of the storm.' Cp. Od. 20. 66 ὡς δ' ὅτε Πανδάρου κοῦρας ἀνέλοντο θύελλαι with ibid. 77 τόφρα δὲ τὰς κοῦρας ἄρπυιαι ἀνηρείψαντο. So also Od. 4. 727 παῖδ' ἀγαπητὸν ἀνηρεύσαντο θύελλαι, and Il. 6. 346. These passages seem to exhibit the ἄρπυιαι as the impersonation of the storm-winds. Hesiod (Theog. 267 foll.) thus gives their origin and names, Θανάμος δ' Ἦκεανοῖο βαθυρρέϊταιο θύγατραι | ἡγάγετ' Ἠλέκτρον· ἥ δ' ὠκείαν τέκεν Ἴριν, | ἡκυόμους δ' Ἄρπυϊας, Ἀελλῶ τ' Ἰκνυπέτην τε, | αἱ β' ἀνέμων πνοιῆσι καὶ ὁλονοῖς ἀμ' ἔπονται | ὠκείης περὺ γούσι· μεταχρόνιαι γὰρ Ἰαλλόν. In Ap. Rhod. 2. 289 they are called the 'swift messengers of Zeus,' and in Hesych. Διὸς κύνες. See also Il. 16. 150. A later myth respecting them is found in Virg. Aen. 3. 210. Similar personified, but non-mythological, conceptions in Homer are Κλωθές Od. 7. 197; Κραταῖς Il. 2. 124; and even Ἐρινύς (see Curtius, Etym. s. v.) does not seem originally to be much more than the solemnly uttered evil wish of a deeply injured person, Od. 2. 135, etc.; though we have θεὰ δασπλήντις E. Od. 15. 234. If the reading ἀνηρεύσαντο be genuine, it gives a meaning unlike the usual force of ἐρείπω. Fick (die Hom. Odyssee, p. 2) thinks that ἀνηρεύσαντο should be read. This he would connect with the root found in Ἄρπυιαι, for which he would read Ἀρέπυιαι.

ἀκλειῶς. 'So that there are no tidings of him.' κλέος in Homer has not in itself the meaning of 'glory' or 'fame,' but simply that of 'report,'

'rumour,' 'tidings;' agreeably with its etymological connection with κλύω. Thus, inf. 283 ὅσσαν ἐκ Διὸς ἥ τε μάλιστα φέρει κλέος ἀνθρώποισι, Od. 16. 461 ἦλθε δ' Εὐμαιε· τί δὴ κλέος ἐστ' ἀνὰ ἄστυ; 13. 415 ᾗχετο πεισόμενος μετὰ σὸν κλέος ἥ που ἐτ' εἴης, Il. 2. 325 τίρας . . δον κλέος οὐ ποτ' ὀλείται, Il. 13. 364 ὅς βα νέον πολέμοιο μετὰ κλέος εἰηλούθει, and (in special connection with the present passage), Od. 4. 427 παῖδ' ἀγαπητὸν ἀνηρεύσαντο θύελλαι | ἀκλέα ἐκ μεγάρων. In accordance with this must be interpreted Od. 5. 311 καὶ μιν κλέος ἦγον Ἀχαιοί, Il. 22. 513 οὐδὲν σοί γ' ὄφελος . . ἀλλὰ πρὸς Τρώων καὶ Τρωάδων κλέος εἶναι ('to be much talked about by'). Similarly the plural in the expression εἶδε δ' ἄρα κλέα ἀνδρῶν Il. 9. 189; Od. 8. 73. Cp. Il. 9. 524 οὕτω καὶ τῶν πρόσθεν ἐπειθόμεθα κλέα ἀνδρῶν κ.τ.λ. Only in a few passages in the Iliad, where warlike achievements are referred to as the ground of κλέος, the meaning of 'fame' has supervened, as in Il. 4. 197 τῷ μὲν κλέος, ἄμμι δὲ πένθος, 5. 171 Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὀιστοὶ καὶ κλέος; ib. 532 φεugύντων δ' οὐτ' ἀρ' κλέος ὀρνυται οὔτε τις ἀλκή, and 7. 100 ἀκλέες αὐτῶς. Of course κλέος may gain the meaning of 'fame' from an epithet attached to it, such as δασεστον, ἐσθλόν, εὐρύ, μέγα, τόσον, but then the meaning really resides in the epithet. The reason why the word occurs with a more advanced meaning in the Iliad, in connection with war, is that it had been far more used in this connection than in any other.

242. αἰστος, ἄπυστος, 'he has passed out of sight, out of hearing.' That is, that none knew aught of him as an eyewitness, and none had heard of him from one who had so seen him. Cp.





κάλλιπεν· οὐδ' ἔτι κείνον ὀδυρόμενος στεναχίζω  
οἶον, ἐπεὶ νῦ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.  
δοσοὶ γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, 245  
Δουλιχίῳ τε Σάμῃ τε καὶ ὕληντι Ζακύνθῳ,  
ἡδ' ὅσοι κραναὴν Ἰθάκην κάτα κοιρανέουσι,  
τόσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.  
ἡ δ' οὐτ' ἀρνείται στυγερὸν γάμον οὔτε τελευτὴν  
ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες 250  
οἶκον ἐμόν· τάχα δὴ με διαρραίσουσι καὶ αὐτόν.'

243. οὐδ' ἔτι.] It makes better sense to read, with Hentze, οὐδέ τι. 246. Σάμῃ] Σάμφ Apollodor. ap. Strabon. 10. 453.

Od. 23. 40 οὐκ ἴδον οὐ πύθωμην. See also 283 *infra*, where εἰπῶσι gives the equivalent action to ἰδεῖν, and ὅσων ἐκ Διὸς το πύθῃσθαι. So Eustath. ad loc. τὸ ὅσων ἀπυστος τὸν τελείως ἀφανῆ σημαίνει, περὶ οὐ μὴδὲν ἴσῃσι τις, οὐτε αὐτὸς ἰδὼν οὔτε γνοὺς ἀπὸ πύστως ἦτοι μαθήσεως' ἔστι δὲ τοῦτο καὶ ἐφερμηνευτικὸν (expegetic) τοῦ ἀκλειῶς Ἀρπυιαι ἀντρεψάντο.

245. νήσοισι, a local dative.

246. Δουλίχιον, called πολύπυρον Od. 14. 335, did not belong to the kingdom of Odysseus, but was under the government of Meges, Il. 2. 625, while in Od. 14. 336 mention is made of a βασιλεὺς Ἀεαστος. In Il. 2. 625 it is mentioned in connection with the Echinades, οἱ δ' ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων νήσων, to which is added αἱ ναῖονσι πέτρην ἄλδς Ἠλιδος ἄντα, which seems to throw the islands further south than they really are. Strabo (10. 458) identifies Δουλίχιον with Δολίχα, the only one of the Echinades which in his time was still fruitful, the others being silted up by the deposit from the Achelous (Thuc. 2. 102). Modern Greek story identifies Δουλίχιον with an island that has now disappeared, called Kakaba. According to others, Dulichium was a town on the mainland of Acarnania; or, following the interpretation of Hellanicus (quoted by Strabo 10. 456) who identifies it with Κεφαλληνία, we may take Dulichium to be the larger division of Κεφαλ. lying nearer to the Echinades, while Σάμη may be the other division farthest from Ithaca. Or, possibly (cp. Il. 2. 634), Homer thinks of Κεφαλ.

as actually consisting of two islands, named respectively Dulichium and Same.

Ζάκυνθος (Zante) is made feminine in Od. 9. 24 ὕλησσα Ζ. For the retention of a short vowel before the Ζ. compare οὐ δὲ Ζέλειαν Il. 2. 824, ἀστὺ Ζελείης Il. 4. 103, λειμῶνι Σκαμανδρίῳ Il. 2. 467.

249. ἀρνείται, 'declines,' here used as the contrary, not of καταφάναι, but of συναίνειν. So Od. 8. 42, 43 ἔρχεσθ' . . . μὴδέ τις ἀρνεῖσθαι, 358 τεινὲς ἔπος ἀρνήσασθαι, 21. 345 τόξον . . δόμεναί τε καὶ ἀρνήσασθαι.

250. δύναται. Expressing what we call a 'moral impossibility,' equivalent to 'dares not,' 'has not the heart to do it.' So Od. 13. 331 τῷ σε καὶ οὐ δύναμαι προλιπεῖν. With τελευτῆν ποιῆσαι = 'to bring matters to a conclusion,' 'to put an end to the wooing,' compare the similar expression (Od. 24. 126) ἡ δ' οὐτ' ἠρνεῖτο στυγερὸν γάμον οὔτε τελευτά.

251. τάχα. Compare Lehrs, Aristarch. p. 92 τάχα nunquam significat fortasse, sed ubique temporis adverbium est. Schol. V. ad locum αὐτῇ ἡ λέξις οὐ τίθεται παρὰ τῷ ποιητῇ διατακτικῶς, ὡς ἐν τῇ συνηθείᾳ, ἀλλ' ἐκάστοτε ἀντὶ τοῦ ταχέως. In such a phrase as οὐ γὰρ κεν με τάχ' ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν Il. 23. 606 (where οὐ τάχα, 'not soon,' is really equivalent to Lat. *aegre, haud facile*), it is easy to see how the idea of 'likely enough,' 'peradventure,' supervened. So Il. 1. 205 ἥς ὑπεροπλῆσι τάχ' ἂν ποτε θυμὸν ὀλέσση = *haud diu aberit tempus cum quondam sua cum perdet superbia*. Similarly, in

Τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·  
 'ὦ πόποι, ἦ δὴ πολλὸν ἀποικομένον Ὀδυσῆος  
 δεύῃ, ὃ κε μνηστήρσιν ἀναιδέσι χεῖρας ἐφείη.  
 εἰ γὰρ νῦν ἐλθὼν δόμον ἐν πρώτῃσι θύρῃσι  
 255 σταίῃ, ἔχων πῆληκα καὶ ἀσπίδα καὶ δύο δοῦρε,  
 τοῖος ἐὼν οἶόν μιν ἐγὼ τὰ πρῶτ' ἐνόησα  
 οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,  
 ἐξ Ἑφύρης ἀνιόντα παρ' Ἰλου Μερμερίδαο·

252. ἐπαλαστήσασα] τινὲς γράφουσι δὲ παλαστήσασα Eustath. 1415. 22.

Od. 2. 76 εἰ χ' ὅμεις γε φάγοιτε τάχ' ἂν ποτε καὶ τίσις εἴη = 'it would not be long before recompense was made.' But, says Lehrs, 'ex Hesiodicis iam novimus dis μὲν γὰρ καὶ τρίς τάχα (fortasse) τεύξεται' Opp. 399.

Notice με καὶ αὐτόν, equivalent to καὶ ἐμαυτόν, 'even me myself.'

252. ἐπαλαστήσασα, 'with a burst of passion.' For this frequent use of the aoristic participle of verbs expressive of mental feeling (suggestive not so much of a mere stage of progress in the narrative, as of a new state of mind in the speaker or actor) compare Classen. Homerisch. Sprachgeb. 114, and the use of such words as αἰδεσθεῖς Il. 17. 95, ταφόν Il. 11. 545, θαμβήσας Od. 1. 360, ἀγασσάμενος Od. 2. 67, χολασσάμενος Od. 18. 25, ἀνιθεῖς Od. 3. 117, ἀλγήσας Il. 12. 206, ὀχθήσας Il. 1. 517; Od. 4. 30, etc. θαρσήςας Od. 3. 76, δακρύσας Od. 1. 336. The poverty of participles in modern languages renders it impossible to give the force in a translation. See the remarks of Classen (ibid.) on an analogous use of φωνήσας, εἰπών, ἄσπας, and Monro, H. G. § 77, describes these participles as expressing 'exact coincidence with the action of the principal verb.'

254. ὃ κε . . χεῖρας ἐφείη = *qui manus inferat*. But this opt. after a principal clause of negative meaning is not exactly *final*; for it expresses the consequence only as a matter of mere supposition, as in Il. 5. 192 ἵπποι δ' οὐ παρῆσι καὶ ἄρματα τῶν κ' ἐπιβαλὼν. See Monro, H. G. § 304 b.

255. εἰ γὰρ νῦν ἐλθὼν. Here begins the wish, which is interrupted by the description of the visit to Ephyra, and is resumed again at τοῖος ἐὼν ὁμλήσειεν

inf. 265; the apodosis to εἰ coming in at πάντες κ' ὀκύνμοροι γενοίαιτο. For, though εἰ γὰρ is rightly described as expressing a wish, it only does so because it introduces as protasis a hypothetical sentence to which the apodosis may or may not be expressed.

Cp. Od. 3. 218-224 εἰ γὰρ σ' ὥς ἐθέλοι φιλέειν . . then follows a parenthesis of four lines, the apodosis being introduced with τῷ κεν.

Od. 16. 148, 149 εἰ γὰρ παρ' εἴῃ . . πρῶτόν κεν ἐλοιμέθα.

Od. 17. 496, 497 εἰ γὰρ τέλος γένοιτο . . σὺκ ἂν τις ἱκοίτο.

Od. 18. 366-375 εἰ γὰρ ἔρως γένοιτο, subdivided into ἔγῳν δρέπανον ἔχοιμι, σὺ δὲ τοῖον ἔχῃς, then the protasis resumed εἰ δ' αὖ βόες εἴεν . . τετράγυνον δ' εἴῃ . . εἰκοὶ δὲ ὑπὸ βῶλος ἄρότρῳ, and, at last, the apodosis comes, τῷ κέ μ' ἴδοις.

Il. 13. 276-287 εἰ γὰρ νῦν λεγοίμεθα, then follows a parenthesis of ten lines, then the apodosis, οὐδέ κεν ἔνθα τις θνοίτο, ib. 485. 486 εἰ γὰρ ὁμηλικὴ γε γενοίμεθα . . αἰψά κεν ἡ ἐφείροτο.

Il. 17. 156 εἰ γὰρ νῦν ἐνείῃ . . αἰψά κεν ἐρυσσάμεθα. In the foregoing cases an apodosis, however delayed, comes at last; but in the following, it remains unexpressed.

Od. 15. 545 εἰ γὰρ κεν σὺ μύμοις.

Il. 8. 538, 539 εἰ γὰρ ἐγὼν ὥς εἴην . . τοιοῦμην δέ.

Il. 13. 825 foll. εἰ γὰρ ἐγὼν εἴην . . τέκοι δὲ . . τοιοῦμην δέ. So that εἰ γὰρ seems merely to express a wish, but it may generally be translated 'if only.'

259. Ἑφύρη. Probably an Aeolic form of Ἐφώρα (ἐφοράω, ἐφοροί), and equivalent to Ἐπωπῆ, 'a watchtower.' This descriptive name was naturally





ῥχετο γὰρ καὶ κείσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς 260  
 φάρμακον ἀνδροφόνον διζήμενος, ὅφρα οἱ εἴη  
 ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὖ οἱ  
 δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἔοντας,

261. ὅφρα οἱ εἴη] ὅφρα δαείη Zenodot. γρ. ἦν που ἐφεύροι Schol. H. M.

applicable to many places; and we find no less than eleven of the name enumerated (Pape, Dict. s.v.). But of these there are but three, or at most four, that come into the Homeric poems. (1) The city afterwards called Corinth, Il. 2. 570; 6. 152, which of course is not intended in the present passage: (2) A town in Thessaly, known in later times as Crannon, cp. Il. 13. 301, with the interpretation of Strabo (9. 442). But for the Ephyra in the Odyssey the question lies only between (3) a town in Thesprotia, called later *Κίχυρος* (Il. 2. 659), and (4) an old Pelasgic town in Elis on the river Selleis (Strabo 7. 328; 8. 338). Nitzsch declares in favour of (3), because in this passage Athena, in the character of Mentes king of the Taphians, represents Odysseus as having touched at Taphos on his return (*διόντα*) from Ephyra to Ithaca; and in a direct line Taphos lies between Thesprotia and Ithaca; but a ship sailing round the Leucadian promontory to Ithaca would avoid Taphos altogether, and Leucas had not yet been made into an island by the channel dug across the neck, for Homer calls it *δαττὴ ἡπειρίοιο* Od. 24. 378. But if, following the Schol. on Ap. Rhod. 1. 747, we place the Taphian isles among the Echinades and so much further S., we shall get an equally good argument in favour of the Eleian Ephyra, as Taphos would then lie between Ephyra and Ithaca. Another argument in favour of the Eleian town is the mention (Il. 11. 741) of Agamede, daughter of Angeias king of Elis, as a sorceress, *ἢ τόσα φάρμακα γῆρ δα τρέφει εὐρεῖα χθών*, which suits well with the description here of the *ἀνδροφόνον φάρμακον* and *θυμοφθόρα φάρμακα* in Od. 2. 329. In the latter passage, Ephyra is named along with Pylos and Sparta, as if all three places were in the Peloponnese.

Again, in Il. 3. 627, Meges son of Phyleus is said to have been the leader of the contingent from Dulichium and

the Echinades, *αὶ γαίονσι πέρην ἁλὸς Ἑλίδος ἄντα*, and in Il. 15. 530, Phyleus is described as having bought a corslet, *ἐξ Ἐφύρης πυταμοῦ ἀπὸ Σελλήεντος*. The statement of the Scholiast that Ilus son of Mermerus was great grandson of Jason and Medea, and was king of Thesprotia, is given on the authority of Apollodorus. Eustath. also mentions a story which makes Medea to have lived for a while in Elis; either story doubtless being invented or acknowledged by those who maintained the claims of the Thesprotian or Eleian Ephyra respectively. See Buchholz, Hom. Real. i. 1. p. 90.

261. διζήμενος. See Monro, H. G. § 16, who describes *διζήμεαι* (*δι-σδη*) as a non-thematic redupl. present, the Epic equivalent of the Attic *ζητέω*. Cp. Curt. Verb. 106.

ὅφρα οἱ εἴη χρίεσθαι, 'that he might have it to anoint his arrows withal;' so *ὅφρα οἱ εἴη πίνειν* Od. 9. 248, *εἰ δ' αὖ καὶ βίους εἰεν ἐλαυνόμεν* 18. 371; cp. 22. 216.

263. νεμεσίζετο, used only here with accusative. In the same sense, but without an object, the word occurs Od. 2. 138 (cp. 64) and Il. 17. 254 *νεμεσιζίσθω δ' ἐνὶ θυμῷ Πάτροκλον Τροίης κυσὶν μέληθηρα γενέσθαι*. The meaning is 'to stand in awe of;' lit. 'to be angry with, or ashamed of, one's self before another.' So Il. 11. 648 *αἰδοῖος νεμίστης*, 13. 122 *αἰδῶς καὶ νέμεις*. Ilus dared not give the poison, but, in the case of Anchialos, his deep love (*φιλέσσκε γὰρ αἰνῶς*) for Odysseus overcame every other consideration. There is no mention of poisoned arrows in the Iliad; in the Odyssey (which deals less with openhand fighting than with the shifts and cunning of hunters, or pirates such as the Taphians were), the practice is thus alluded to, but in such words that it is evident there was a strong feeling against it as barbarous or impious. In Virg. Aen. 9 770, Amycus the Trojan poisons his arrows to slay wild beasts with, and the

ἀλλὰ πατήρ οἱ δῶκεν ἔμδος· φιλέεσκε γὰρ αἰνῶς.  
 τοῖος ἔων μνηστῆρσιν ὀμιλήσειεν Ὀδυσσεύς· 265  
 πάντες κ' ὠκύμοροι τε γενοίατο πικρόγαμοί τε.  
 ἀλλ' ἥ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται,  
 ἥ κεν κοστήσας ἀποτίσεται, ἥε καὶ οὐκί,  
 οἷσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα  
 ὅπως κε μνηστῆρας ἀπώσσει ἐκ μεγάροιο. 270  
 εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμὼν ἐμπάξω μύθων·  
 αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς

Scythians are described by Pliny (H. N. 11. 53), as using the venom of serpents for the same purpose. Heracles according to the legend shoots Nessus with an arrow that had been dipped in the blood of the Hydra; but the wound that he inflicted on the Centaur became the cause of his own destruction.

265. τοῖος. Here the wish is resumed, after the long parenthesis that describes the visit to the Taphians. The word τοῖος takes up v. 256 πῆλῃκα ἔχων καὶ ἀσπίδα καὶ δύο δοῦρε.

266. πικρόγαμοι, 'would rue their wooing.' Nitzsch remarks how in sentences expressive of exasperated or excited feeling words coined for the occasion are frequent, e.g. ἄρος Od. 18. 73, κακοῖλιον 19. 260, δύσμητερ 23. 97, δύσπαρι Il. 3. 39, δυσαριστοτόκεια 18. 54. With πικρόγαμοι cp. Od. 17. 448 μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἴκηαι, the threat of Antinous.

267. θεῶν ἐν γούνασι κείται. Eustath. ad loc. ὅτι ἐπὶ πραγμάτων ἀποβάσεως ἀδήλου οὐκ εἰπὼν τὸ ταῦτα θεῶν ἐν γούνασι κείται, ἀντὶ τοῦ ἐν δυνάμει ἢ ἰκεσίᾳ θεῶν. Now, as the phrase is used not to denote the ἀνάσσεις ἀηλος, but rather something which man cannot influence by wish or prayer, we must, with Nitzsch, reject the interpretation which turns upon ἰκεσία, and which is connected with the gods' character as receivers of suppliants (who clasped them by the knees), or of gifts (which were laid on the knees of their statues). But Nitzsch's own interpretation, equivalent to Eustath.'s ἐν δυνάμει, is far-fetched, for it is unnatural to say that the strength of the body is in the knees (cp. Il. 9. 610 καὶ μοι φίλα

γούνατ' ὀρώρη, 19. 354 μή μοι λιμός ἀτερπὴς γούναθ' ἴκοιτο). Perhaps the proverb πέντε κριτῶν ἐν γούνασι κείται may give a clue to the meaning (Plut. Proverb. Alex. 76), by referring to the prerogative of the gods as judges, or umpires, on whose knees are placed the prizes for the successful combatants.

270. ὅπως κε . . ἀπώσσει, 'how thou mayest;' indicative future with κε, as Il. 17. 144, etc. See on this passage Monro, H. G. § 326. 3, where he notices the impossibility of deciding whether ἀπώσσει be a future indicative, or aorist subjunctive; and combats Prof. Goodwin's view, that the future 'differs from the subjunctive only by being a more vivid form of statement.' Mr. Monro takes exactly the other view, remarking that the subjunctive is akin to the imperative, and expresses the speaker's purpose directly; whereas the future properly expresses sequence, and so implies purpose: only indirectly.

271. εἰ δ' ἄγε, with the varieties εἰ δ' ἄγετ' Il. 22. 381, and εἰ δέ Il. 9. 46, 262, has passed into a regular idiom, and so, though in the second person singular, may be used with a plural subject. Cp. Il. 6. 376 εἰ δ' ἄγε μοι δμῶαι νημερτέα μυθήσασθε. It has been generally taken as an ellipse for εἰ δὲ βούλει ἄγε, but is found introducing an apodosis in Od. 4. 832. Düntzer explains εἰ as being interjectional, like Latin *cia!* a view maintained by Lange (De formula εἰ δ' ἄγε commentatio, Lips. 1873), who remarks that it forms a perfect parallel to the optative of Wish with εἰ. See Monro, H. G. § 321. Autenrieth refers εἰ to ἴθι, comparing the imperatives πρόσσει, ἔξει.



277. The persons who prepare the feast - the Kivamen? bride and not  
the sister - provide the gifts also. [O 279 not against this (there  
sisters bring cattle and sheep as a feast for maiden's friends and  
also give splendid presents.)] So In v 342 Tel tells sister that  
he will give much untold gift. Sogn. 132

μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.  
 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,  
 μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,  
 ἀψ ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·  
 οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἔδνα

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273. ἐπιμάρτυροι] Bekk. writes ἐπὶ μάρτυροι on the authority of Ptolem. Ascalonita; ἐπιμάρτυρες, Zenod. 275. μητέρα] μήτηρ Schol. E. H. M. Q. 'μητέρα ex scriptura vetere ΜΕΤΕΡ male intellecta ortum esse opinatur Scholiasta.' Dind.

273. μῦθον πέφραδε (imp. second aor. redupl. φράζω), lit. 'make known your say; i. e. announce your will. For the accurate meaning of φράζω see note on Od. 8. 68; μῦθος is connected with μν, μύζω, *mutire*, an onomatopoeic root. ἐπιμάρτυροι. Ameis has a good note upon such words compounded with ἐπὶ = 'thereto,' q. v. Compare also Lehrs, Aristarch. p. 109.

275. μητέρα. This word stands naturally in the accusative, as forming the contrast to μνηστῆρας, but the construction thus begun requires to be completed with ἀνέπεμνον, as Od. 2. 113; or ἀνωγέτω ἀπονέεσθαι, as Od. 2. 195; instead of which it is made to terminate in a softer expression, involving an anacoluthon. Döderlein proposes to put a period at γαμέεσθαι, and to mark off εἴ οἱ θυμὸς ἐφορμᾶται between commas: but the regular use of ἐφορμᾶσθαι in Homer is with an infinitive, as ἔμοι αὐτῷ θυμὸς ἐφορμᾶται πολεμίζειν Il. 13. 74, cp. Od. 4. 713. Besides which, the abrupt commencement ἀψ ἴτω would be most harsh; and the passage given from Il. 1. 179 οἰκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοὶς ἐτάροισι Μυρμιδόνεσσιν ἀνασσε seems insufficient to justify such a construction, as there has already been an imperative mood earlier in the sentence. For a similar anacoluthon compare Il. 2. 681 νῦν δ' αὖ τοῖς ὄσοις τὸ Πηλεασγυῶν Ἄργος ἔναιον . . . τῶν αὖ ἦν ἀρχὸς Ἀχιλλεύς.

276. πατρός, sc. Icarus. Where he dwelt was an old question. Aristotle (de Poet. cap. penult.) leans to the tradition which places him in Cephallenia; οἴονται γὰρ αὐτὸν Λάκωνα εἶναι· ἀποπον οὖν τὸ μὴ ἐντυχεῖν τὸν Τηλέμαχον αὐτῷ εἰς Λακεδαιμόνα ἐλθόντα· τὸ δὲ ἴσως ἔχει ὥσπερ οἱ Κεφάλληνές φασιν, παρ' αὐτῶν γὰρ γῆμαι λέγουσιν τὸν Ὀδυσσεύα, καὶ εἶναι Ἰκάδιον ἀλλ' οὐκ Ἰεάριον. Strabo

(10. 461) makes him the brother of Tyndarus and son of Oebalus king of Sparta: he and Tyndarus, driven out by Hippocoon, fled to Acarnania. Tyndarus returned, but Icarus got part of Acarnania for himself, and there remained. Notice the quantity of δδναμένοιο lengthened by arsis.

277. οἱ δὲ . . . ἔδνα. Nitzsch gives an elaborate interpretation of the passage, of which the substance is as follows. First, οἱ cannot be the suitors (as Schol.), but οἱ ἀμφὶ τὸν πατέρα (as Eustath.) ; for (1) in Od. 2. 196 the same words are used by one of the suitors, Eurymachus, and (2) it was the business of the bride's family to provide the γάμος. Cp. Od. 4. 3, where Menelaus is found δαινύντα γάμον πολλοῖσιν ἔτρειν, on the occasion of the marriage of his son and his daughter. But then to assign to the same family the duty of ἔδνα ἀρτυνεῖν involves two difficulties: (a) it seems to contravene the general custom, which was that the suitor should present the ἔδνα—should, in fact, bid for the bride, as Od. 16. 390 ἀλλ' ἐκ μεγάρου ἔκαστος | μνάσθαι ἐδδοῖσιν διζήμενος, Od. 8. 318 εἰς δ' κε πατὴρ ἀποδώσει ἔδνα | ὅσσα οἱ ἐγγυάλιφα, Od. 11. 282 τῇν ποτε Νηλεὺς | γῆμεν ἐν διὰ κάλλος ἐπεί πόρε μυρία ἔδνα, Od. 6. 159 ἐδδοῖσιν βρίσας. And (b) it also runs counter to the custom recognised elsewhere by these same suitors; Od. 11. 117 μνήμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες, Od. 15. 16 ἦδη γὰρ βα πατὴρ τε κασιγνήτοί τε κέλονται | Εὐρυμάχῳ γήμασθαι· δ' γὰρ περιβάλλει ἅπαντας | μνηστήρας δάριοι καὶ ἐξώφελλον ἔδνα.

It may be noticed parenthetically that the suitors made two sorts of offerings; δῶρα, presents to the bride herself, cp. πολύδωρος of Andromache, Il. 6. 394; of Penelope, Od. 24. 294; and ἔδνα (consisting of cattle, whence Il. 18. 593

πολλὰ μάλ', ὅσσα ξοικε φίλης ἐπὶ παιδὸς ἐπεσθαί.  
 σοὶ δ' αὐτῇ πυκινῶς ὑποθήσομαι, αἶ κε πίθηαι  
 νῇ ἄρσας ἐρέτῃσιν ἐείκοσιν, ἥ τις ἀρίστη,

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278.] 'Versum qui p. 197 recurrit, et ex α. 292 detortus est, recte a Rhiani editione abfuisse, et ut pugnantem cum ἔδνα nominis potestate omnino delendum esse, luculentissime ostendit Cobet, Mnem. Nov. ii. pp. 177-187.' Nauck. 279.] οὗτος δὲ ὁ στίχος ἐν τῇ κατὰ 'Ριανδὸν οὐκ ἦν Schol. H. M. 'Non videtur omitti posse hic versus. Fortasse igitur loco mota est Rhiani mentio, pertinebatque ad v. 283 ἐκ Διὸς κ.τ.λ.' Cobet apud Dind. La Roche refers to v. 280. Cp. crit. note on 278 sup.

παρθένου ἀλφεισβιοῖαι) to her family: cp. Od. 18. 278 αὐτοὶ τοὶ γ' ἀπάγονσι βίαις καὶ ἴφια μῆλα, | κοῦρην δαῖτα φίλοισι, καὶ ἀγλαὰ δῶρα διδοῦσι.

It is an insufficient explanation of our passage, and of Od. 2. 106, to assimilate ἔδνα here to the later προῖξ, a dowry: for (1) though we find instances in Homer of such a dowry being given, they are the exceptional cases of the father taking a fancy to some man and offering him his daughter; cp. Il. 9. 141 foll., where Agamemnon, giving a choice of his daughters to Achilles, says, φίλην ἀνάειδον ἀγέσθω, | πρὸς οἶκον Πηλῆος, ἐγὼ δ' ἐπὶ μέλεια δώσω | πολλὰ μάλ', ὅσ' οὐ πῶ τις ἐγ' ἐπέδωκε θυγατρὶ, and Od. 7. 311-316, where Alcinoüs expresses a wish that Odysseus would take his daughter to wife, οἶκον δέ τ' ἐγὼ καὶ κτήματα δοίην—and (2) such exceptional gifts are never called ἔδνα.

The probable solution is that the ἔδνα were applied by the bride's friends, wholly or in part, to furnish her outfit and provide the wedding feast; and thus they were, so far at least, indirectly returned to the bridegroom's side. If such a restoration was sometimes in full, and sometimes in part, as has been just supposed, then the expressions φίλην ἀνάειδον ἀγέσθω (Il. 9. 146, quoted above), and πολλὰ . . . ἐπεσθαί in the present passage admit of explanation. For we may imagine that ordinarily the father retained a part of the ἔδνα, but that he might, where the daughter was a great favourite, or the bridegroom a man of special merit, expend and so return all of it in the bride's outfit: thus she would be ἀνάειδος, given away without any of the ἔδνα being retained.

In conformity with this interpretation ἔδνοσθαι θυγάτρα, Od. 2. 53, is to expend the ἔδνα or part of them upon her;

and ἔδνωτῃς κακός (Il. 13. 382) is a father-in-law who exacts large ἔδνα and returns but a small part of them. This passage from the Iliad shows also that terms might be agreed upon beforehand as to the disposal of the ἔδνα—'Ἄλλ' ἔπει, ὅρρ' ἐπὶ νηοῦ συνώμεθα ποντοπόροιςιν | ἀμφὶ γάμφῳ ἐπεὶ οὐ τοι ἔδνωται κακοὶ εἰμεν.

But, after all, this interpretation seems forced; and, if we retain the line (see crit. note), it is much simpler to take ὁ δὲ of the suitors, who will 'make a marriage of it,' and so bring to an end this long wooing; and 'will make ready the bride-price,' which must be expected in this case to be costly. Not till Pindar (Pyth. 3. 94; Ol. 9. 10) is ἔδνα used in the later sense of dowry.

See on the ἔδνα, Grote's Greece (ii. 113, and edit.), 'Among the ancient Germans of Tacitus, the husband gave presents not to his wife's father, but to herself (Tacit. Germ. 18); the customs of the early Jews were in this respect completely Homeric; see the case of Shechem and Dinah (Gen. xxxiv. 12), and Ex. 22. 16. Grote goes on to point out the exact correspondence between the Greek ἔδνα and the mundium of the Lombard and Alemannic laws. See especially on the whole subject Nägelsbach, Hom. Theolog. (Autenrieth's ed. p. 255 foll.). ἔδνα or ἔ-εδ-να for σφεδ-να is referred by Curt. G. E. p. 206, to root δδ (σφαδ), seen in ἀδάνω, ἔαδον, ἡδόν, σπασίς.

278. ἐπὶ παιδός. The preposition gets its meaning of 'along with,' 'accompanying,' from its proper local force of 'upon.' Fäsi quotes Apollodor. ap. Athenacum vii. 281 τὸν ἕτερον ἐπὶ τοῦ ἱέρου κατ' οὐρανὸν ἐπόμενον. Possibly ἐπὶ may be taken adverbially, and φίλης παιδός be regarded as a genitive of Price, as Il. 1. 111.





ἔρχεο πεισδόμενος πατρὸς δὴν οἰχομένοιο,  
 ἦν τίς τοι εἴπῃσι βροτῶν, ἥ ὅσσαν ἀκούσῃς  
 ἐκ Διὸς, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισι.  
 πρῶτα μὲν ἐς Πύλον ἔλθῃ καὶ εἶρεο Νέστορα διον,  
 κείθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον 285  
 ὅς γάρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτάνων.  
 εἰ μὲν κεν πατρὸς βίοντον καὶ νόστον ἀκούσῃς,  
 ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίῃς ἐνιαυτὸν  
 εἰ δέ κε τεθνηῶτος ἀκούσῃς μηδ' ἔτ' ἔντος,  
 νοστήσας δὴ ἔπειτα φίλῃν ἐς πατρίδα γαίαν 290  
 σῆμά τέ οἱ χεῖναι καὶ ἐπὶ κτέρεα κτερεῖξαι  
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.  
 αὐτὰρ ἐπὶ δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξης,  
 φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν  
 ὅπως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσι 295  
 κτείνῃς ἢ δόλῳ ἢ ἀμφαδόν· οὐδέ τί σε χρὴ  
 νηπιᾶς ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.

285.] See Schol. H. M. Q. R. on Od. 3. 313 who says that Zenodotus wrote 'κείθεν δὲ Κρήτηνδε παρ' Ἰδομενῆα ἀνακτα.'

281. δὴν. See on δηρόν sup. 203.

282. ὅσσαν ἐκ Διὸς. So Il. 2. 93 ὅσσα δεδῆκε... Διὸς ἀγγελος. All that is meant is 'rumour,' of which the human origin cannot be traced, as opposed to the report of an eye-witness (ἦν τίς τοι εἴπῃσι βροτῶν). Ameis compares Soph. O. R. 43 εἶρε του θεῶν φήμην ἀκούσας εἶτ' ἀπ' ἀνδρὸς οἰσθᾶ πον.

ὅσσα is connected with root *ḥew*, (cp. *ἔπος-ῶν*); the *w* appearing as *κ* or *c* in Skt. *vák*, Lat. *vox-is* 'a voice.'

283. κλέος, 'tidings,' see sup. 241.

286. ὅς, demonstrative.

δεύτατος = *novissimus*, an illogical but natural meaning for the superlative of *δευτερος* in the sense of 'later';—*δευτερος* ἦλθε Il. 10. 368.

291. χεῖναι... κτερεῖξαι... δοῦναι... φράζεσθαι are all used with imperatival force. This usage in Homer cannot be interpreted as an ellipse (as in later Gk. τὸν Πλάτωνα χαίρειν, sc. *κελεύω*), it is rather directly derived from that sense of 'purpose,' which belongs to the dative form of the termination of the Infinitive.

σῆμα here will not be a tomb, for the body would not be there, but really a 'monument.'

293. αὐτὰρ ἐπὶ. This passage is inconsistent with the advice given sup. 274 foll. Nauck marks Il. 293-302 as spurious: so Hentze-Ameis.

τελευτήσῃς, ἔρξης. It is difficult to see the meaning of these two verbs. Is it *ὑστερον πρότερον*, like *τράφην ἢδ' ἐγένοντο*, Od. 4. 723? or does *τελευτήσῃς* give the 'settling of the question'; and *ἔρξης* the 'circumstances of its carrying out'?

297. νηπιᾶς. The original form of the word was probably *νηπια-ja*. By the force of assimilation we then get distinct vowels in different cases; e.g. *νηπιή, νηπιέρ, and νηπιᾶς*, the last vowel differentiating the preceding one. (See Curt. Explan. G. G. p. 114.)

ὀχέειν, 'to practise,' expresses a settled deliberate behaviour; so *ὑβρῶν ἔχοντες* inf. 368, *πένθος ἔχοντα* Od. 10. 376, cp. *ἀγλαῖας φορέειν* Od. 17. 244. οὐκέτι τηλίκος ἐσσί, cp. Od. 17. 20 οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλίκος εἰμί.

ἥ οὐκ αἶεις οἶον κλέος ἔλλαβε διος Ὀρέστης  
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,  
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα; 300  
 καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,  
 ἄλκιμος ἔσσι', ἵνα τίς σε καὶ ὑψιγόνων εὖ εἴπῃ.  
 αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη  
 ἡδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλῶσι μένοντες·  
 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξω μάθων. 305  
 Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδδα·  
 'ξείν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,  
 ὥς τε πατὴρ ᾗ παιδί, καὶ οὐ ποτε λήσομαι αὐτῶν.  
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,  
 ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ, 310  
 δῶρον ἔχων ἐπὶ νῆα κίης, χαίρων ἐνὶ θυμῷ,  
 τιμῆεν, μάλα καλὸν, ὃ τοι κειμήλιον ἔσται

300. δ] The reading of Aristarchus restored by Bekk. to the text instead of the common *ὃς οἱ*, which is inadmissible, as *οἱ* always has the digamma.

298. ἔλλαβε, like *ἐμυθε*, *ἔσσενα*, shows no etymological reason for the doubling of the letter. Probably it is due to analogy of such forms as *ἔδδαισεν*, *ἔρρηξεν* (*ἔρρει*, *ἔφρηξ*). See Monro, H. G. § 67.

299. ἐπ' ἀνθρώπους, 'throughout mankind.' So Od. 23. 124 *σὺν γὰρ ἀρίστην | μῆτιν ἐπ' ἀνθρώπους φάσ' ἐμμεναι*, cp. Od. 7. 332.

300. δ... ἔκτα. *πατροφονεύς* = *πατροφόνος*, which means ordinarily a 'patricide,' is used here as one *qui alterius patrem occidit*. The words *ὃ οἱ πατέρα κλυτὸν ἔκτα* form the very needful exegesis to *πατροφονῆα*. So Od. 1. 1 *πολύτροπον... ὃς μάλ' ἀπὸ πολλὰ πλάγχθη* (on one interpretation), Od. 2. 65 *περικτόνας... οἳ περναίεσθαι οὐκ ἔδδον*, 3. 383 *ἀδμήτην... ἦν οὐ πῶς ὑπὸ (ὑγὴν) ἡγάγεον ἀνὴρ*, 9. 271 *Ζεὺς ξείνιος... ὃς ξείνοισιν ἀμ' αἰδοίσιον ὀσπρεῖ*, 11. 2. 212 *ἀμετροσπῆς... ὃς β' ἔπειτα φρεσὶν ἦσαν ἀκοσμά τε πολλὰ τε ἦδη*, 13. 482 *ἐπὶ πάντα... ὃς μοι ἐπεισιν*.

302. ἔσσι[σ] = the later *ἴσθι*.

304. οἳ... μένοντες. Join *μένοντές με*. The verb, *ἀσχαλῶ-άν*, may be compounded of the privative *α* and root *σχ* *οι σχ*, cp. *ἔχω*, *σχεδόν*, *σχολή*. So

that its meaning would be, 'cannot endure,' 'are impatient.'

305. αὐτῷ emphasises *σοὶ* to contrast it with *ἐγώ* (303). 'Now my care and counsel of these must end; I leave the rest in *thy* hands.' So Od. 8. 443 *αὐτὸς νῦν ἴδε πῶμα*.

309. ἐπειγόμενός... ὁδοῖο. If (see Curt. G. E. 165) *ἐπείγ-ομαι* means 'to press after,' 'hasten after,' cp. *αἰγί-ε-ς*, *ἐπείγ-ε-ω*, it will take a genit. after it, exactly analogous to the construction with *ἐφείσθα*. Cp. *ἐπειγόμενός περ Ἄρην* Il. 19. 142.

312. κειμήλιον... οἷα, for this reference of a single substantive to a general class (i.e. 'a keepsake—one of those sort of things which') cp. Od. 5. 422 *κῆτος... οἷά τε πολλὰ τρέφει Ἀμφιτρίτῃ*, ib. 438 *κύματος... τὰ τ' εἰρεύεται*, 6. 150 *θεός... τοὶ οὐρανὸν ἔχουσι*, 8. 365 *χρίσων ἑλαίῳ... οἷα θεοὺς ἐπενήροθεν*, 12. 97 *κῆτος... ἀ μῦρία βόσκει Ἀμφιτρίτῃ*, 14. 62 *κτῆσιν... οἷά τε ᾗ οἰκῇ ἀναξ' ἔδωκε*. Similar to this is the usage that sums up the constituent members of a class under one generalising neuter, Od. 13. 60 *γῆρας καὶ θάνατος... τὰ τ' ἐπ' ἀνθρώποισι πέλονται*, ib. 409 *βάλανον*





ἐξ ἐμεῦ, οἷα φίλοι ξείνοι ξείνοισι διδοῦσι.'

Τὸν δ' ἡμέιβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη.

'μή μ' ἔτι νῦν κατέρυκε, λιλαιβμένον περ ὁδοῖο. 315

δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,

αὐτῖς ἀνερχομένῃ δόμεναι οἰκόνδε φέρεσθαι,

καὶ μάλα καλὸν ἐλὼν. σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.'

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,

ὄρνις δ' ὥς ἀνοπαῖα διέπτατο τῷ δ' ἐνὶ θυμῷ 320

316. ἀνώγῃ] So Bekk. from Voss, instead of the common reading ἀνώγει. 320. ἀνοπαῖα] The reading of Herodian, who regards it as an adverb. Aristarch. read ἀνόπαια, as a substantive; Voss, whom Nitzsch follows, ἀν' ὁπαῖα (La Roche thinks this last reading may be that of Crates), Πανόπαια Cassius Longinus (?) (Epim. Hom. p. 83. 10).

καὶ ἔδορ . . τὰ θ' ἔσσις τρέφει ἀλοιφήν, 15. 420 εὐνῇ καὶ φιλότῃ . . τὰ τε φρένας ἡπεροσεύει.

315. λιλαιβμένον περ. This passage shows that περ is not always used in the sense of 'though,' but keeps its radical meaning, which belongs to it as an enclitic form of περί, viz. 'very much.' Cp. Il. 1. 353; 23. 79; Od. 8. 187, where the use is distinctly *intensive*, as here. 'Usually, however, περ implies a sense of opposition; i.e. it emphasises something as true *in spite of* a preceding assertion as ἀρχόμενος περ, *however much vexed*, πολέες περ ἔδοντες, *many as they are*; τὰ τε στυγέουσι θεοὶ περ *which even the gods (gods though they are) dread*.' Monro, H. G. § 353. And in the combination καὶ περ (generally separated in Homer, as Od. 4. 733; 5. 73; 10. 441; 14. 155; but written together, Od. 7. 224), the enclitic serves to intensify the concessive force of καὶ = 'even,' 'even though.' In ἐπειγόμενος περ, sup. 309, we have an instance of the secondary meaning. Compare the use of the Latin *quamvis*.

317. αὐτῖς ἀνερχομένῃ, sc. on my way back from Temesa, supra 184. δόμεναι, with imperative force.

318. ἐλὼν, 'having taken,' sc. from the store-room, not = ἐλόμενος, 'having chosen'; so ἐφέλε, sc. *φοιρασμῶν*, Il. 24. 229. It is better to join καὶ closely with μάλα, which it emphasizes. 'A gift very beautiful indeed.' This use of καὶ is not uncommon with adverbs of intensity, compare supra 46 καὶ λίην κτεῖνός γε ἰοκῶτι κείται ὀλέθρῳ, 8. 154

κῆδεά μοι καὶ μάλλον ἐνὶ φρεσὶν ἢ περ δέθλοι, Il. 13. 638 τῶν πέρ τις καὶ μάλλον ἐλίδεται ἐξ ἔρον εἶναι, Aesch. P. V. 728 αἰτὰ σ' ὀδηγήσουσι καὶ μάλ' ἀσμένως, Choeph. 879 καὶ μάλ' ἡβώντος δὲ δέϊ, Eum. 373 δόξα τ' ἀνδρῶν καὶ μάλ' ὑπ' αἰθέρι σεμναί, Soph. Elect. 1455 πάρεστι δῆρτα καὶ μάλ' ἄζηλος θέα, Hdt. 2. 69 οἱ δὲ περὶ θήβας καὶ κάρτα ἡγῆνται αὐτοὺς εἶναι ἱοῦς, Plat. R. P. 342 C συνεχώρησαν ἐνταῦθα καὶ μάλα μύγης, Sympos. 189 A ἔφη εἰπεῖν τὸν Ἀριστοφάνη ὅτι καὶ μάλ' ἐπαύσατο.

σοὶ δ' ἄξιον ἔσται ἀμοιβῆς. This passage may be interpreted in several ways. The simplest way seems to be 'it will bring you its full value in the shape of a return.' Telemachus had a misgiving that if the guest refused his present, or postponed the receiving of it, it was because he was not prepared to 'cap it' with a return present. Athena, to reassure him, tells him he need not hesitate to give a costly gift, for she pledges herself to meet it handsomely on her return: and so Telemachus will find this gift 'no bad investment.'

320. ὄρνις δ' ὥς ἀνοπαῖα. Some of the interpretations of this much disputed passage are noted in Apollon. Lex. ἀνόπαια. ἐνιοὶ μὲν ὄνομα ὀρνέου· καὶ γὰρ ἐν ἄλλοις 'φῆγῃ εἰδομένη.' ἐνιοὶ δὲ ἀνοπαῖως δ' ἐστὶν ἀοράτως. τινὲς δὲ, ἀνὰ τὴν ὁπῆν, τὴν θυρίδα.

As to the first interpretation, sc. ὄνομα ὀρνέου, according to which the Anopaea is taken to be a sort of 'sea-eagle,' it is insisted that ὄρνις without the species subjoined is found in Homer

θήκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἐ πατρὸς  
μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ᾗσι νοήσας  
θάμβησεν κατὰ θυμόν· ὁῖατο γὰρ θεὸν εἶναι.

only once and that in a simile, *ὡς δ' ὄρνις ἀπτήσι νεοσσοῖσι προφέρῃσι | μάστακ' ἐπεὶ κε λάβῃσι κ.τ.λ.* Il. 9. 323; and further that the present passage is no simile, but a description of an *eidolon* of Pallas. Colour is given to this last assertion by the fact that on two other occasions Pallas disappears in the form of a bird, Od. 3. 371 *ὡς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη | φήγῃ εἰδομένη· θάμβος δ' ἔχε πάντας ἰδόντας*, and 22. 240 *αὐτῇ δ' αἰθαλόεντος ἀνὰ μεγάροιο μέλαθρον | ἔξετ' ἀναΐασσα, χελιδόνι εἰκέλῃ ὄντην*. But *ὄρνις ὡς* cannot describe an *eidolon*; it is merely a simile such as Odysseus uses of himself, Od. 12. 433 *τῷ προσφῶς ἐχόμεν ὡς νυκτερίς*. It is possible, if the clause before us had been less concise, that *ὄρνις ὡς* might have been expanded into the description of an *εἰδωλον*, as in the other two cases; but, as it is, it is a concentrated simile. It is worth while adding that concentration in similes seems to dispense with specification. Compare the elaborate simile Il. 15. 80 *ὡς δ' ὅτ' ἂν ἄλγῃ νόος ἀνέρος κ.τ.λ.* . . . *Ὅς κραιπνῶς μεμανία διέπτατο πότνια Ἥρῃ* with the curt reminiscence of it Od. 7. 36 *τῶν νέες αἰεταὶ ὡς εἰ πτέρον ἦν νόημα*, which is so abstract as to sound quite modern. La Roche (Hom. Stud. § 38) notices also that in the passages where a species is subjoined to *ὄρνις*, as *ὄρνις αλεὺς* Il. 12. 200, 218; 13. 821; Od. 15. 160; 20. 242; or *αλεὺς ὄρνις* Od. 15. 548; or *ὄρνις κίρκος* Od. 15. 525, there is a reason for such an addition, as the reference is to augury.

Some support is given to the interpretation *δοράτω*, by comparing the present passage with Od. 3. 371. Here, Telemachus merely ponders on the sudden disappearance of the goddess, *ὁ δὲ φρεσὶν ᾗσι νοήσας θάμβησεν κατὰ θυμόν*, but in the other passage where she is described as flying off *φήγῃ εἰδομένη*, the wonderful *sight* is the circumstance brought prominently forward, (3. 371) *θάμβος δ' ἔχε πάντας ἰδόντας. θαύμαζεν δ' ὁ γέρον ὅπως ἴδεν ὀφθαλμοῖσιν*. This according to Schol. on Il. 18. 318; 21. 417 was the view of Herodian.

For the interpretation which renders the word 'through the smoke vent,' cp. Cramer, Anec. Oxon. 1. 83 *ὁπή, ὁπαία καὶ ἀνόπαια ἢ καπνοδόχῃ οὕτως Ἀριστοφάνης· τοὺς γὰρ ἀρχαίους οἴκους ἐν τῇ ὁροφῇ τὰς ἀναπνοὰς ἔχειν, ἢ ἡ τετρημένη κεραμῖς. Κάσσιος δὲ Λογγίνος 'ὄρνις ὡς ἀνόπαια,' ἢ ἡ χελιδὼν ἀπὸ τῆς ὁπῆς κ.τ.λ.* For a modification of this view see Gerlach (Philolog. xxx. p. 503 foll.), who regards *ὁπαία* as the intermediate spaces between the ends of the beams that support the roof. The beam-ends were, at any rate in later times, carved with triglyphs, and in the space between (*intertigium*), panels with carving (*μετόπαι*) might be inserted; but sometimes an opening was left for light, ventilation, etc., cp. Eur. I. T. 113 *ὅρα δὲ γ' εἶσω τριγλύφον σπον καὶνὸν δέμας καθίναμι*. This is far better than supposing the bird to have gone straight up to a hole in the roof.

But the simplest and best rendering appears to be that suggested by Eustath. from the use of the word by Empedocles (l. 302 Karsten), *καρπαλίμως ἀνόπαιον*. Eustath. says *τὸ ἀνόπαιον . . . δοκεῖ τισὶ ἀντὶ τοῦ ἀνωφερῆς εἶναι, ὠρμημένους ἐκ τῶν Ἐμπεδοκλέους εἰπόντος ἐπὶ πυρὸς τὸ καρπαλίμως ἀνόπαιον*.

This rendering, 'upwards,' is further confirmed by the use of *Ἀνόπαια* as the name of the 'steep path' by which the defenders of Thermopylae were betrayed (Hdt. 7. 216). Mr. Margoliouth suggests that the name given to the path had some relation to the name Πύλαι (cp. the form Προπύλαια); as though the meaning was something like 'the trap-door,' and was applied by the popular wit to a way of getting into Greece without going through 'The Doors.' The name *Ἀνόπαια*, from *ἀνω*, may be compared with *Ἵγρελὴ*, the 'highland' home of the Phaeacians. See Od. 6. 4.

τῷ, 'for him,' sc. *Τηλεμάχῳ*.

323. ὁῖατο. Notice here the force of the aorist tenses, expressing the introduction of fresh points of action. 'He noticed it—he was amazed—for the idea struck him that it was a god,'





αὐτίκα δὲ μνηστῆρας ἐπώχετο ἰσθθεὸς φῶς.

Τοῖσι δ' αἰοῖδς ἀεῖδε περικλυτὸς, οἱ δὲ σιωπῇ 325

εἶατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ἀεῖδε

λυγρὸν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.

Τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν αἰοῖδην

κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια·

κλίμακα δ' ὑψηλὴν κατεβήσето οἶο δόμοιο, 330

330. κατεβήσето] The MSS. here give ἐβήσето for ἐβήσето. The Venetus A. almost always writes ἐβήσето, which was probably the reading of Zenod. and Aristoph. See note below.

etc. Consult Curt. (Expl. Gk. Grammar 203 foll.) for an account of this *ingressive* (eintretend) force of the tense. So *δακρύσασα* (336) is not accurately rendered by our English participle 'weeping,' which serves only as a descriptive appendage to *προσηύδα*, whereas *δακρύσασα* introduces a fresh point in the narration, 'She burst into tears and accosted the bard.' See Classen (Hom. Sprachgeb. p. 115 foll.).

326. νόστον . . . λυγρὸν. Everything that Phemius sings for the suitors, or Demodocus for the Phaeacians, is taken from the incidents of the Trojan war, with the exception of the lay on the loves of Ares and Aphrodite (Od. 8). The bard began at any point in the Trojan story that the audience desired. We may suppose the νόστος Ἀχαιῶν to be a single lay from the cycle of adventures that marked the homeward voyages of all the Greek heroes. So then the Trojan war, ten years after its completion, had, as we should say, become matter of national history. The anger of Pallas here alluded to, was caused by the outrage offered in her temple to the priestess Cassandra, by the Oilean Ajax. But in Od. 4. 499 his death is ascribed to his insolence against Poseidon.

328. ὑπερωϊόθεν. Homer might have said *ὑπερωϊῶν*, 'in her chamber,' as Od. 4. 787; but besides the notion that she is in her chamber, we get the additional one that she hears the singing at that distance; cp. Il. 9. 571 ἢ δ' ἡεροφοῖται ἔρανδς | ἔκλυεν ἐξ Ἐρέβεσφιν, Il. 11. 603 ὃ δὲ κλισίῃθεν ἀκούσας. So 'Hear Thou from heaven' 2 Chron. 6. 23. The converse of this, expressing not the distance at which a sound is heard, but

the distance over which it travels, is found in *πύθθοτο γὰρ Κύπρονδε μέγα κλέος* Il. 11. 21.

θέσπις. θεός and stem σπ-, as in *ἐννεπε* Od. 1. 1.

330. κατεβήσето. The greatest uncertainty exists as to the spelling of this word. In the Iliad, with the exception of 5. 352, the Cod. Venetus always gives ἐβήσето, not ἐβήσето, though in some passages α is written over the ε by another hand. The testimony of the Schol. is extremely confusing. Schol. A. on Il. 2. 95 gives ἀπεβήσето· εἰ μὲν ἀντὶ τοῦ ἀπίβαινε παρατατικῷ, διὰ τοῦ α γραπτέον, ἀπεβήσето, οὕτως Ἐπαφροδίτος. Schol. B. ὁ μὲν Ζηνόδοτος διὰ τοῦ ε γράφει, ὁ καὶ ἄμεινον, οἱ δὲ ἄλλοι διὰ τοῦ α. Schol. A. on Il. 3. 262 προκρίνει μὲν τὴν διὰ τοῦ ε γραφὴν βήσето, πλὴν οὐ μετατίθουσιν, ἀλλὰ διὰ τοῦ α γράφει Ἀρίσταρχος. Schol. A. on Il. 10. 513 ἐπεβήσето, οὕτως Ἀρίσταρχος. The statements are of course irreconcilable. The view of Epaphroditus (quoted above), that the form should be written with α if it had the force of an imperfect tense, with ε if that of an aorist, is not borne out by fact, though it may be noticed that βήσето is written parallel with ἐβαινε Od. 3. 471, and ἐπεβήσето with βαῖνε Il. 11. 517. Cp. Od. 10. 107.

The ancients treated these forms as imperfects, derived from the future stem. Cp. Cramer, Epim. 42. 21 ἐκ τοῦ βίβημι βήσω καὶ μεταγεται ὁ μέλλων εἰς ἐνεστώτα (present tense), καὶ γίνεται βήσω, ὁ μέλλοντα οὐκ ἔχει. τὰ γὰρ ἀπὸ μελλόντων εἰς ἐνεστώτα μεταγόμενα ῥήματα ἀχρι τοῦ παρατατικῷ (imperfect tense), κλίνεται, ὥς τὸ ἀζω, ἀζετε δὲ Πριάμοιο βίην' (Il. 3. 105), ὁ παρατατικὸς

οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δὴ ἔποντο.  
 ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δια γυναικῶν,  
 στή ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,  
 ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·  
 ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη.  
 δακρύσασα δ' ἔπειτα προσηύδα θεῖον αἰοῖδόν·

335

‘Φῆμι, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,

337. οἶδας] Bekk. writes ἦδης, as a necessary correction of the Zenodotean ἦδεις, with *varia lectio* εἶδεις. There is a consensus of MSS. in favour of οἶδας, which Eustath. 1773. 31 notices as ἀπαξ λεγ. here. In his time οἶδας not οἶσθα was the recognised reading. ‘Ipse Aristarchus quid scripsit non liquet,’ La Roche. See his Hom. Textkrit. 320.

ἔβησον, ἔβησόμεν, ἔβησσον, ἔβησέτο καὶ ἀπεβήσέτο. So Herodian on ἄξετε, εἴσατε, cp. Cramer (A. O. 4. 202, 209), ὁ δὲ Ἑρῳδιανὸς ἐνεστῶτός φησι ταῦτα καὶ παρατατικῶς.

It is more correct to say that several stems form a Weak Aorist, as a Thematic tense, with ε or ο instead of ἄ. Cp. ἔδυσέτο, πελάσσετον (imperat.), λέξέο, ὄρσεο, οἴσατε, ἀξέμενα.

Here we must interpret the accusative κλίμακα as expressing the way or path along which she goes. So ἀπέσσυτο ὁδόν Il. 6. 391, ἄλλην ὁδὸν ἤλθομεν Od. 9. 261, ἴσαν λείην ὁδόν Od. 10. 103, προσέβη τρηχίαν ἀταρπὸν Od. 14. 1. The use is similar with καταβαίνειν, ξεστὸν ἐφολκαῖον καταβάς ib. 350. This local accusative is quite different to such usages as θάλαμον κατεβήσέτο Od. 2. 337, κατέβαιν' ὑπέρῃα Od. 23. 85.

331. ἀμφίπολοι. It was usual for ladies to be attended by handmaidens, when they came into the presence of men. So Helen, Il. 3. 143; Andromache, Il. 22. 450; as Penelope herself acknowledges Od. 18. 183 οἷη δ' οὐκ εἴσεμι μετ' ἄνδρας. Similarly, two attendants sleep at the door of their mistress Nausicaa, Od. 6. 18. The word ἀμφίπολοι is always feminine in Homer, and the etymology of it points to this custom; a custom which, as Ameis remarks, was continued on the Attic stage.

334. κρήδεμνον (κᾶρα δέω) was probably a broad piece of lawn, which was tied round the head with a ribbon, while two broad bands hung down from it

which might be drawn across, to veil the eyes and cheeks. Cp. Il. 3. 141 αὐτίκα δ' ἀργεστήσι καλυψαμένη ὀφθαλμοῖν | ὤρμᾶτ' ἐκ θαλάμοιο.

σχομένη 'after she had drawn.'

336. δακρύσασα, see on 323 supra.

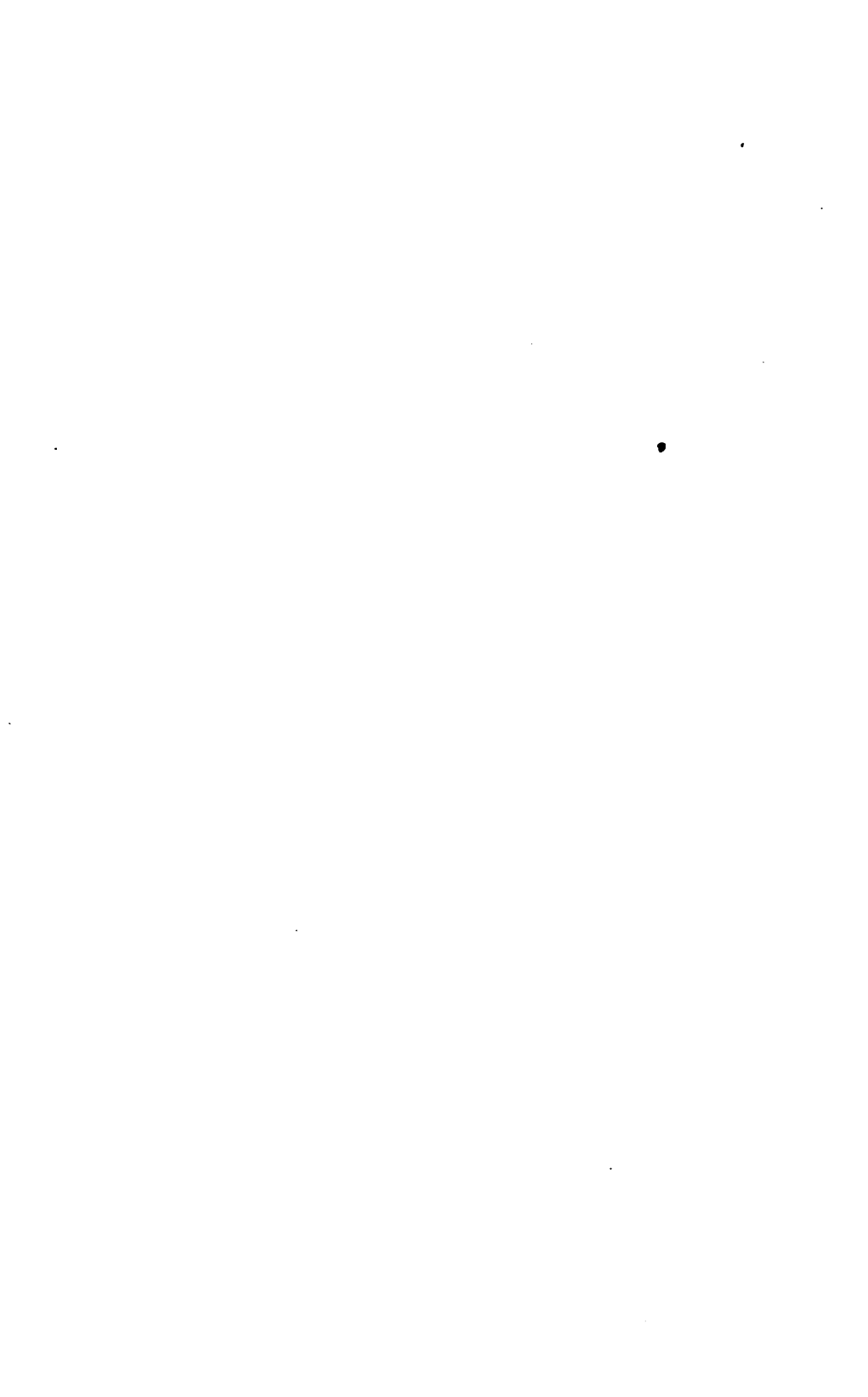
337. Φῆμι, πολλὰ γὰρ κ.τ.λ. It is a very characteristic feature of Homeric syntax, to arrange clauses in the simple order in which they come into the mind, instead of combining and interlacing them as in the periodic structure of later Greek. This principle shows itself very markedly in the way in which the explanatory clause precedes the clause to be explained. Such explanatory clause may be introduced with ἐπεὶ, as in Od. 13. 4

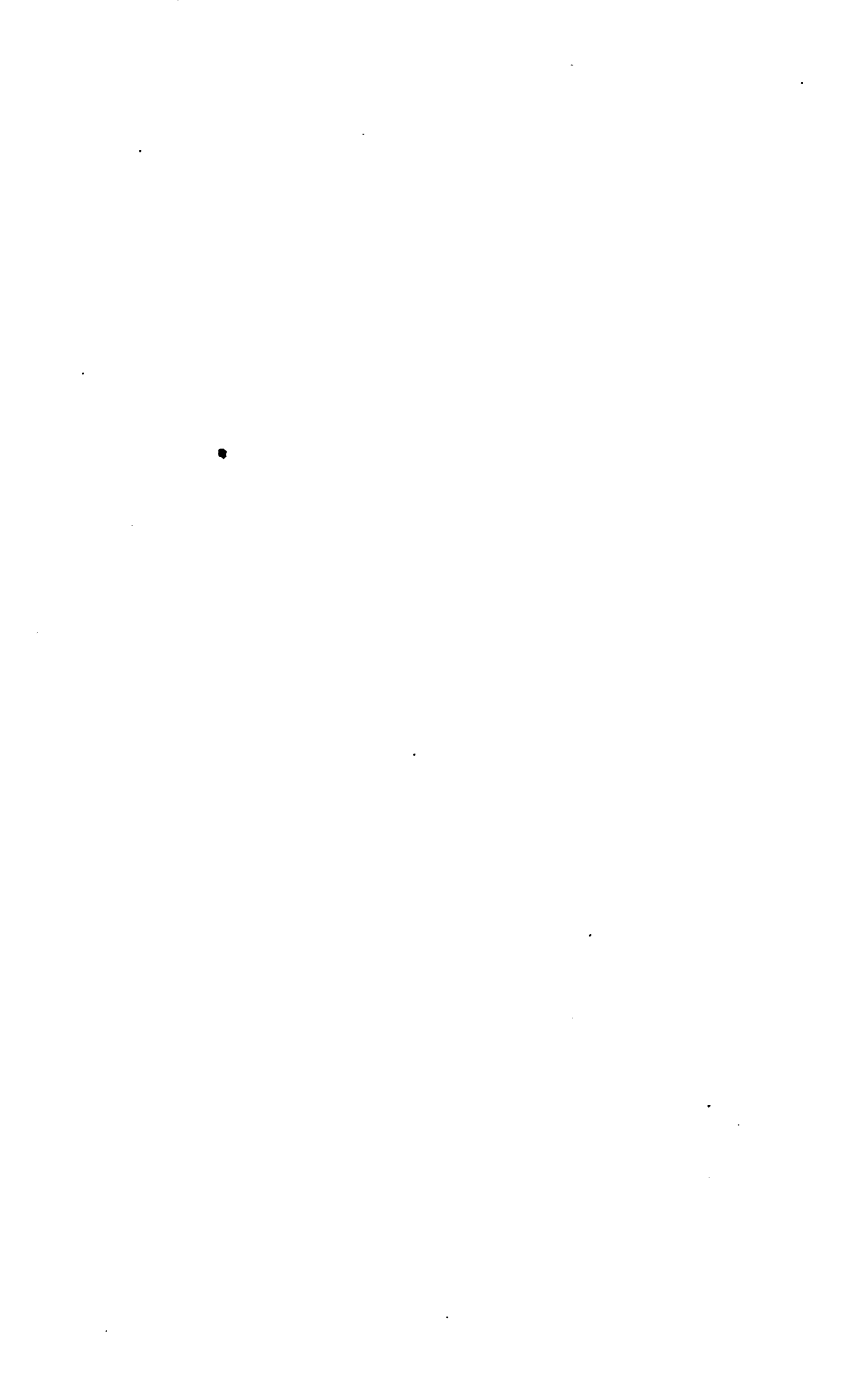
ὦ Ὀδυσσεῦ, ἐπεὶ ἔκην ἐμὸν ποτὶ χάλκο-  
 βατὲς δῶ.

ὑπερεφές, τῇ σ' οὐ τι πάλω πλαι-  
 χθέντα δῶ

ἀψ' ἀπονοστήσειν.

But here there is a real syntactical connection between the clauses, by the relational force of ἐπεὶ. Often, however, the explanatory clause is introduced quite parenthetically with γὰρ as in the present passage, as if in the passage quoted above we had found ὦ Ὀδυσσεῦ, ἔκην γὰρ ἐμὸν ποτὶ δῶμα . . τῇ κ.τ.λ. For other instances of this construction cp. Od. 5. 29; 8. 159; 10. 190, 226, 337, 383, 501; 12. 154, 208, 320; 14. 402; 15. 545; 17. 78; 19. 350; 11. 10. 61; 15. 201; 17. 221; 23. 156, 890; 24. 334. Note here the form οἶδας (for οἶσθα, οἶσθα) only found in this passage, and twice in the Hymns.





ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ᾠδοί·  
 τῶν ἐν γέ σφιν ἀεῖδε παρήμενος, οἱ δὲ σιωπῇ  
 οἶνον πινόντων· ταύτης δ' ἀποπαύε' ᾠοῖδης 340  
 λυγρῆς, ἥ τε μοι αἰεὶ ἐνὶ στήθεσσι φῖλον κῆρ  
 τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.  
 τοῖην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ  
 ἀνδρὸς, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.  
 Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα· 345  
 'μήτερ ἐμῇ, τί τ' ἄρα φθονέεις ἐρίηρον ᾠοῖδον  
 τέρπειν ὄππῃ οἱ νόος ὀρνυται; οὐ νύ τ' ᾠοῖδοι

344.] Rejected by Aristarch. (here and Od. 4. 726, 816) Ἀρίσταρχος παρ' Ὀμήρῳ Θεσσαλίαν μόνην τὴν Ἑλλάδα φησὶν εἶναι Schol. on Il. 9. 395. Cp. on Il. 4. 171 ἡ διπλὴ ἐστὶν Ἄργος τὴν Πελοπόννησον οὐ τὴν πόλιν λέγει.

341. αἰεὶ. This shows that the song was already popular.

343. τοῖην takes up the notion of ἄλαστον of the preceding line, 'so noble a soul have I lost, of a hero,' etc.; i. e. noble enough to cause a πένθος ἄλαστον by his loss. Cp. Od. 11. 548 ὡς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ | τοῖην γὰρ κεφαλὴν ἐνέκ' αὐτῶν γαῖα κάτεσχεν | Δίῳσ', and Il. 23. 15 δέοντο δὲ τεύχεα φετῶν | δάκρυσι· τοῖον γὰρ πύθεον μέστωρα φόβοιο.

344. καθ' Ἑλλάδα καὶ μέσον Ἄργος. This seems to have been a phrase expressing 'the whole of Greece,' analogous to the rough division given of the world by Aeschylus, Eum. 703 οὐτ' ἐν Σεῖθαισιν οὐτε Πέλοπος ἐν τόποις. Ἑλλάς is properly a town in Thessalia Phthiotis, cp. Il. 2. 683 οἱ τ' εἶχον φθίην ἥδ' Ἑλλάδα καλλιγύναικα, but it stands also for the kingdom of Peleus between the Enipeus and Asopus, and this may be said to represent southern Thessaly; see Il. 9. 395, 447; 16. 595; Od. 11. 496; 15. 80. Ἑλλάς appears as the collective name for all Greece first in Hesiod, Opp. 651 (if the passage be genuine); Pind. Ol. 13. 113; cp. Soph. El. 681. But it was often used to represent extra-Peloponnesian Greece—the north division as opposed to the southern;—and in this way the enumeration of Ἑλλάς and μέσον Ἄργος may have passed into a regular phrase, like the expression from 'Dan to Beersheba,' the north and south limit of the land

enclosing its whole length. Otherwise we may suppose that both Ἑλλάς and Ἄργος retain their original meaning as towns, but that the names of the towns really stand for the territories, as Ἀθῆναι for Attica, Od. 3. 278; Troίη (5. 39) and Λακεδαιμόνων (21. 13) for their respective districts. These territories, then, represented by Ἑλλάς and Ἄργος, are put for the whole of Greece, the domain of the greatest hero and of the greatest king. Ἄργος, in Argolis on the river Inachus, was in Homer's time the capital of the kingdom of Diomedes, Il. 2. 559, 567. It was called by various epithets, e.g. Ἀχαικόν Il. 9. 141, ἱππόβοτον Il. 6. 152, Od. 3. 263; Ἴασον with special reference to its being the representative town of the Greek race, Od. 18. 246. μέσον is here added as an epithet to Ἄργος, to point out a contrast to Ἑλλάς, as if the meaning was, 'His fame spread from the most outlying province of Greece to the very heart of the Peloponnesus.'

346. ἐρίηρον. See on Od. 8. 62.

347. οὐ νύ τ' [οἱ]... ἐκώστω. Enstath. gives the sense well, οὐ κείνται ὑπὸ αἰτίας οἱ ᾠοῖδοι τὰς δυσπραγίας τῶν ἀνθρώπων ἄδοντες, οὐ γὰρ διότι αὐτοὶ ἄδουσι διὰ τοῦτο τοῖσδε ἀπέβη τὰ πράγματα, ἀλλ' ἐμπαλιν τοῖσδε συμπεσόντα, οἱ ᾠοῖδοι ἄδουσι. Translate, 'It is not indeed minstrels that are to blame for it, but Zeus methinks is to blame, who dispenses to enterprising men severally as he will;' sc. good or bad

αἵτιοι, ἀλλὰ ποθι Ζεὺς αἴτιος, ὅς τε δίδωσιν  
 ἀνδράσιν ἀλφηστῆσιν, ὅπως ἐθέλῃσιν, ἐκάστω.  
 τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον αἰδέειν· 350  
 τὴν γὰρ αἰοδὴν μᾶλλον ἐπικλείουσ' ἀνθρωποι,  
 ἣ τις ἀκουόντεσσι νεωτάτῃ ἀμφιπέληται.  
 σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν  
 οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἦμαρ  
 ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο. 355  
 [ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμμιζε,  
 ἱστὸν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
 ἔργον ἐποίχεσθαι· μῦθος δ' ἀνδρεσσι μελήσει

356-359.] Ἀριστάρχος ἀθετεῖ, ἄμεινον λέγων αὐτοὺς ἔχειν ἐν Ἰλιάδι (6. 490), καὶ ἐν τῇ τοξείᾳ τῶν μνηστῆραν (Od. 21. 350). Ἐν δὲ ταῖς χαριεστέραις γραφαῖς οὐκ ἦσαν Schol. E. H. M. Q. R. The form of address seemed too harsh from Tele-machus to his mother.

fortune. The interpretation of the word ἀλφηστῆς by the grammarians, sc. συνετοί, εὐρετικοί, ἐπινοητικοί, harmonises with the etymology which refers it to root ἀλφ, seen in Gk. ἀλφ-άνω, ἀλφ-εῖσθαι, Germ. *arh-eit* (work), Skt. *rabh*, 'to be eager,' Lat. *lab-or*. With the form ἀλφηστῆς cp. ὀρχηστῆς. The passage quoted by Curt. (G. E. 264) from Aesch. S. c. T. 770 ἀνδρῶν ἀλφησ-τῶν ὄλβος ἄγων παχυνηῖς shows that Aeschylus interpreted it in a similar way. The notion of men as 'hard-working,' 'gain-getting' creatures, points an appropriate contrast to θεοὶ βεῖα ζῶοντες. Others render 'men that live by bread,' deriving the word from the stem ἀλφ seen in ἀλφίτον, 'meal,' and ἔδω, 'eat,' and comparing this meaning of the word with the epithet σιτοφάγος applied to a man, Od. 9. 191, and with the phrases οἱ ἀρούρης καρπὸν ἔδουσι Il. 6. 142, ἐπὶ χθονὶ σῖτον ἔδοντες Od. 8. 222; 9. 89; 10. 101. This seems also to be the interpretation intended by Sophocles Phil. 707 οὐ φορβάν ἱερὰς γὰς σπύρον, οὐκ ἄλλαν | αἶρω τῶν νεμόμεσθ' ἀνέρες ἀλφησται.

350. οὐ νέμεσις, 'no ill-will can be felt.'

351. τὴν γὰρ αἰοδὴν, 'For men applaud more heartily that lay which comes with greatest novelty on the hearers' ears;' literally, 'that floats

around the hearers.' In ἐπικλείουσι the preposition implies that they give their applause as soon as the lay is ended; 'they add their applause thereto.' Plato (R. P. 424 B) reproduces the lines thus, ὅταν τις λέγῃ ὥς τὴν αἰοδὴν μᾶλλον ἐπιφρονέουσιν ἄνθρωποι, ἥτις αἰδούντεσσι νεωτάτῃ ἀμφιπέληται, where he writes αἰδούντεσσι for ἀκουόν-τεσσι, and his reading ἐπιφρονέουσιν suggests ἐπικλείουσ' as a variant for ἐπικλείουσ'.

356. εἰς οἶκον. The word, as addressed here to Penelope, does not mean the whole house, but, as we should say, special 'quarters' in it. Here referring to the general sitting-room for the mistress of the family and her maids; cp. ἐς τ' ἐμὰ ἔργ' ὀρώσα καὶ ἀμφιπόλων ἐνὶ οἴκῳ Od. 19. 514. This room lay behind the μέγαρον, and is called θάλαμος in Od. 17. 36. The same phrase recurs in Od. 21. 354; 23. 292; and infra 360 οἰκόνδε βεβήκει, cp. Od. 4. 717 οὐδ' ἄρ' ἐτ' ἔτλη | διφρῶν ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων. From the οἶκος there was an ascent to the ὑπε-ράμιον.

358. ἐποίχεσθαι, 'to ply.' This word could not properly be used of work which can be done while the work-woman sits still, as the regular usage of the verb implies moving. So στίχας ἀνδρῶν ἐποίχεσθαι Il. 15. 279,





πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.]"  
 'Ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει· 360  
 παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.  
 ἐς δ' ὑπερφ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ  
 κλαίεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὅφρα οἱ ὕπνον  
 ἦδὼν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.  
 Μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιδέντα· 365

πᾶσας ἐπόχετο (of the seals) Od. 4. 451, νῶν ἱερὰ ἐποίχεσθαι Il. 15. 676. We must therefore take it of work at the loom (ιστός, see on Od. 2. 94), where the worker had to walk from side to side, following her shuttle as she threw it across. That standing was the ordinary position of women at the loom may be implied in the description in Soph. O. C. 340 of Egyptian customs in contrast to those of Greece, θακοῦσιν ἱστουροῦντες. See on Hdt. 2. 35 with Stein's note. Cp. also Schol. ἐστῶσαι γὰρ καὶ ἐπιπορευόμενα ὑφαίνον αἱ ποιούμεναι τὴν ἱστοργίαν. Pindar alludes to this constant movement to and fro in ἱστῶν παλιμβάμους ὁδοῖς (Pyth. 9. 33, [18]).

359. τοῦ γὰρ κράτος. As the article is properly a demonstrative pronoun, with a specially deictic force, i.e. interpreted by gesture, etc., there need be no more difficulty in accepting ἐμοί τοῦ γὰρ than ἡμεῖς οἶδε supra 76. We may suppose that Telemachus lays his hand on his breast, or does something equivalent, while saying 'most of all to me, for this is he to whom belongs the power in the household.' It is quite true that ἀνὴρ ὅδε as the equivalent for ἐγώ is post-Homeric, but we have ὅδ' ἐγώ Od. 16. 205, ὅδ' αὐτὸς ἐγώ Od. 21. 207, etc. Others, objecting to refer the demonstrative to the first person, make the reference to the class of which ἐμοί marks an individual, viz. ἀναξ, or the like (in the sense in which Telemachus says, infra 397, αὐτὰρ ἐγὼν οἴκοιο ἀναξ ἔσομ' ἡμετέροιο). Similarly in the analogous passage (Od. 11. 352) πομπή δ' ἀνδρεσσι μελήσει | πᾶσι, μάλιστα δ' ἐμοί, τοῦ γὰρ κράτος ἔστ' ἐνὶ δῆμῳ—τοῦ may be said to stand for βασιλῆος, understood out of ἐμοί. Cp. infra 392 οὐ μὲν γάρ τι κακὸν βασιλευμένῳ αἰψὰ τέ οἱ δῶ | ἄφνειον πέλεται καὶ τιμῆστερος

αὐτός, where οἱ represents βασιλῆι, understood from the predicate of the sentence preceding.

360. θαμβήσασα. The cause of her astonishment was the unexpected wisdom in her young son's words. There must have been something startling in his address to cause her θάμβος, and to account for her hasty withdrawal; so that we may fairly doubt the soundness of Aristarchus' criticism in rejecting vv. 356-359.

365. ὁμάδησαν, 'burst into uproar,' expressing the sound of many voices together (ὁμοῦ). Schol. ἐθορύβησαν κοινολογούμενοι περὶ τῆς Πηνελόπης, ὅτι συνετὴ γυνή, ὅτι εὐμορφος. Cp. infra 369.

σκιδέντα. The exact meaning of the epithet is doubtful. The rule for the meaning and derivation of Homeric adjectives ending in -εις, is that they come directly from nouns substantive, and express the sense of 'full of,' like Lat. -osus. This seems to decide against the interpretation of Eustath. τὰ σκιώδη, τὰ κωλυτικὰ καύσαντος καὶ χειμῶνος. The epithet is used of clouds, cp. Od. 8. 374; 11. 592, meaning only 'dark,' or 'dun,' and of mountains, Od. 7. 268; 11. 1. 157, in which last passage Aristarchus reads σκιδόντα, which would mean 'shadow-casting,' whereas σκιδέντα points rather to the grey misty colour of distant hills. As an attributive of μέγαρα here, it is a constant epithet, expressive of the faint light or rather gloom that is inseparable from large rooms only lighted at best through narrow apertures, either at the ends of the roof-beams (δπαῖα) or in the middle of the roof. The gloom of the interior of a house was all the more marked in contrast to the bright light of a Greek atmosphere.

πάντες δ' ἤρῃσαντο παρὰ λεχέεσσι κλιθῆναι.

τοῖσι δὲ Τηλέμαχος πεπνυμένος ἥρχετο μύθων·

‘Μητρὸς ἐμῆς μνηστῆρες, ὑπέρβιον ὕβριν ἔχοντες,

νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς

ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἐστὶν αἰοδοῦ

370

τοιοῦδ' οἶος δδ' ἐστὶ, θεοῖς ἐναλγέκιος αὐδῆν.

ῥῶθεν δ' ἀγορήνδε καθεζώμεσθα κίοντες

πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,

ἐξίναί μεγάρων ἄλλας δ' ἀλεγύνετε δαΐτας,

ὕμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους.

375

366. ἤρῃσαντο, must not only mean entertained a wish, but also expressed it aloud, being in short expegetical of *δμήθησαν*. Telemachus alludes to their language about his mother in the words *ὑπέρβιον ὕβριν ἔχοντες*. The adverb *παρὰ* goes directly with *κλιθῆναι*, ‘to lie by her;’ *λεχέεσσι* is merely a local addition. Cp. Od. 8. 337 *εὔδαν ἐν λέκτροισι παρὰ χρυσῇ Ἀφροδίτῃ*.

370. τόδε καλὸν ἀκουέμεν ἐστὶν, ‘This is a fine thing, viz. to listen to a minstrel,’ etc. The following instances of a pronoun followed by an expegetic infinitive, are from Ameis, *τοῦτο φίλον . . . νοστήσαι* Od. 1. 82, *τόδε ἄμεινον . . . ἀνδρὸς βίοντι νήπιον ὀλέσθαι* ib. 376, *τοῦτο γέρας οἶον . . . κείρασθαι κόμην* Od. 4. 197, *οὐ τόδε κάλλιον . . . εἶναι χαμαὶ ἥσθαι* Od. 7. 159, *τό γε κέρδιον . . . χρήματ' ἀγυρτάειν* Od. 19. 283; cp. also Il. 2. 119; 5. 665; 8. 7; 15. 599; 17. 406. This expegetical use of the infinitive is hardly ever found in Homer, except in connection with the nominative or accusative. But in Od. 10. 431 we find *καταβήμεναι ἐς Κίρκης οἶκον* used to define *κακῶν τούτων* in the preceding line. But, whatever case the infinitive seems to represent in such combinations, the old datival force of the termination may still be detected; as in the present passage—‘herein is a fine thing, viz. in the listening,’ etc.

373. ἀποείπω, ‘may speak out;’ see on supra 91. ἀπηλεγέως from adjective *ἀπηλεγής*, cp. *δυσηλεγής* Od. 22. 225, is compounded of *ἀπό* and *ἀλέγειν*, with the idea of freedom from any care or restraint. For the lengthening of the initial vowel of the latter part of a

compound derived from a dissyllabic verbal stem beginning with a vowel, cp. *ἐπ-ηλάτα* (ἐλα), *ἐπ-ήρα-τος* (ἔρα), *ἀν-ήμαλετος* (ἀμελγ), *δι-ηνεα-ής* (ἐνεα), Monro, H. G. § 125.

374. ἐξίναί is better taken, not as infinitive with imperatival force, but as infinitive expegetic of *μύθων*, ‘my bidding, viz. that you go.’ For the transition in the same line to the imperative in *ἄλλας δ' ἀλεγύνετε δαΐτας* cp. Il. 15. 665

*τῶν ὑπερ ἐνθάδ' ἐγὼ γουναίσομαι οὐ παρόντων  
ἑστάμεναι κρατερῶς· μηδὲ τραπῆσθε  
φύβονδε.*

Il. 17. 30

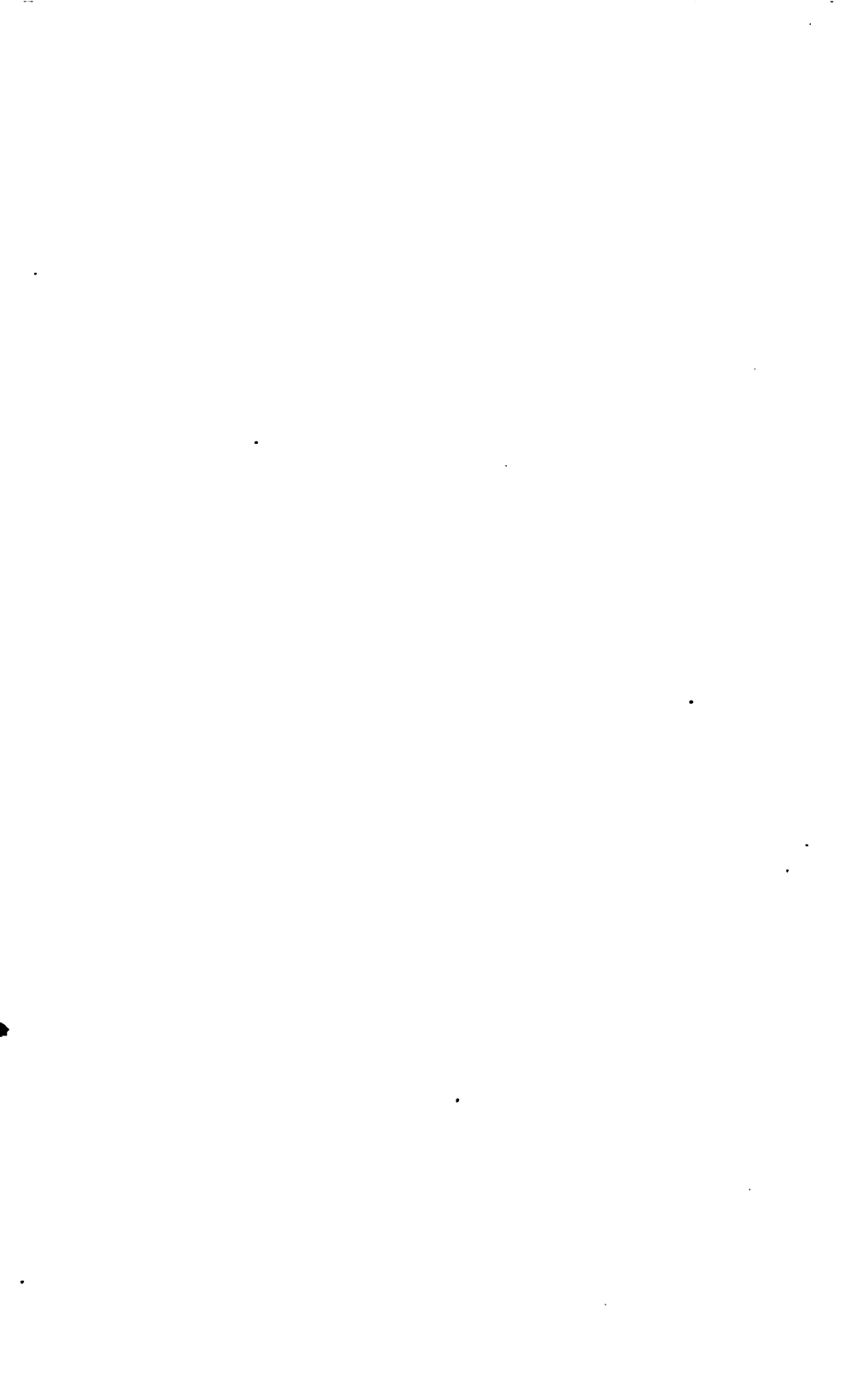
*ἀλλά σ' ἐγὼ γ' ἀναχωρήσαντα κε-  
λεύω  
ἐς πληθὺν ἵναί μιν ἀντίος ἵστασ'  
ἐμεῖο.*

But these passages are hardly parallel, and do not really shew a similar harshness of construction. Perhaps, as Kirchhoff holds, the lines here are only an awkward imitation of the passage 2. 139, etc.

ἀλεγύνετε, literally, ‘provide,’ (connected, perhaps, with *λέγω* = ‘reckon’) refers to the custom by which all the company, except the invited guests, helped to prepare the viands. Cp. Od. 2. 300, etc. The phrase therefore represents the suitors ‘making themselves at home.’

375. ἀμειβόμενοι. See note on *ἔρανος*, sup. 226.

It has been suggested here to take *ἀλεγύνετε* as the subjunctive with short vowel, in which case it will be in the government of *ἵνα* and parallel to





εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον  
 ἔμμεναι, ἀνδρὸς ἐνδὸς βίοτον νήποινον ὀλέσθαι,  
 κείρετ'. ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας,  
 αἷ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι  
 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε.' 380

‘Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ὁδᾶξ ἐν χεῖλεσι φύντες  
 Τηλέμαχον θαύμαζον, δ θαρσαλέως ἀγόρευε.

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός  
 ‘Τηλέμαχ', ἧ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ  
 ὑψαγόρην τ' ἔμμεναι καὶ θαρσαλέως ἀγορεύειν' 385  
 μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων

377. ὀλέσθαι] ΑΙ. ὀλέσσαι.

ἀποείπω. But see Monro, H. G. p. 41  
 ‘There are no clear instances of Thematic stems forming the subjunctive with a short vowel.’

377. νήποινον, here, as supra 160, ‘without making compensation,’ as ποινή may be used to represent the price or recompense paid for anything, cp. Il. 5. 265 υἱὸς ποινήν Γερνυμήδεος, compensation, as we should say, ‘for the loss of his services.’ Similarly νήποινοι infra 380, will mean ‘un-avenged,’ i.e. ‘without any compensation being exacted from me.’ For in Homeric times ποινή was especially the payment made in lieu of private revenge (τίσις); cp. Il. 18. 498 ὅδο δ' ἀνδρὲς ἐνείκεον εἵνεκα ποινῆς | ἀνδρὸς ἀποφθιμένοιο, see also Il. 9. 632.

To such τίσις or ποινή Telemachus would have been liable, had he violated the sanctities of hospitality by slaying the suitors under his own roof without warning. But he has now given them formal notice to quit, ἐξίαντα μεγάρων, and (says he) ‘if after this (ἔπειτα) ye perish within my house, ye will perish without recompense due from me.’ For a good account of the ποινή in early Greece see Grote's Gk. Hist. 2nd ed. vol. ii. p. 128, with notes.

378. ἐπιβώσομαι. Though the common practice in Epic is to leave more open vowels than in later Greek, we sometimes find words contracted in Homer that are uncontracted in Attic. With ἐπιβώσομαι for βοήσομαι we may

compare ἀγνώσασκε for ἀγνοήσασκε, an iterative form from ἀγροῖα, Od. 23. 95.

379. παλίντιτα ἔργα, ‘deeds of requital.’ Cp. Od. 17. 60 αἷ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσσει (for ἀνά-τιτα).

381. ὁδᾶξ, from root δακ, ‘bite,’ with prefixed ὁ, compare ὁδάειν, ὁδαγμός, ‘with teeth set.’ With φόντες ἐν χεῖλεσι, lit. ‘fastening on their lips,’ compare χεῖρες ἐμπεφυκῆναι Hdt. 6. 91. ὁδᾶξ is not to be connected with ὁδοῦς, which is from a different root.

382. δ (= ‘because,’ ‘in that’), in all respects analogous to the Latin quod, and to the similar form ὅτι, may be used either transitively after verbs expressive of knowing, seeing, etc., cp. Od. 4. 771 οὐδέ τι ἴδεν δ' οἱ φόνος υἱὸς τεύχεσσι, 13. 340 ἐνὶ θυμῷ ἦδε δ' νοστήσεις ὀλέσας ἀπο πάντας ἑταίρους, 20. 228; 17. 545; Il. 8. 32, 463; 18. 197; 19. 421; 20. 122, 466; 22. 445 etc.; or causally, Od. 11. 540 γηθοσύνη δ' οἱ υἱὸν ἔφην ἀριδείκετον εἶναι, cp. also Od. 19. 543; 21. 289; Il. 9. 534; 20. 283. The causal sense is more common in the Odyssey, the transitive in the Iliad. In twenty-four passages out of thirty-three, δ is always followed by a monosyllabic pronoun, generally οἱ, once by μιν, twice by μιν. See La Roche, Homer. Stud. § 41, 13. Monro, H. G. §§ 269, 270.

384. ἧ μάλα . . αὐτοί. ‘It must be the gods themselves that are thy teachers.’

386. σέ γε. The pronoun uttered

ποιήσκειν, ὃ τοι γενεῇ πατρώϊόν ἐστι.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·

'Αντίνο', ἧ καὶ μοι νεμεσήσῃς ὅττι κεν εἴπω;

καὶ κεν τοῦτ' ἐθέλοιμι Διὸς γε διδόντος ἀρέσθαι. 390

ἧ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;

οὐ μὲν γάρ τι κακὸν βασιλευμένῃ αἰψά τέ οἱ δῶ

389.] Eustath. εἰ καὶ μοι. Schol. M. εἰ περ μοι καὶ ἀγάσσει, which readings form the protasis to καὶ κεν τοῦτ' ἐθέλοιμι. Wolf ἧ for εἰ. 391. φῆς] So Aristarch. and Herodian write the 2nd person of φημί, Apollon. φῆς on analogy of τίθη. φῆς is the imperf. tense, see on Od. 7. 239.

with strong emphasis; it is not *Telemachus* whom Antinous would wish to see king in Ithaca, but *himself*. Or σέ γε may point a sneer, 'Heaven grant that no such young fire-eater may come to the throne!'

390. Διὸς γε διδόντος. This may fairly be called an instance of the true genitive absolute in Homer. The tendency of the participial construction with the genitive is to separate itself from the syntax of the sentence, and to stand alone either in a causal sense or as marking a point of time. In such a phrase as (Il. 15. 608) ἀμφὶ δὲ πῆλῃς | σμερδαλέον κροτάφοισι τινάσσειτο μαρμαίνοιο, the uncertainty is just felt, whether μαρμαίνοιο is the genitive in close dependence on a substantive, or whether it is approaching the 'absolute' construction = 'as he fought.' Cp. again Il. 16. 581 Πατρόκλην δ' ἀρ' ἄχος γένετο φθιμένον ἑτάροιο, or Il. 2. 153 αὐτῇ δ' οὐρανὸν ἵκεν | οἰκαδε ἱεμένων, Od. 9. 441 πάντων δῖον ἐπεμαίετο νῦτα ὀρθῶν ἐσταότων.

In such phrases as (Il. 4. 214) τοῦ δ' [διστοῦ] ἐξελοκόμενοι πάλιν ἄγεν δέεες ὄγχοι, or (Od. 5. 432) ὥς δ' ὅτε πουλύποδος θαλάμῃς ἐξελοκόμενοι | πρὸς κοτυληδονόφιν πυκνὰ λῦγγες ἔχονται, we feel that the expression of a point of time belongs quite as really to the participial genitives, though grammatically they may still be described as depending on ὄγχοι or κοτυληδονόφιν respectively. Classen (Hom. Sprachgeb. 171 foll.) notices, that where aoristic participles are used absolutely in the genitive they express generally a causal relation or a hypothetical sentence, while the present participle so used has more often the force of marking a point of time.

As instances of absolute aorist par-

ticiples in the genitive, he gives the following list.

(1) With simple mark of time or circumstance—

Il. 11. 458; 13. 409; 15. 328; 16. 306; 19. 74, 75; Od. 1. 16; 14. 475; 24. 535.

(2) In hypothetical or causal sense—

Il. 8. 37, 164; 9. 425, 426; 10. 246, 355, 356; 14. 521, 522; 19. 61, 62; 21. 289, 436; 22. 46, 287, 383; Od. 11. 248.

Absolute present participles in genitive,

(1) With simple mark of time or circumstance—

Il. 1. 88; 2. 550; 5. 499-501; 8. 537; 14. 100; 15. 190, 548; 18. 10, 605; 20. 404; 23. 520, 598; 24. 289; Od. 1. 403; 4. 19, 717; 5. 287; 10. 470; 11. 295; 14. 162, 293; 16. 373, 438; 18. 267; 19. 153, 518; 20. 25, 232, 311; 24. 507.

(2) With the addition of a causal or hypothetical sense—

Il. 5. 202, 864; 7. 63; 9. 573; 17. 265, 393, 532; 19. 210; 21. 522; 22. 431; 24. 243, 248; Od. 1. 390; 4. 393; 9. 390; 17. 296; 19. 196; 20. 218.

391. ἧ φῆς, 'thinkest thou (cp. Od. 4. 171; 5. 290; 6. 200) that it is the worst thing in the world to be a king? Nay! it is no bad thing to be a king; not only is his house made rich at once, but he himself is in more honour.' Nitzsch prefers ἧ φῆς = 'or.' The point in this taunt of Telemachus is that he pretends to see in Antinous' words a kindly anxiety for him, in being anxious to spare him the troubles of sovereignty, though he himself was so eager to be king in Ithaca.

392. οἱ refers to βασιλῇ implied in βασιλευμένῃ.





ἀφνειὸν πέλεται καὶ τιμῆστερος αὐτός.

ἀλλ' ἥ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι

πολλοὶ ἐν ἀμφιάλφῳ Ἰθάκῃ, νέοι ἡδὲ παλαιοί, 395

τῶν κέν τις τόδ' ἔχουσιν, ἐπεὶ θάνε διὸς Ὀδυσσεύς.

αὐτὰρ ἐγὼν οἴκοιο ἀναξ ἔσομ' ἡμετέροιο

καὶ δμῶων, οὓς μοι λήισσατο διὸς Ὀδυσσεύς.

Τὸν δ' αὐτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἤδα·

ῥ' Τηλέμαχ', ἥ τοι ταῦτα θεῶν ἐν γούνασι κείται, 400

ὅς τις ἐν ἀμφιάλφῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν·

κτῆματα δ' αὐτὸς ἔχοις καὶ δώμασιν οἷσιν ἀνάσσοις.

μὴ γὰρ δ' γ' ἔλθοι ἀνὴρ ὅς τις σ' ἀέκοντα βίηφι

κτῆματ' ἀπορραΐσει, Ἰθάκης ἔτι ναιετοώσσης.

402. οἷσιν] Most MSS. οἷσιν. Al. σοῖσιν. See note below. 404. ἀπορραΐσει] Bekk., from Voss, ἀπορραΐσει, to assimilate the mood with ἔλθοι. ναιετοώσσης] So Aristarch. for the ordinary ναιετώσσης, which would be an exception to the Homeric usage for verbs in -άω. Cp. Didym. on Il. 6. 415 ναιετώσσαν, Ἀρίσταρχος διὰ τὸ δ' ναιετώσαν. Al. ναιετούσσης.

394. βασιλῆες. 'However, kings there are doubtless many besides me.' Thus Antinous is called βασιλεὺς Od. 24. 179; Antinous and Eurymachus βασιλῆες Od. 18. 64; similarly Alcinoos was called βασιλεὺς, but there were twelve other Phaeacian βασιλῆες Od. 7. 55-65; 8. 391. For the position of the βασιλεὺς in heroic times, and the hereditary succession to the throne, see Grote, vol. ii. 2nd ed. pp. 84-90.

396. τῶν κέν τις τόδ' ἔχουσιν. 'Some one of them may surely have this (kingship).' The subjunctive giving the force of 'Telemachus' *assent*, and not merely his statement that the fact is likely to take place. See Monro, H. G. § 275. For a rare use of the mood without *ἄν* cp. phrase καὶ νύ τις δὲ εἴησι Od. 6. 275.

397. ἡμετέροιο, 'our house,' not the first person plural of modern royalty, but the familiar language of one of a household. So ἡμετέρῃ μήτηρ Od. 6. 311.

398. λήισσατο. Odysseus was not above this freebooting even after his return to Ithaca. cp. Od. 23. 356

μήλα δ' ἔ μοι μνηστήρες ὑπερφίαλοι κατέκειραν,

πολλὰ μὲν αὐτὸς ἐγὼ λήισσομαι.

See too on Od. 3. 73.

400. ἐν γούνασι. See note on sup. 267.

401. Join *δε τις* .. Ἀχαιῶν, and cp. Od. 5. 448 ἀνδρῶν *δε τις*.

402. δώμασιν οἷσιν. As Buttm. says (Lexil. p. 251 note) the choice between *σοῖσιν* and *οἷσιν* turns on a few passages; the question to be settled being whether *ὅς* (the possessive pronoun) is flexible enough to refer to first and second, as well as to third person. On the passage, Od. 9. 28 οὐ γὰρ ἐγὼ γε | ἥς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι, the Schol. remarks, οὐκ εἶπεν ἐμῆς ἵνα καθολικώτερος γένηται ὁ λόγος περὶ τῆς τῶν καθ' ἑκάστον ἀνθρώπων πατρίδος. In Il. 19. 174 σὺ δὲ φρεσὶν ᾗσιν ἰανθῆς, Wolf writes *φρεσὶ σῆσι*, comparing it with the corresponding lines, Il. 14. 221, 264; 16. 36; etc. The passage Od. 13. 320 φρεσὶν ᾗσιν ἔχων δεδαυγμένον ἦτορ, where *ᾗσιν* must stand for *ἐμῆσιν*, has been rejected from very remote antiquity. But the present passage Wolf has left untouched, retaining *οἷσιν* as conveying the sense of 'own.' Eustath. also reads *οἷσιν*. In Hesiod. Opp. 381, we have σοὶ δ' εἰ πλούτου θυμὸς ἐλλέδεται ἐν φρεσὶν ᾗσιν in nearly all MSS., and Götting retains it; but it is doubtful if the line is genuine. See an account of the whole question in Monro, H. G. § 255.

404. ἀπορραΐσει σε κτῆματα. This

ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρῆσθαι, 405  
 ὀππότεν οὗτος ἀνὴρ, ποίης δ' ἐξ εὐχεται εἶναι  
 γαίης, ποῦ δέ νύ οἱ γενεὴ καὶ πατρίς ἄρουρα  
 ἥε τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,  
 ἥ ἔδν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει;  
 οἷον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε 410  
 γινώμεναι· οὐ μὲν γάρ τι κακῶ εἰς ὧπα ἔρκει.'

405. ἐρῆσθαι] This is technically the right accent, as from aorist ἐρόμην, ἔρομαι not being in use. It is coupled with an aor. Od. 3. 70, 243; 16. 465. But the Grammarians seem to have preferred ἔρεσθαι. Herodian on Il. 16. 47; Eustath. 1045. 1; Cramer, Anecd. Ox. 4. 208. 8.

construction with the double accusative—a power which the verb gains by composition, as the simple βαλεῖν = 'to strike'—is analogous to the usage with ἀφαιρεῖσθαι. The older interpreters regarded it as an archaism; cp. Schol. A. on Il. 1. 275 ὅτι ἀρχαῖος τὸνδ' ἀφαιροῦ σὺχ' τοῦδε, and Herodian is quoted as saying that the case is αἰτιατικὴν ἀντὶ γενικῆς (Schol. B. L. on Il. 16. 59), while Schol. V. strangely enough describes the construction as 'Αττικῶν' (Schol. on Il. 22. 18; 15. 427).

This usage is found not only with ἀφαιρεῖσθαι (cp. Il. 1. 182, 275; 8. 108; 16. 689; 17. 177; 20. 436), but also with ἀπαυρᾶν Il. 6. 17; 10. 495; 16. 827; 20. 290; 23. 560, 808, etc.; Od. 11. 202; 13. 270; ἔφαυρεσθαι Il. 15. 460; 16. 58; 17. 678; συλᾶν Il. 6. 70; 13. 201; 15. 427; 16. 499; 17. 59; 22. 258; ἐφαίνυσθαι Il. 5. 155; 20. 458; ἐναρτίζειν Il. 15. 343; 17. 187; 22. 323.

To the same usage belongs the construction of verbs of 'cleansing' with a double accusative, as λούειν Il. 23. 41, καθαίρειν Il. 16. 667, νίξσθαι Od. 6. 224. ναιετάω is sometimes used of the countries or houses, by a sort of impersonation, as if they stood for the dwellers in them, compare ναιετάουσι πόλεις Il. 4. 45, νῆσοι Od. 9. 23; so ναιεῖν is used with νῆσοι Il. 2. 626; δόμος Od. 7. 29 (note); cp. Soph. Aj. 596 ὃ κλεινὰ Σαλαμίς, οὐ μὲν ποὺ ναιεῖς ἀλλήλαγκτος εὐδαίμων. Here the word does not mean much more than 'while Ithaca stands;' though there is a tendency in meaning towards the interpretation of Schol. φικισμένης οἰκῆς.

406. ὀππότεν, indirect question, ποίης, ποῦ, direct: compare supra 171.

408. ἦ . . ἦ. See on supra 175.

409. χρεῖος ἐελδόμενος, so τὰ τ' ἐλδεται Il. 5. 481; otherwise used with genitive as Od. 5. 210.

τόδ' ἰκάνει. This phrase occurs again, Od. 10. 75; 17. 444, 524; 19. 407; Il. 14. 298, 309; 24. 172. Fäsi rightly renders, 'he comes this coming' = 'he comes thus,' τόδε standing in cognate relation to the verb exactly as if the phrase had run τήνδ' ἀφίξειν ἰκάνει. Cp. Od. 5. 215 μή μοι τόδε χῶεο, Od. 17. 401 μήτ' οὐν μητέρ' ἐμὴν ἄξει τό γε. Monro, H. G. § 133, describes it as an adverbial accusative, defining the notion of the verb; comparing the use of τί; 'why,' i. e. 'in regard to what?' τό 'therefore'; δ, ὅτι 'because.'

411. γινώμεναι, 'for one to know him.' This suppression of the subject to the infinitive is not uncommon. Cp. Od. 4. 195 νεμεσσῶμαι οὐδὲν κλαίειν [sc. τινά], Od. 11. 159 οὐ πως ἐστὶ περὶ ἡσά περὶ ζῶντα, Od. 19. 221 ἀργαλέον τῶσόν χρόνον ἀμφὶς ἔοντα [sc. τινά] εἰπέμεν, ib. 555 οὐ πως ἐστὶν ἀποκρίνασθαι δνειρόν ἀλλή ἀποκλίναντα, Il. 6. 268 οὐδέ πῃ ἐστὶν αἵματι πεπалаγμένον εὐχετάσθαι. Schömann (Redetheil. p. 46 note) comments on this as showing how the thought of the subject lies in the infinitive (even though unexpressed), so that it is often referred to in the following clause. Thus *naturae lege vivere et nihil quantum in ipso sit praetermittere* Cic. de Legg. 1. 21. 56; *Ferias denicales in eos dies conferre tuis, ut ne ipsius neve publicae feriae sint* ib. 2. 22. 55. Similarly, *Alienum est a iustitia detrahere quid de aliquo quod sibi assumat* (Cic. de Fin. 3. 21. 70); where no subject is to be found for *assumat* except the one implied in the infinitive *detrahere*. Compare also οὐκ





Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ

· 'Εὐρύμαχ', ἥ ται νόστος ἀπώλετο πατὴρς ἐμὸιο·

οὐτ' οὖν ἀγγελίης ἔτι πείθομαι, εἴ ποθεν ἔλθοι,

οὔτε θεοπροπίης ἐμπάδομαι, ἣν τινα μήτηρ

415

ἔς μέγαρον καλέσασσα θεοπρόπον ἐξερέηται.

ξείνος δ' οὗτος ἐμὸς πατρώιος ἐκ Τάφου ἐστὶ,

Μέντης δ' Ἀγχιάλοιο δαΐφρονος εὐχεται εἶναι

υἱὸς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει·

ἌΩς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.

οἱ δ' εἰς ὄρχηστὺν τε καὶ ἱμερόεσσαν ἀοιδὴν

421

τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἔλθεῖν.

τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθε·

δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος.

Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς

425

414. ἀγγελίης] i.e. ἀγγελίας. Eustath. read ἀγγελίης (cp. ἐμὸ πείθεσθαι Hdt. 1. 126; 5. 33). Bekk. and others read ἀγγελίη. 424.] ἐνιοι 'δὴ τότε κοιμή-  
σαντο καὶ ὕπνου δῶρον ἔλοντο,' μεταποιηθῆναι δὲ φασιν ὑπὸ Ἀριστοφάνους τὸν στίχον  
Schol. E. H. M. Q. R.

ἔστιν ὁρῶς ἡγεῖσθαι ἐὰν μὴ φρόνιμος ἦ  
Plat. Men. 97.

411. οὐ γάρ = as we should gladly  
have done, *for*, he was not, etc.

414. εἴ ποθεν ἔλθοι, sc. ἀγγελίη taken  
from ἀγγελίης. The mood expresses a  
mere supposition, with *little* likelihood  
of such tidings coming. πείθομαι is  
not equivalent to *πειθοῖα* but means 'let  
myself be persuaded by.'

416. ἐξερέηται. ἐξερέεσθαι may be  
used absolutely, as Od. 4. 119; 24. 238.  
It is found with accusative, as here, in  
Od. 13. 411.

417. οὗτος is the subject, ξείνος ἐμὸς  
πατρώιος ἐκ Τάφου the predicate

420. ἀθανάτην. Compound adjectives  
are often of three terminations in Homer,  
as ἀ-βρότη, ἀ-πειρεσίη, ἀ-σβέστη, ἀγα-  
κλειτή, ἀμ-γνατή, ἀμ-ήλη, εὐ-έστη,  
περι-έστη, ἀμφι-βρότη, ἀμφι-ρύτη, ἀντι-  
θή, εἰν-αλή, ἐπι-καρτή, δουρι-κτήρη, ἱππ-  
ηλασίη. Conversely, adjectives uncom-  
pounded may be used of two termina-  
tions only, e.g. ἀγχιος = ἀγρή, κλυτός =  
κλυτή, πολίος = πολίη, ἰφθίμος = ἰφθίμη.  
Compare also θήλυς ἀντή, ἡδὺς ἀντή,  
πουλὺν ἐφ' ὀγρήν, ὠχέοντι Ζακύνθῳ com-

pared with ὠχέοντι Ζακύνθος, also ὀλω-  
τατος ὀδμή Od. 4. 442.

422. μένον δ' ἐπὶ ἔσπερον ἔλθεῖν.  
Here ἐπὶ is an adverbial addition to  
ἔλθεῖν, as the next line shows. 'Waited  
for evening to come on.' So εἴματα  
δ' ἡελίοιο μένον τερσήμεναι αὐγῇ Od. 6.  
98, ἥ μέντε Τρώας σχεδὸν ἐλθέμεν  
Il. 4. 247.

424. κακκείοντες = κατακείοντες. Ac-  
cording to Lobeck, (Rhemat. p. 192  
foll.) κείμαι = κέεμαι, from unused κέημι  
of which the ω form would be κέω, and  
κέω or κείω might represent the shortest  
form of future. We find κέων Od. 7.  
342, κείουσα 23. 292, κέω Od. 19. 340,  
κείμεν Od. 8. 315; subjunctive κατα-  
κείομεν Od. 18. 419; imperative κατα-  
κείετε Od. 7. 188; 18. 408. Monro,  
H. G. § 59, speaks of a suffix γω as one  
form of the *desiderative* termination,  
quoting κακκείοντες, πι-ομένα, δρᾶνεις.

425. ὅθι οἱ θάλαμος . . αὐλῆς. It seems  
better to describe αὐλῆς as local genitive  
rather than as a partitive genitive after  
ὅθι. In Il. 11. 358 ὅθι οἱ καταείσατο  
γαίης render, 'where his spear had  
lighted on the ground,' after its flight

ὑψηλὸς δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,  
 ἐνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.  
 τῷ δ' ἄρ' αἰθόμενας δαΐδας φέρε κεδνὰ ἰδυῖα  
 Εὐρύκλει', Ὀππος θυγάτηρ Πεισηγορίδαο,  
 τήν ποτε Λαέρτης πρίατο κτεάτεσσιν ἑοῖσι, 430  
 πρωθήβην ἔτ' εἴουσιν, ἑικοσάβοια δ' ἔδωκεν,  
 ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,  
 εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·  
 ἥ οἱ αἰθόμενας δαΐδας φέρε, καὶ ἐ μάλιστα  
 δμῳάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἔοντα. 435  
 ὤξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,

428. κεδνὰ ἰδυῖα] So Bekk. for κέν' εἰδυῖα: and so perhaps Aristarchus. See Didymus on Il. 20. 12: cp. Il. 18. 380, 482; Od. 7. 92. All derivatives from root *fid* are very constant in retaining the digamma.

through the air; so that we find no real instance in Homer of *δοι* followed by a genitive, though such a construction would not be impossible on the analogy of *ἀλλοθι γαίης* Od. 2. 131, *πὺν αὐτοῦ ἀγρῶν* [!] 4. 639, *πρὸ πολλῶν* Il. 3. 400. But with *αὐλῆς* as a local genitive we may compare *ἡ οὐκ Ἀργεος ἦεν*; Od. 3. 251, *οἷν νῦν οὐκ ἐστι γυνὴ κατ' Ἀχαιίδα γαίαν* | *οὔτε Πύλου* Od. 21. 107, *ἐσχάτης ὁρῶ πυρᾶς νεώρῃ βόστρυχον τετμημένον* Soph. El. 900. If we place the chamber of Telemachus at the corner of the αἴθουσα, which was probably only separated from the *πρόδομος* by a trellis-work, we shall satisfy the description of its position in the αὐλῇ and shall also account for its being *περισκέπτῳ ἐνὶ χώρῳ*, for in this position it might have a view in two or even more directions. Cp. Od. 14. 5, of the visit of Odysseus to Eumaeus—

τὸν δ' ἄρ' ἐνὶ προδόμῳ εὖρ' ἤμενον,  
 ἐνθα οἱ αὐλῇ

*ὑψηλὴ δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,*  
*καλῇ τε μεγάλῃ τε, περιδρόμος,*  
 which last word serves as explanation of *περισκέπτῳ ἐνὶ χώρῳ*, sc. 'with a clear view round it;' not necessarily of places on an eminence. Cp. Od. 10. 211, 253, where the expression is used of Circe's house. A similar phrase for 'clear ground' is found in Od. 5. 476 *ἐν περιφανομένῳ*, which certainly is not used of high ground, as it is described as

being *σχέδον ὕδατος*. Compare *ἐν καθαροῦ* Il. 8. 491. Döderlein's interpretation (Hom. Gloss. 2353) 'well-sheltered,' as if *σκεπτός* = *σκεπαστός*, seems refuted by the passage quoted above, Od. 14. 6, although on other grounds it appears equally impossible.

428. τῷ . . φέρε, 'carried for him.'

αἶμα is adverbial = 'going along with him,' like *αἶμα ἐπομένην*.

*ἰδυῖα*. For this shortening of the feminine from *ειδώς*, compare *τεθάλυια* Od. 6. 293, *μεμῆλυια* Il. 4. 435, *σεσῶρυια* fr. *σεισηρός* Hesiod. Scut. Herc. 268. Cp. Monro, H. G. § 26.

431. *ἑικοσάβοια*, perhaps we may supply *κτεάτα*, or some such word. Twenty oxen was a high price for a slave, as (Il. 23. 705) four oxen is the set value of one who *πολλὰ ἐπίστατο ἔργα*.

433. *χόλον δ' ἀλέεινε*. This sentence gives the reason for his continence, and would have been introduced in later Greek with *γάρ*, or a participle. Here no further connection between the sentences is marked than their mere juxtaposition or co-ordination (*parataxis*). For some suggestive remarks on the method of transition from *parataxis* to *hypotaxis* or *subordination* of clauses see Curt. Expl. Gk. Gram. p. 213.

434. *οἱ . . ἐ*, both refer to Telemachus, who is the subject also to *ὤξεν*.





ἔζετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυε χιτῶνα·  
καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.  
ἡ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,  
πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι,  
βῆ β' ἵμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κοράνῃ

440

439. ἀσκήσασα, 'having smoothed.'

440. τρητοῖσι λέχεσσι. This epithet is applied to the bedstead, not to the bedding (ἐνθή). The framework was 'morticed' together, the supports fitting into holes in the horizontal pieces. The epithet is used with the plural λέχεα, because it refers to the construction of the bedstead from many pieces. Cp. Od. 23. 195

καὶ τοτ' ἐπειτ' ἀπέκοψα κόμην τανυ-  
φύλλου ἐλαίης.

κορμὸν δ' ἐκ μέγης προταμὼν ἀμφέξεα  
χαλεκῷ

εὖ καὶ ἐπισταμένους, καὶ ἐπὶ στάθμῃν  
ἴθυνα,

ἑρμὴν ἀσκήσας, τέτρηνα δὲ πάντα  
τιγέτρω.

ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔξεον, ὅφρ'  
ἐτέλεσσα,

ἐν δ' ἐτάνυσσ' ἱμάντα βοῶς φοῖνικι  
φαινόν.

The last line here given might seem to favour the interpretation given by some commentators, that the word *τρητός* refers to the holes in the horizontal pieces of the bedstead, used for passing cords or straps through, on which to support the bedding. But the explanation given above seems settled by a passage in Plato (*Politic.* 279 E) τῶν συνθετῶν τὰ μὲν τρητά, τὰ δὲ ἀνευ τρήσεως συνθετά.

441. βῆ β' ἵμεν... ἱμάντι. The explanation given by the Schol. here, and approved by Casp. Sagittarius apud Graev. Thesaur. 455, seems inaccurate from the introduction of modern complications. See especially Enstath. 1900, who attempts to simplify the interpretations offered on Od. 21. 46. The common use of the word *κληρίς* in Homer is the bar or bolt of the door; called in Il. 24. 453 ἐπιβλής, in the description of the pavilion of Achilles—

θύρην δ' ἔχε μόνος ἐπιβλής  
εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον

Ἀχαιοί,

τρεῖς δ' ἀναοίγεσκον μεγάλην κληίδα  
θυράων.

This was evidently a bar of unusual size. The same thing goes by the name of *ὄχεις*, or, where there were two, *ὄχῃες* Od. 21. 47, *ὄχῃες ἐπημοιβοί* Il. 12. 456. These were especially for folding doors, *σανίδες*. In the present passage the meaning is tolerably simple. On the inside of the door, within the room, a bar or bolt, probably of wood, was made to slide backwards and forwards, horizontally. There was a hole cut in the doorpost or jamb (*σταθμός*) to receive one end of the bar, and when the bar was pushed into this hole the door was fastened.

Any one inside the room could of course move the bolt at pleasure, and fasten or unfasten the door, as the bolt was altogether on the inside of the door. In order, however, to make it possible to work the bolt from the outside, there was a hole or slit made right through the door close to the bolt, and through this slit a strap (*ἱμᾶς*) passed, attached to the bolt, and hanging down on the outside of the door. The strap and its slit were near the doorpost (cp. *σταθμοῖς παρὰ κληίδα* Od. 4. 838, with *παρὰ κληίδος ἱμάντα* Od. 4. 802), and it was so arranged that, on pulling the strap after the door was closed, the bolt was shot into the hole in the jamb; ἐπὶ δὲ κληιδ' ἐτάνυσσεν ἱμάντι, 'she drew home (ἐπὶ) the bolt by its strap.'

On the outside of the door there was a hook, called *κοράνῃ*, which served as a handle by which to *pull the door to* (ἐκ-ερεῖν, in later Greek *ἐκσπᾶσθαι*).

But this was not the only use of the *κοράνῃ*. It was usual, where security was an object, to tie the loose end of the strap (that hung down on the outside after shooting the bolt) round this hook or handle. The more complicated the knot, the more secure the fastening. Cp. Od. 21. 241 *θύρας... κληῖσαι κληιδὶ θοῶς δ' ἐπὶ δεσμὸν ἱήλαι*. So when Penelope (Od. 21. 46) goes to open the door of the *θάλαμος*, the first thing was

ἀργυρέη, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.  
 ἐνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶδς ἄωτφ,  
 βούλευε φρεσὶν ᾗσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

ἡ γ' ἱμάντα τοῦθ' ἀπέλυσε κορώνης, for till this was done the bolt could not be moved.

So far the interpretation is tolerably clear. But a complication is introduced by the fact that *κληῖς* is also used in another sense, viz. the more ordinary one of 'key.' Cp. Od. 21. 6

εἶλετο δὲ κληῖδ' εὐκαμπέα χειρὶ  
 παχείῃ  
 καλὴν χαλκείην, κώπη δ' ἐλέφαντος  
 ἐπῆεν.

So, when she reached the door, and had untied the strap from the κορώνη—

ἐν δὲ κληῖδ' ἦκε, θυρῶν δ' ἀνέκοπτεν  
 ὀχῆας

ἅντα τιτυσκομένη.

It is not easy to describe the shape of the earliest form of *κληῖς*. The epithet *εὐκαμπής*, Od. 21. 6, is interpreted by Eustath. as *δρεπανοειδής*. This falls in exactly with the *clavis adunca trochi* Propert. 4. 14. 6, on which Paley remarks that the *clavis adunca* is 'a hooked wire,' adding that 'iron hoops

are not unfrequently to be seen at the present day, driven precisely in this manner.' Now such a hooked wire inserted at the slit through which the strap hung would easily catch at any projection, or fall into any hole in the bolt, and so could be used to pull it back from the jamb, and unlock the door. The 'Laconian key,' which must have been of an early pattern, as the Lacedaemonians were credited by the Greeks with the invention of keys, is just such a hook of flat wire with three vertical teeth rising from the hook corresponding with holes in the bolt into which the teeth fitted. Cp. Aristoph. Thesm. 421 κλειδιά κρυπτά κακοηθέστατα Λακωνίαι' ἅντα, τρεῖς ἔχοντα γομφίους, and the next improvement on this was the more complicated system of the *βάλανος* and *βαλανόγγρα*. See Thucyd. 2. 4.

443. ἄωτφ. For *ἄωτον* from *ἄημ*, as Lat. *floccus* from *flo*, see Buttm. Lexil. pp. 182-189.





## ΟΔΥΣΣΕΙΑΣ Β.

Ἰθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

Ἦμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἥως,  
 ὥρνυτ' ἄρ' ἐξ εὐνήφιν Ὀδυσσῆος φίλος νίδς,  
 εἵματα ἐσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὦμφ,  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 βῆ δ' ἵμεν ἐκ θαλάμοιο θεῶ ἑναλγίκιος ἀντην. 5  
 αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσε  
 κηρύσσειν ἀγορήνδε κάρη κομώνοντας Ἀχαιοὺς.  
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὄκα.  
 αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὀμηγερέες τ' ἐγένοντο,

3. περὶ δὲ ξίφος ὀξὺ θέτ' ὦμφ] περὶ δὲ μέγα βάλλετο φᾶρος v. l. of Vind. 56, cp. 1. 2. 43.

1. ροδοδάκτυλος. If this epithet is anything more than an element in the description of the feminine beauty of Eos, we may perhaps see in it an allusion to the spreading rays of rosy light, like fingers of an open hand, which are often visible just before sunrise. εἶεν δ' ἂν Ἡοὺς δάκτυλοι κατὰ ἀλληγορίαν αἱ τοῦ ἡλίου ἀκτῖνες Eustath. ad loc.

Ἦως, the Aeolic form of which is *αῖως*, is the same as the Latin *Aurora* (i. e. *aus-asa*) and the Sanskrit *us-ar*, *ush-dsā*, the root running through all the forms, being *us*, meaning 'to give heat, or light.' See Curt. G. E. p. 358.

2. εὐνήφιν. For the various uses of the case-ending -φιν(ν) see Monro, H. G. § 154. foll.

3. εἵματα ἐσσάμενος. It was the custom to sit up and put on at least a portion of the clothing, before leaving the bed; see Il. 2. 42; 10. 21.

5. ἀντην, 'in presence;' literally, if looked at 'in the face;' cp. Od. 4. 310, etc.

7. ἀγορήνδε. The council of kings and chiefs was called βουλή or θῶκος (cp. infra 26); the chiefs (γέροντες) being the recognised heads, whether aged or not, of the noblest families. In the ἀγορή the people attended, expressing their assent or dissent upon the measures of the council. Cp. Il. 2. 53 βουλὴν δὲ πρῶτον μεγαθύμων ἴζε γέροντων, at which βουλή Agamemnon and Nestor speak; when the council breaks up, the people come flocking in *ἰαδὸν εἰς ἀγορὴν* (93). This relative position of chiefs and people resembles the account of the constitution of Crete given by Aristotle (Polit. 2. 10. 16) ἐκκλησίας δὲ μετέχουσι πάντες· κυρία δ' οὐδένος ἐστὶν ἀλλ' ἢ συνεπιψηφίσαι τὰ δόξαντα τοῖς γέρονσι καὶ τοῖς κόσμοις. Eustath. on Od. 3. 127 gives a similar distinction, ἀγορὰ μὲν γὰρ . . . συναφίς κοινῇ, βουλή δὲ ἡ κατὰ σύγκλητον.

9. This line, which occurs again, Od. 8. 24; 24. 421; Il. 1. 57; 24. 790, is not a mere tautology if we regard the first clause as the gathering together of

βῆ ρ' ἴμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχος, 10  
οὐκ οἶος, ἅμα τῷ γε δῶα κύνες ἀργοὶ ἔποντο.  
θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη.  
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θεύοντο·  
ἔξετο δ' ἐν πατρὸς θώκῃ, εἶξαν δὲ γέροντες.  
τοῖσι δ' ἔπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν, 15  
ὅς δὴ γῆραϊ κῦφός ἐην καὶ μυρία ἤδη.  
καὶ γὰρ τοῦ φίλος υἱὸς ἀμ' ἀντιθέφ' Ὀδυσσῆι  
"Ἴλιον εἰς εὐπωλον ἔβη κοίλῃς ἐνὶ νηυσὶν,  
"Ἀντιφός αἰχμητῆς· τὸν δ' ἄγριος ἔκτανε Κύκλωψ  
ἐν σπῆϊ γλαφυρῷ, πύματον δ' ὀπλίσσατο δόρπον. 20  
τρεῖς δὲ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὀμίλει,  
Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα·

11. δῶα κύνες] The reading δῶα κύνες for κύνες πόδας is given in good MSS, cp. Etym. Mag. 136. 3. It is the reading found by Schol. M. Τηλέμαχος διὰ τὸ ἀσφαλέστερον καὶ τὴν ἐπὶ τῇ ἐκείνου τῶν ἐχθρῶν δῶα [κύνας] ἐκείνητο. 19, 20.] ἀθε-  
τοῦνται οἱ δύο στίχοι καὶ ὀβελίζονται Schol. Vind. 56. The ἀθέτης may be  
supposed to be that of Aristarch. 22. αἰὲν] 'Aristarchi editionum altera ἄλλοι,  
altera αἰὲν.' Dind.

the people towards the place of meeting, and the latter as expressing the assembly fully formed, see infra 378.

11. κύνες. The reading δῶα κύνες is illustrated by Virg. Aen. 8. 461 'nec non et gemini custodes limine ab alto | praecedunt grossumque canes comitantur herilem.' The epithet ἀργός was generally by the older interpreters rendered 'white' (λευκόποδες Eustath. ad loc., cp. Il. 24. 211 ἀργίποδες); but the reference is to swiftness and not to colour; the word ἀργός, expressing the same connection between 'brightness' and 'quickness' that appears in Lat. *nico*, etc. See Curtius (G. E. p. 157), who points to μαρμαρυγαὶ ποδῶν as giving the middle point between the two ideas. The name Ποδάργη for the 'storm-swift' Harpy (Il. 16. 150) is analogous to the phrase πόδας ἀργοί, the v. l. The uses of dogs in Homer are for watching the herds and homestead (Od. 17. 200; Il. 18. 578); and for hunting (Il. 11. 325); while Achilles keeps dogs as pets, ἐννέα τῷ γε ἀνακτι τραπέζῃς κύνες ἦσαν Il. 23. 173.

13. θεύοντο points to a present *θεόμαι*, instead of the commoner form *θεάομαι*.

14. πατρός θώκῃ. In the place of

assembly (cp. Od. 8. 6; Il. 18. 504) the γέροντες sit upon seats of stone, *λερῷ ἐνὶ κύκλῳ*. Telemachus, as son of the king, takes his father's seat, and the elders 'make way' for him (cp. Od. 17. 61-63; 20. 144-146).

γέροντες. For the various functions of these 'elders' see Buchholz, Hom. Real. vol. 2. § 5 foll.

17. καὶ γὰρ. These words may be taken as giving an explanation of his great age, inasmuch as that twenty years ago he had a fullgrown son. Others, more probably, regard them as giving the reason for his being the first to speak, viz. his yearning after his lost son.

20. πύματον. This must mean *πύματος ἦν ὁ "Ἀντιφός τῶν ἐξ τοῦ Ὀδυσσεύς ἐταίρων οὗς ὁ Κύκλωψ ἐθούησατο*, for the alternative rendering which Eustath. gives, 'last of all men,' necessitates an un-Homeric version of the story, which Eustath. thus quotes, ὁ Κύκλωψ οὐκέτι ἔφαγε, συναποβαλὼν τῷ φαρτὶ καὶ τὸ ζῆν ὥς λέγεται. Cp. Od. 9. 369. But perhaps the emphasis should be thrown on *ὀπλίσσατο*, because, after his blinding, he was, though alive, yet *helpless* to wait on himself.

22. ἔργα, 'farms,' *opera rustica*.





ἀλλ' οὐδ' ὥς τοῦ λήθεται ὀδυρόμενος καὶ ἀχέων.  
 τοῦ δ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπε  
 'Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω 25  
 οὔτε ποθ' ἡμετέρη ἀγορὴ γένητ' οὔτε θῶκος  
 ἐξ οὗ Ὀδυσσεὺς δῖος ἔβη κοίλης ἐνὶ νηυσί.  
 νῦν δὲ τίς ὧδ' ἡγείρε; τίνα χρεῖ᾽ ὅσον ἴκει  
 ἢ νέων ἀνδρῶν, ἢ οἱ προγενέστεροί εἰσιν;  
 ἢ ἐτιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο, 30  
 ἢν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;  
 ἢ ἐτι δῆμιον ἄλλο πιφαύσκεται ἢδ' ἀγορεύει;  
 ἐσθλός μοι δοκεῖ εἶναι, ὄνήμενος. εἴθε οἱ αὐτῷ  
 Ζεὺς ἀγαθὸν τελέσειεν, ὃ τι φρεσὶν ᾗσι μενοινᾷ.'

24. δάκρυ χέων] So we must read, against MSS. and Schol. on Il. 1. 357; for the rules of composition would require δακρυχόων. κατὰ δάκρυ χέω is found in tmesis, Il. 1. 413; 3. 142; 6. 459; Od. 4. 556; 10. 201, 409; 11. 466; 22. 447. See Classen, Homer. Sprachgebrauch, p. 70 foll. 26. ποθ'] Aristarchus read πω. Schol. H. M. S. 30, 32. ἢε . . . ἢε] περισπῶνται, ἐραττηματικοὶ γάρ Herodian.

24. τοῦ, 'for him;,' so ὀδυρεσθαί τινος Od. 4. 104.

26. θῶκος, 'session;,' equivalent to βουλή γερόντων, cp. Od. 3. 127.

28. ὧδε. See on Od. 1. 182.

τίνα . . . ἴκα = *quatenus necessitas tam vehementer invasit?*

30. στρατοῦ. The Schol. gives two interpretations, τινὲς πολεμίων στρατοῦ δμεινὸν δὲ τοῦ ἐπὶ Ἴλιον στρατεύσαντος. Ameis adopts the latter, because Aegyptius, in his desire to see his son, would naturally be thinking of the return of the Greek army from Troy, which ought to bring him home again.

But it would seem far more reasonable to suppose that the motive for hastily convening the assembly might be the tidings of some invasion, some raid upon the country, or descent of pirates, calling for immediate resistance.

31. The optative εἴποι is changed in the corresponding line (infra 43) to the subjunctive. The shade of difference may be thus explained. In the present passage there is an uncertainty not only whether such tidings have reached the man who has summoned the assembly, but also whether he would communicate them.

Where Telemachus quotes the words

again, he implies that he should make such a communication, if he was in possession of the tidings; and this distinct intention on his part is marked by the change of mood.

33. ὄνήμενος. A participial form from the aorist ὤνημην, whence come also ὤνησο Od. 19. 68, and ἀπὸνητο Od. 11. 324. The older commentators explained the present passage by the ellipse of εἴη, making ὄνήμενος [εἴη] = ὄναιτο, 'may he be blessed.' But such an ellipse of the optative mood of εἰμί with a participle would be unparalleled in Homer, though the ellipse of the indicative is common enough.

A better interpretation is given by Classen (Homerisch. Sprachgeb. pp. 60 foll.), who closely connects the explanation of ὄνήμενος with that of οὐλόμενος. The latter he regards as getting its meaning directly from the formula of imprecation, ὀλοιο, and as representing the condition of the person or thing under such a ban; equivalent, generally, to 'accursed.' ὄνήμενος on the other hand represents the condition of one for whom the good wish, 'ὄναιτο,' cp. Soph. O. C. 1042, has been fulfilled; that is, 'blessed,' with an implication too, that such a one is a blessing to others.



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‘Ὡς φάτο, χαίρε δὲ φήμη ‘Οδυσσῆος φίλος υἱός, 35  
οὐδ’ ἄρ’ ἔτι δὴν ἦστο, μενοίνῃσεν δ’ ἀγορεύειν,  
στῇ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χεῖρὶ  
κῆρυξ Πεισῆνωρ, πεπνυμένα μῆδεα εἰδώς.  
πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν

‘ὦ γέρον, οὐχ ἐκὰς οὗτος ἀνὴρ, τάχα δ’ εἴσαι αὐτὸς, 41  
ὅς λαὸν ἤγειρα· μάλιστα δέ μ’ ἄλγος ἰκάνει.  
οὔτε τιν’ ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,  
ἦν χ’ ὑμῖν σάφα εἶπω, ὅτε πρότερός γε πυθοίμην,  
οὔτε τι δῆμιον ἄλλο πιφαύσκομαι οὐδ’ ἀγορεύω,  
ἀλλ’ ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὸν ἔμπεσεν οἴκῳ,

41. ἤγειρα] Zenodot. ἤγειρε. 42. ἐκλυον] γελοῖας γράφει Ζηνόδοτος ἦιον (the reading seems to be censured because άίω has άιον (Il. 11. 463), not ἦιον for its imperfect) Schol. H. M. 45. κακόν] So Aristarch. κακά Aristoph. Schol. S. V. adds μετὰ τοῦτο (sc. οἴκῳ) ὑποστικτέον, which implies approval of the reading of Aristarch.

35. φήμη. The particular significance of this φήμη depends on its being a casual utterance, of the full bearing of which the speaker is unaware. Here Aegyptius is unconscious that he is blessing Telemachus, who only acknowledges himself as the summoner of the assembly in verse 40. In Od. 18. 117; 20. 120, κληδών is used in a sense almost identical; indeed, in the latter passage what is called κληδών in l. 120, had already been called φήμη in l. 105. Autenrieth (Nägelsb. Hom. Theol. p. 170) attempts to distinguish the two, by making φήμη mean a significant word in general, while κληδών takes rather the form of a direct personal address, but this seems doubtful.

36. δὴν. See on Od. 1. 203. ‘He sate not long, for he was fired to speak.’ The force of δέ, in parataxis, being equivalent to γάρ.

The aorist μενοίνῃσεν is used as if bringing to a point the process expressed in the present μενοινᾶν.

37. σκῆπτρον. This staff was the badge of public office, and as such we find it carried by kings (Od. 3. 412), priests (Il. 1. 15), prophets (Od. 11. 91), heralds (Il. 7. 277), judges (Il. 1. 238). Thus, when a man spoke in the assembly, the herald, by placing the

σκῆπτρον in his hand, invested him for the time being with a public office.

39. καθαπτόμενος. This expression implies a certain degree of earnestness or animation, but not necessarily of roughness. So we find it used of an urgent though submissive appeal, μαλακοῖσι καθαπτόμενος ἐπέεσσι Od. 10. 70; see infra 240. It expresses also an angry retort, ἀντιβίους καθ. ἐπέεσσι Od. 18. 415. Here γέροντα seems to be governed both by the participle and the verb, ‘pointing his speech to the chief he addressed him.’

40. οὗτος ἀνὴρ, not equivalent to ἀνὴρ ὅδε, as a periphrasis for ἐγώ, but = ‘this man (about whom you ask) is not far off, and thou shalt soon know that for thyself;’ sc. shalt know that he is not far off, when I tell thee that it is I, ὅς λαὸν ἤγειρα. For the use of ὅς with the first person compare note on Od. 1. 359.

43. εἶπω. See on sup. v. 31.

45. χρεῖος . . δοῦά, ‘but [I speak of] my own business.’ The rendering of the next clause will depend upon the reading accepted. If with Aristoph. we read κακά and remove the comma from the end of the line, we get the simplest construction, ‘in that’ [δ = δτι, Lat. quod] ‘two evils have fallen upon my house.’ If with Aristarchus we





δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῖν 45  
τοῖσδεσσιν βασιλευε, πατήρ δ' ὥς ἥπιος ἦεν·  
νῦν δ' αὖ καὶ πολὺ μείζον, ὃ δὴ τάχα οἶκον ἅπαντα  
πάγχυ διαρραΐσει, βίοντον δ' ἀπὸ πάμπαν ὀλέσσει.  
μητέρι μοι μνηστήρες ἐπέχραον οὐκ ἐβελούση, 50  
τῶν ἀνδρῶν φίλοι νῆες οἱ ἐνθάδε γ' εἰσὶν ἄριστοι,  
οἱ πατρὸς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι  
'Ικαρίου, ὅς κ' αὐτὸς ἐδνώσαιο θυγάτρα,  
δοίη δ' ὃ κ' ἐθέλοι καὶ οἱ κεχαρισμένους ἔλθοι.

51.] After this verse, 'Ἀριστοφάνης προστίθισιν 'ἄλλοι θ' οἱ νήσοισιν ἐπικρατέουσιν ἄριστοι | Δουλιχίῃ τε Σάμῃ τε καὶ ὕληντι Ζακύνθῳ, οὐκ ὀρθῶς Schol. H. M.

prefer *κακόν*, then *δοιά* must have a semi-adverbial force ('Ἀρίσταρχος τὸ *δοιά* ἀντὶ τοῦ διχῶς Schol. H.), or it must be considered as assimilated in number to the double trouble, described as τὸ μὲν and πολὺ μείζον in vv. 46, 48. 'Inasmuch as evil hath fallen upon my house—evils twain,' etc.; others make δ *κακόν* equivalent to *κακὸν* δ = 'the evil which,' etc. But the former way is preferable; cp. Il. 1. 120 *λέσσετε γὰρ τό γε πάντες ὃ μοι γέρας ἔρχεται ἄλλῃ*, where δ without doubt means 'that.'

46. ὑμῖν τοῖσδεσσιν = 'you here;' the persons alluded to being described by a gesture, a sweep of the hand. This form is accounted for by supposing the Epic datival termination to have been joined to the already inflected case = *τοῖσδεσσι*.

48. νῦν δ' αὖ καὶ πολὺ μείζον, sc. *κακόν* ἔμπεσε. The balance of the sentence requires τὸ δέ after τὸ μὲν (v. 46).

50. μοι. Ethical dative, nearly = 'I would have you know.'

ἐπέχραον, 'beset my mother unconsenting.' Cp. Il. 16. 352, 356 ὥς δὲ Λύκοι ἄρρεσσιν ἐπέχραον.

51. τῶν ἀνδρῶν. The number of the suitors, and the places whence they came, Telemachus tells to Odysseus (Od. 16. 247) *ἐκ μὲν Δουλιχίου δῶα καὶ πεντήκοντα . . | ἐκ δὲ Σάμης πύσυρς τε καὶ εἰκοσι φῶτες ἔασιν, | ἐκ δὲ Ζακύνθου ἔασιν εἰκοσι κούροι Ἀχαιῶν | ἐκ δ' αὐτῆς Ἰθάκης δοικαῖδεα πάντες ἄριστοι*. The Schol. tells us it was an old difficulty why the Ithacan suitors alone [ἐνθάδε γε] are complained of here, and he gives us the explanations—*ἰδίον τὸ ἀδίκημα*

*ἐποίησεν, ὡς καὶ τῶν ἄλλων τοιούτοις ἀκολουθησάντων*. This may be expanded into the true interpretation, namely, that the Ithacan suitors had the privilege of familiar access to the court, which they enjoyed from living so near it; and it was by their abuse of this privilege that the others were emboldened to the like licentious behaviour; and hence they specially are the objects of Telemachus' anger.

52. οἱ πατρὸς μὲν. Schol. H. Q. *διαβάλλει τὴν μνηστῆριαν ὡς πρόφασιν οὖσαν τῆς ἀρπαγῆς τῶν χρημάτων. ἔδον γὰρ κατὰ νόμους μνηστῆνέσθαι παρανόμως ἡμῖν ἐνοχλοῦσιν*. The Schol. thinks that the phrase *εἰς οἶκον*, instead of *πρὸς δότυ* or *πρὸς γαίαν*, implies that Icarus was living in Ithaca. Aristotle (De Poet. 25. 26) quotes a form of the legend which made Icarus king of Cephallenia.

53. ἐδνώσαιο. See on Od. 1. 277. Here the meaning probably is not 'to dower' his daughter, which is a modern usage, but 'to accept gifts of wooing for his daughter.' See note 5 in Butcher and Lang (Appendix), where the meaning is given 'to make terms about the marriage;' as in Il. 13. 381 *ἔδρα . . συνώμεθα . . ἀμφὶ γάμῳ*. So Cobet, *Miscell. Crit.* 244 '*paciscitur pater quibus donis sponsalibus acceptis daturus sit filiam*.' The optat. *ἐδνώσαιο* follows here after a virtual present in the principal clause, because the clause bears a negative meaning, so that the occasion is necessarily imaginary. Monro, H. G. § 306.

54. καὶ οἱ κεχαρισμένους ἔλθοι. We

οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἥματα πάντα, 55  
 βοὺς ἱερεύοντες καὶ δις καὶ πίνοντας αἶγας,  
 εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον  
 μαψιδίως· τὰ δὲ πολλὰ κατ' ἄνεται. οὐ γὰρ ἔπ' ἀνὴρ  
 οἶος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι.  
 ἡμεῖς δ' οὐ νύ τι τοιοῖο ἀμυνέμεν· ἥ καὶ ἔπειτα 60  
 λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκήν.

55. ἡμέτερον] 'ἡμετέρου Aristarchi videtur,' La Roche, ad loc. Possibly on a false analogy from such phrases as ἐς πατρός, ἐς Αἰγύπτου, or by an interchange between the personal and the possessive pronoun, as if ἐς ἡμετέρου = ἐς ἡμῶν, sc. οἶκον. Cp. Hdt. i. 35, ad fin. ἐν ἡμετέρου, h. Hom. Merc. 370 ἦλθεν ἐς ἡμέτερον, al. ἡμετέρου, where see Hermann's note. A few MSS. give ἡμετέρους.

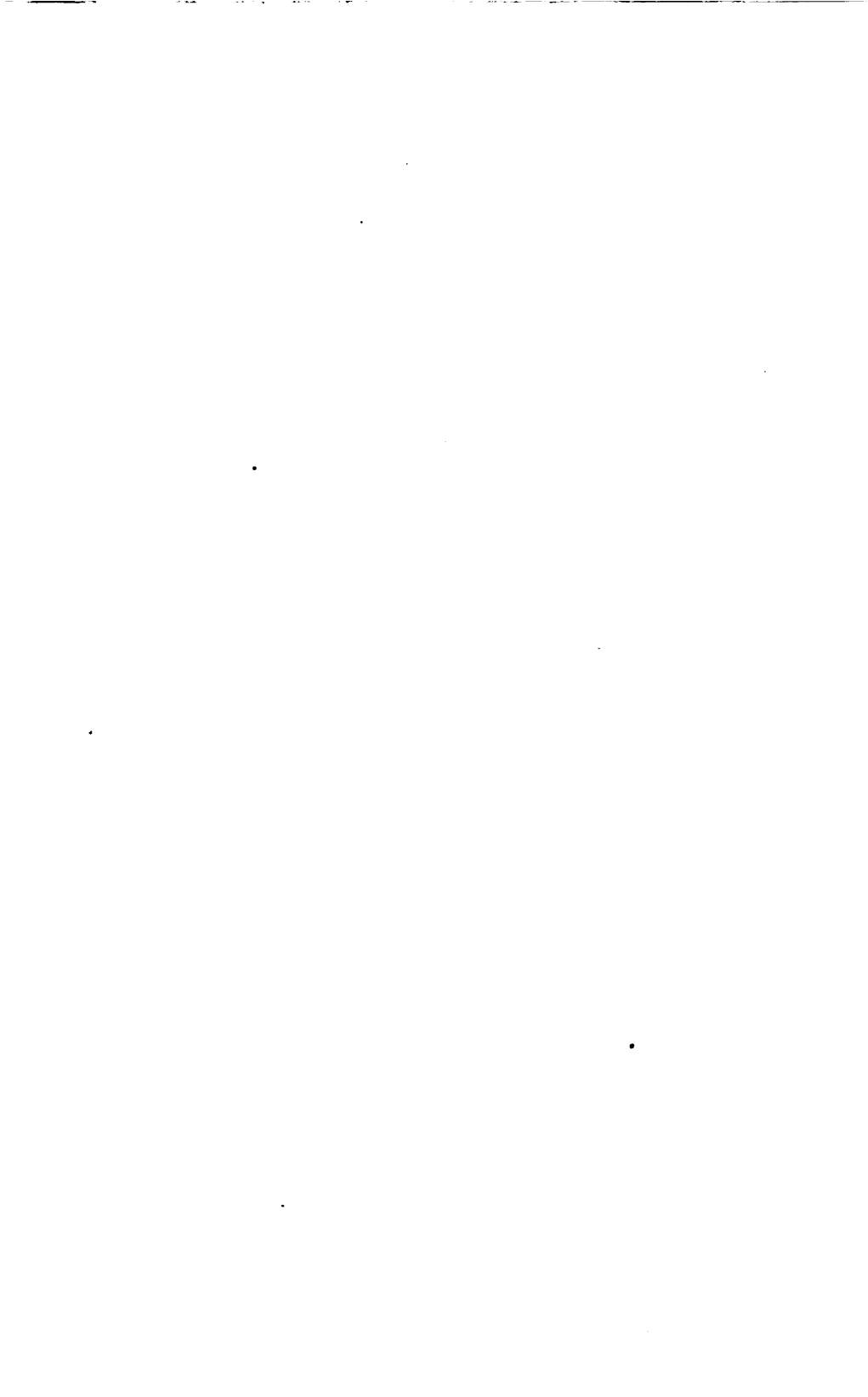
might expect καὶ ὅς οἱ. It is common in Homeric syntax where two relational clauses come together to omit the relative in the second clause, or to pass into a construction with the demonstrative. Compare ἀναχθὶ δέ μιν γαμέεσθαι | τῷ δρεφ' τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ inf. 113, πάντας δρῶν . . οὐς κεν ἐδ' ἡγοῖν καὶ τ' οὐνομα μνησάμεν Il. 3. 235. Similar to this is the usage which introduces in the second clause the oblique case of a personal pronoun instead of repeating the relative pronoun that stands as subject to the first clause. Compare εἰμ' Ὀδυσσεὺς Λαερτιάδης δε πᾶσι δόλοισιν | ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἵκει Od. 9. 19, πέμψον δ' οἰανὸν ταχὺν ἄγγελον, ὅς τε σοὶ αὐτῷ | φίλτατος οἰανῶν καὶ εὐ κράτος ἐστὶ μέγιστον Il. 24. 310, ὅς δέ κε Πάτροκλον . . Τρῶας ἐς ἵπποδάμοις ἐρύσῃ, εἰς γ' οἱ Αἴας Il. 17. 229, καὶ μὲν δυσμενέες καὶ ἀνάρσιοι, οἳ τ' ἐπὶ γαίης | ἀλλοτρίης βῶσιν καὶ σφί Ζεὺς λήδα δάη Od. 14. 85, ἥ γὰρ ὁμοίαι ἀνδρα χολωσμένον δε μέγα πάντων | Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί Il. 1. 78. Cp. Herodot. 3. 31 ἀδελφεῇ . . τῇ καὶ συνοίκεε, καὶ ἦν οἱ ἀπ' ἀμφοτέρων ἀδελφεῇ. See Mayor's note on Juv. i. 157.

58. τὰ δὲ πολλά. 'A world of things they waste,' Chapman. Lit. 'and these things largely go to waste.' We must not join τὰ πολλά in the later sense, 'most of these things,' for τὰ is a demonstrative and not the article, cp. Od. 5. 323 ἣ οἱ πολλὰ ἀπὸ κρατὸς κελάρυζεν, Od. 22. 272 αὐτὸς δὲ μνηστήρας ἀκόντισαν δέξια δοῦρα | ἱέμενοι· τὰ δὲ πολλὰ ἐτώσια θῆκεν Ἀθήνη.

60. ἡμεῖς. Cp. Ov. Heroid. i. 97 'Tres sumus imbelles numero; sine viribus uxor | Laertesque senex, Telemachusque puer.'

τοιοῖο ἀμυνέμεν, 'we are not such [as he was], that we should drive it away.' Similarly Od. 7. 309 ξείν', οὐ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ | μαλ' ἵδιας κεχολῶσθαι, my heart is not such [i.e. so prone as thou thinkest] to be lightly angry; and Od. 24. 254 τοιοῦτῳ δὲ ζουκας, ἐπεὶ λούσαιο φάγοι τε, | εὐδόμεναι μαλακῶς, 'but thou art like to such an one [not in slavish appearance, but in this] that he should have a soft bed to sleep on,' etc. So in Od. 17. 20 οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἐτι τηλίκος εἰμ', | ὥς τ' ἐπιτεταμένῳ σημήντορι πάντα πιθέσθαι. See Monro, H. G. § 232. For the mere infinitive cp. Thuc. i. 50 μὴ αἱ νῆες ὀλίγα ἀμύνειν ὦσι, Aesch. Pers. 87 δόκιμος δ' οὐτὶς εἰργεῖν ἀμαχὸν κῆμα θαλάσσης, and Od. 21. 195 τοιοῖο κ' εἶτ' Ὀδυσσῆι ἀμυνέμεν, εἰ ποθεν ἔλθοι;

ἥ καὶ ἔπειτα, 'verily, if we do (καὶ) try, we shall prove but weaklings, and little skilled in prowess.' ἔπειτα, as distinguished from ὁπίσσω, points to an immediate future: so in Soph. Antig. 611 τό τ' ἔπειτα καὶ τὸ μέλλον, καὶ τὸ πρὶν ἐπαρκέσει νόμος. Cp. Lucret. i. 461 'Tum quae res instet, quid porro deinde aequatur.' See Od. i. 65, and cp. inf. 273 οὐ τοι ἔπειθ' ἄλλη ὁδὸς ἔσσεται, and similarly v. 280. This is nearly what the Schol. must mean by interpreting it μετὰ τὸ ἐπιχειρήσαι.





ἢ τ' ἂν ἀμυναίμην, εἴ μοι δύνάμεις γε παρέῃ.  
 οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς  
 οἶκος ἐμὸς διδύλωε· νεμεσσήθητε καὶ αὐτοί,  
 ἄλλους τ' αἰδέσθητε περικτιόνας ἀνθρώπους,  
 οἱ περὶ ναιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,  
 μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.  
 λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἡδὲ Θέμιστος,  
 ἢ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἡδὲ καθίζει·  
 σχέσθε, φίλοι, καὶ μ' οἶον ἑάσατε πένθει λυγρῷ  
 τείρεσθ', εἰ μή πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεύς

65.

70

70. καί] So Aristarchus. Aristoph. wrote μή, as he seems to have rendered σχέσθε by 'defend,' i. e. ἀντισχέσθε.

62. With ἢ τ' ἂν, i. e. ἢ τε ἂν, not ἢ τοι ἂν, Nitzsch compares ἢ τέ κεν Il. 3. 56.

63. οὐ γὰρ ἔτ' ἀν[α]σχετὰ, 'beyond patience . . . and beyond all show of excuse' (οὐδ' ἔτι καλῶς).

64. αὐτοί, ἄλλους τ'. Notice the antithesis between these two words = reproach yourselves for it in your own hearts, and be ashamed of what others will think, or, perhaps, 'come, show some indignation on your part, even as I do.'

66. οἱ περὶ ναιετάουσι is the exegesis of περικτιόνας.

67. μή τι . . . ἔργα, 'lest they make some change, in wrath at evil deeds.' For the construction of ἀγασσάμενοι with ἔργα cp. Od. 23. 64 ὕβριν ἀγασσάμενος θυμολγέα, καὶ κακὰ ἔργα, and for μεταστρέφειν in a quasi-intransitive sense, viz. 'change their attitude,' as here, from passive indifference to active interference, cp. Il. 15. 202 τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερὸν τε | ἢ τι μεταστρέψει; στρεπταὶ μὲν τε φρένες ἐσθλῶν. Fäsi joins μεταστρέφωσιν κακὰ ἔργα in the sense of 'punish,' 'bring down on the head of the guilty,' comparing μετάτροπα ἔργα Hesiod, Theog. 89. With this rendering, ἀγασσάμενοι will mean 'in wrath.'

69. καθίζει, transitive, as in Il. 3. 68.

70. σχέσθε, φίλοι, 'let be, my friends, and suffer me to pine in sorrowful grief all by myself.' By the title φίλοι Telemachus addresses not the suitors, but the Ithacans, and especially

the γέροντες, whose sons were among the number of the suitors. After the speech of Antinous, however, he addresses the suitors directly (inf. 138 foll.), and it seems clear that they had considerable support among the citizens of Ithaca, as Antinous implies, at a later period in the action, where he acknowledges λαοὶ δ' οὐκέτι πάμπαν ἐφ' ἡμῖν ἤρα φέρουσιν (Od. 16. 375). Nitzsch rightly observes that the wooing of Penelope was not their real purpose and aim, except as a means to, or a cloak for, their designs upon the power and property of the absent Odysseus (cp. Od. 22. 49-53); and this view serves to justify the signal vengeance that was taken on them.

71. εἰ μή πού τι = nisi forte. Telemachus argues as follows: Citizens of Ithaca, my sorrow for my father no one can cure, yet let me indulge that sorrow in peace and quiet, without the vexatious presence of these suitors (ἑάσατέ μ' οἶον). I can only think that my father must have done some cruelty to the Greeks, though that would not be like him (ἐσθλὸς Ὀδυσσεύς); and that you are making a return of this cruelty to me (δυσμενέοντες). It will not do to say that you have nothing to do with my present distress, for you are verily guilty of it by your encouragement of these suitors, (τούτους ὀτρύνοντες); indeed, you do me more harm by your acquiescence in their acts than you would by pillaging me yourselves; 'better were it for me that you

δυσμενέων κακ' ἔρεξεν ἐκνήμιδας Ἀχαιοὺς, 72-81.  
 τῶν μ' ἀποτινύμενοι κακὰ βέζετε δυσμενέοντες,  
 τοὺτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἶη  
 ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασιν τε. 75  
 εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἶη.  
 τόφρα γὰρ ἂν κατὰ ἄστν ποτιπτυσσοίμεθα μύθῳ ἐνίστα  
 χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·  
 νῦν δέ μοι ἀπρήκτους ὀδύνas ἐμβάλλετε θυμῷ.  
 \*Ὡς φάτο χῳόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ, 80  
 δάκρυ' ἀναπρήσας· οἶκτος δ' ἔλε λαὸν ἅπαντα.

78. *ἔως* Nauck calls *ἔως* 'vitosum,' as this is the only passage where *ἔως* scans as an Iambus; but the MSS. give no v. l. 81. δάκρυ' ἀναπρήσας] Zenod. δάκρυα θερμὰ χέων, which Aristarchus rightly rejected, because ἐκλέλυκε τὴν μεγαλειότητα τοῦ στίχου Schol. H. M. Q. R.

[rather than they] should eat my stock and store. If you were to consume it, it would not be long ere amends should be made, for we would constantly accost you in every street of the town with our demands, asking back our possession, till the whole had been restored.' But as it is I am more or less helpless (*ἀπρήκτους ὀδύνas*) since I have no direct claim on you.

73. τῶν = *quorum*. For the genitive compare πολέων ἀπετίνυτο ποιήν Il. 16. 398.

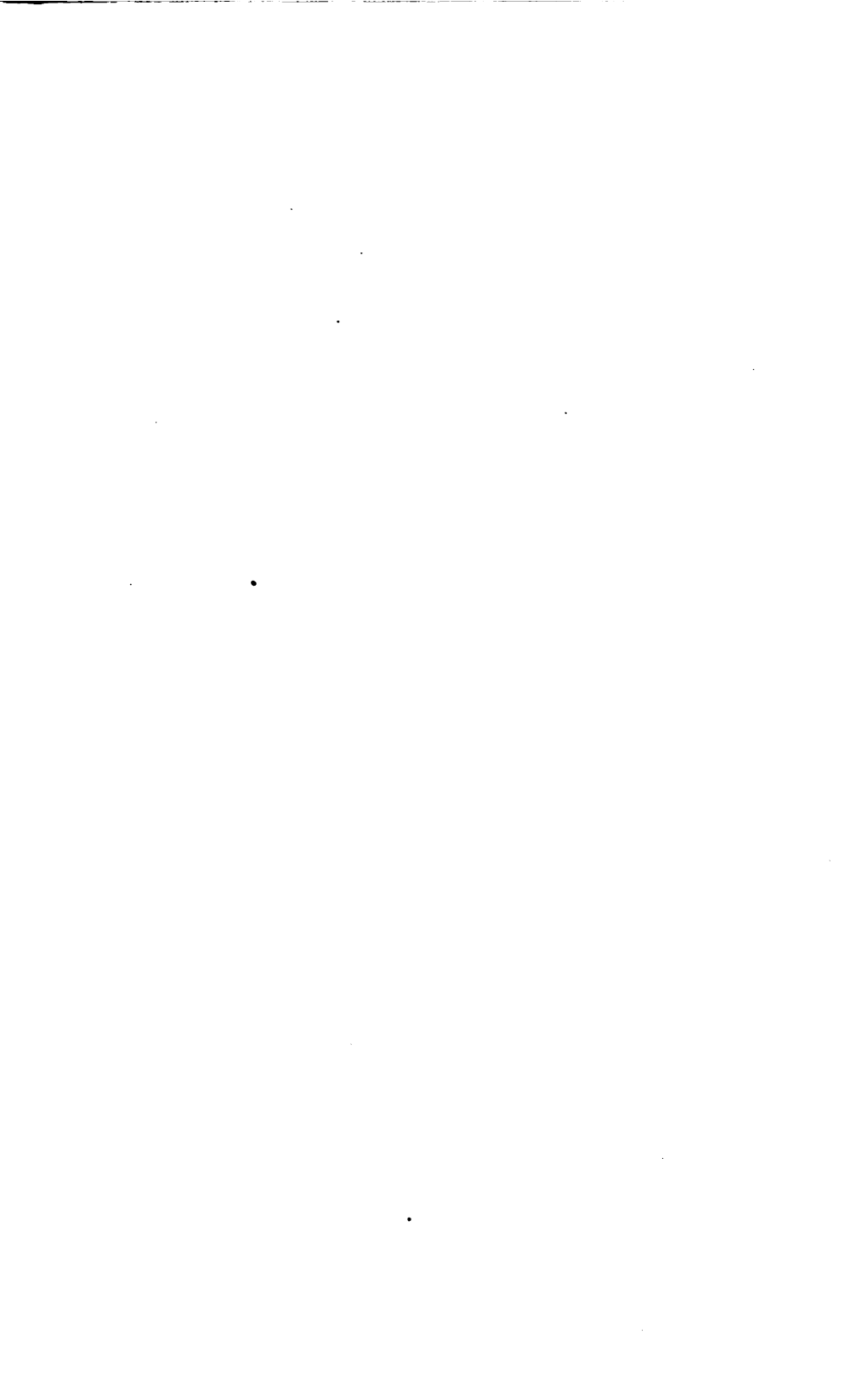
75. κειμήλια, τὰ κείμενα, ὅ ἐστι τὰ παρ' ἡμῶν ἀκίνητα, πρόβασιν δὲ, ἀπερ ἡμεῖς φάμεν αὐτοκίνητα, τὰ διὰ ποδῶν προβαίνοντα· ἐξ οὗ ἰδίως κατὰ τινα ἐξοχὴν ἐκλήθησαν τὰ πρόβατα Eustath. ad loc.

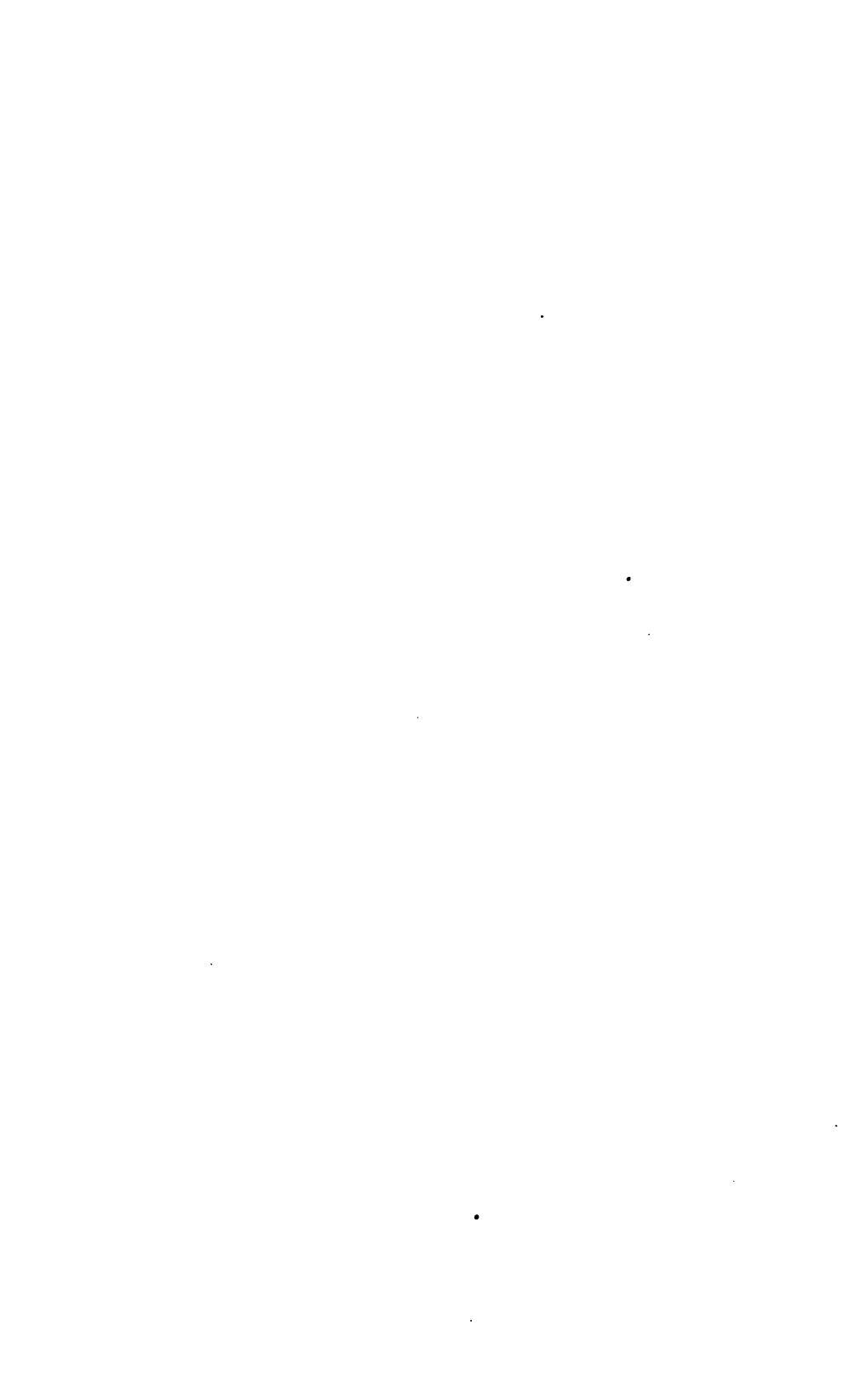
78. *ἔως* κε. The regular use is for *ἔως* to be followed by a pure optat. Here we may say there is a stress laid on the *particular* time contemplated. Monro, H. G. § 307.

80. ποτὶ . . γαίῃ. The Homeric rule appears to require that we should not regard γαίῃ as directly governed by the preposition ποτὶ, but rather consider ποτὶ as used adverbially (or, possibly, in *imesis*) with βάλε, and γαίῃ as an addition, serving to define the general direction of ποτὶ . . βάλε more closely. It seems right to say that according to Homeric usage no real separation is possible between the preposition and its noun, so that the Herodotean phrase (lib. 7. 149) πρὸ

δύντος ἡλίου would be inadmissible in Homer, because δύντος expresses a direct predicate. In such collocations as περὶ κταμένης ἐλάφοιο Il. 16. 757, σὺν οὐλομένην ἀλόχῃ Od. 11. 410, ἀμ' ἀγρομένοισι σύεσι Od. 16. 3, the participles must be regarded as simply equivalent to adjectives. Particles and enclitic pronouns can stand between the preposition and its case, as πρὸς γὰρ Διὶ Od. 6. 207, μετ' ἄρα δαμῆσιν Od. 17. 493, ἐπὶ καὶ τῷ θῆκε Il. 24. 538, μετὰ γε κλυτὸν Ὀρίαντα Od. 11. 310, παρ' ἄρα μιν Ταφίαν πρίατο Od. 14. 452. So may the attributive genitive depending on the noun, as περὶ δ' ἔγχεος αἰχμῇ Il. 16. 315. The preposition may also be separated from its noun by stronger words when a peculiar emphasis is produced by the collocation, as πρὸ τοῦ Il. 10. 224, παρ' οὐκ ἐθέλων ἐθελοσύνη Od. 5. 155. But in the present passage and in similar ones, as *infra* v. 427 ἀμφὶ δὲ κύμα στεῖρῃ . . ἵαχε, or ἀνῆλυθεν ἐκ δόρυ γαίῃς Od. 6. 167, or θῆεις δ' ἐν πῆματα οἴκῳ, it is better to give an adverbial force to the preposition and to take the appended noun as an epezeugesis. See on the whole question Schnorr, de verb. colloc. apud Homerum.

81. δάκρυ' ἀναπρήσας. See Buttm. Lexil. s. v. πρήθω. For the scene cp. Schol. Ven. on Il. 1. 349 ἔτοιμον τὸ ἡρωικὸν πρὸς δάκρυα, καὶ Ὀδυσσεὺς ὥς δὲ γυνὴ κλαίῃσι (Od. 8. 538). καὶ ἡ παροιμία· αἰεὶ δ' ἀριδάκρυες ἀνέρες ἐσθλοί.





ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη

Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·

Ἀντίνοος δέ μιν οἶος ἀμειβόμενος προσέειπε·

‘Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον ξειπες 85

ἡμέας αἰσχύνων, ἐθέλοις δέ κε μῶμον ἀνάψαι.

σοὶ δ' οὐ τι μνηστῆρες Ἀχαιῶν αἰτιοὶ εἰσιν,

ἀλλὰ φίλη μήτηρ, ἣ τοι περὶ κέρδεα οἶδεν.

ἤδη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ' εἰσι τέταρτον,

ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν. 90

πάντας μὲν β' ἔλπει, καὶ ὑπίσχεται ἀνδρὶ ἐκάστω,

ἀγγελίας προῖεῖσα· νόος δέ οἱ ἄλλα μενοινᾷ. 1.

ἡ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξε·

στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινε,

86. ἐθέλοις δέ κε] Many MSS. give ἐθέλεις, the Harl. reads ἐθέλοις δέ καί, from which Wolf adopted the present reading. Bekk. writes ἐθέλεις δ' ἐκ. 91. β' ἔλπει] Bekk. omits β' as ἔλπει naturally takes the initial F. 94. ἐνὶ μεγάροισι] See crit. note inf. 338.

82. ἀκὴν. Possibly an adverb of the form of a feminine accusative, from a form ἀκας, ἀκάν, Ionic δὲ ἀκὴν and ἀκὴν, (a priv. and root χα- as in χανδάνειν = *hiscere*). Curtius (Gk. Gram. Expl. p. 193) describes ἀκὴν ἔσαν as a true 'internal accusative' with the substantive verb, as though we might say, 'to be a quiet being,' i.e. 'to be [at] rest.'

86. μῶμον ἀνάψαι, 'to attach blame to us.' So μὴ μῶμον ἀνάψης. Pseudo-Phocylid. ap. Bergk. v. 65. With Bekker's reading ἐθέλεις δ' ἐκ μ. δ., compare ἐκ δ' αὐτοῦ πείρατ' ἀνάπτειν Od. 12. 51, ἐξανάρη δύσκειαν Eur. Orest. 829. Compare also θεοὶσι κῆδος ἀναψόμενος Eur. Troad. 845.

88. περὶ, adverbial, 'beyond all others.'

89. εἰσι τέταρτον. A comparison of infra 106 ὅς τριέτες μὲν ἔληθε . . ἄλλ' ὅτε τέταρτον ἦλθεν ἔτος, and Od. 13. 377 οἱ δὲ τοι τριέτες μέγαρον κᾶτα κοιρανέουσι | μῶμενοι ἀντιθέην ἄλοχον, must decide the rendering of this line. 'Already is it the third year,' (ἐστὶν has the sense of 'is completed,' as Il. 2. 295 ἡμῖν δ' ἐννατὸς ἐστι περιτροπέων ἐνιαυτὸς | ἐνθάδε μινύοντεςσι, compared with ibid. 134 ἐννέα δὲ βεβᾶσι Διὸς μεγάλου ἐνιαυτοί), 'and the fourth is fast passing.'

So λῖναι is used to signify 'move away' in Il. 9. 701 ἣ κεν ἴησιν ἣ κε μένη. The Schol. here renders εἰσι by διελεύσεται, πληρωθήσεται, and Nitzsch interprets it by 'is coming,' 'bald wird gehn, d. h. kommt das Vierte,' but this rendering would seem to necessitate the reading διέτες for τριέτες infra 106, and δὴ τρίτον for τέταρτον, a reading to which Aristonicus alludes.

92. ἀγγελλας, plur. of ἀγγελίη, 'messengers'; as ἀγγελιάων inf. 255; 5. 150; and cp. 1. 414; 24. 354. Ameis here renders ἀγγελλας, 'messengers,' from a supposed ἀγγελῆς accepted as an Ionic form by Schol. D. on Il. 3. 206 = ἀγγελος, so Apoll. Lex. For a discussion of the question see La Roche, Hom. Stud. p. 31 foll. and Ameis, Anh. to Il. 3. 206.

93. δόλον τόνδ' ἄλλον, 'this stratagem besides.' To give ἄλλον its ordinary sense here, we must consider Penelope's practice of buoying her suitors up with false hopes represents one piece of treachery, and the device of the loom, the second. Penelope herself describes the loom as her first scheme, φᾶρος μὲν μοι πρῶτον ἐπέπνευσεν μέγα δαίμον Od. 19. 138

94. στησαμένη ἱστὸν, 'having set up the warp,' for weaving. Here ἱστὸς

λεπτὸν καὶ περίμετρον ἄφαρ δ' ἡμῖν μετέειπε· 95  
 κούροι, ἐμοὶ μνηστῆρες, ἐπεὶ θάνε διὸς Ὀδυσσεὺς,  
 μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς δ' κε φᾶρος  
 ἐκτελέσω, μή μοι μεταμῶνια νήματ' ὀλῆται,  
 Λαέρτη ἥρωι ταφῆιον, εἰς δ' τέ κέν μιν 100  
 μοῖρ' ὅλοη καθέλῃσι τανηλεγέος θανάτοιο,  
 μή τίς μοι κατὰ δῆμον Ἀχαιῶδων νεμεσήσῃ,  
 αἶ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.  
 ὥς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.

97. εἰς δ' κε] Most MSS. give εἰσσε. But cp. Schol. B. L. on Il. 3. 409 ἀποροῦσι δέ τινες εἰ τὸ εἰσσεκεν ἐν συνθέσει (sc. as one word) ἐστὶν ἢ ἐν παραθέσει καὶ λέγομεν οὕτως ἐν παραθέσει. See La Roche, Hom. Textk. 243. 98. μεταμῶνια] Al. μεταμῶλια, described by Eustath. ad loc. as ἀπικῶς. 99. εἰς δ' τέ κεν] So La Roche for εἰς ὅτε κεν or εἰσσε κεν. 102. κῆται] Wolf's conj. for κείται, which Buttm. defends (Larger Gk. Gr. § 109) on the ground that this verb has no distinct subjunctive form. He quotes Plat. Phaed. 84 E, where, however, διάκειμαι may be and doubtless is indicative. In Il. 24. 554 κείται is altered to κῆται by Hermann. Monro, H. G. § 81, retains κείται as a subjunctive here, and in Il. 19. 32; 24. 554; Od. 19. 147, regarding it as contracted from κείεταί, the regular form answering to the non-thematic κείται (Curt. Stud. vii. 100).

stands, not for the wooden vertical frame, or loom, which we may suppose was a fixture, but for the perpendicular threads (στήμονες) which had to be suspended from the top bar of the frame (ζυγόν) as the first process; the next step being to pass the cross threads or woof (κρόκη, πῆνη), between the στήμονες by means of the shuttle. The addition of the epithets λεπτὸν καὶ περίμετρον points to the care and the time which would have to be bestowed on the work.

97. ἐπειγόμενοι τὸν ἐμὸν γάμον, 'though eager for this marriage with me.' μίμνετε is to be taken closely with εἰς δ' κε.

98. μεταμῶνια. Apoll. ap. Apoll. Lex. μάταια, ἀπὸ τοῦ μετὰ τὸν ἀνέμωον λέγει. This seems very doubtful.

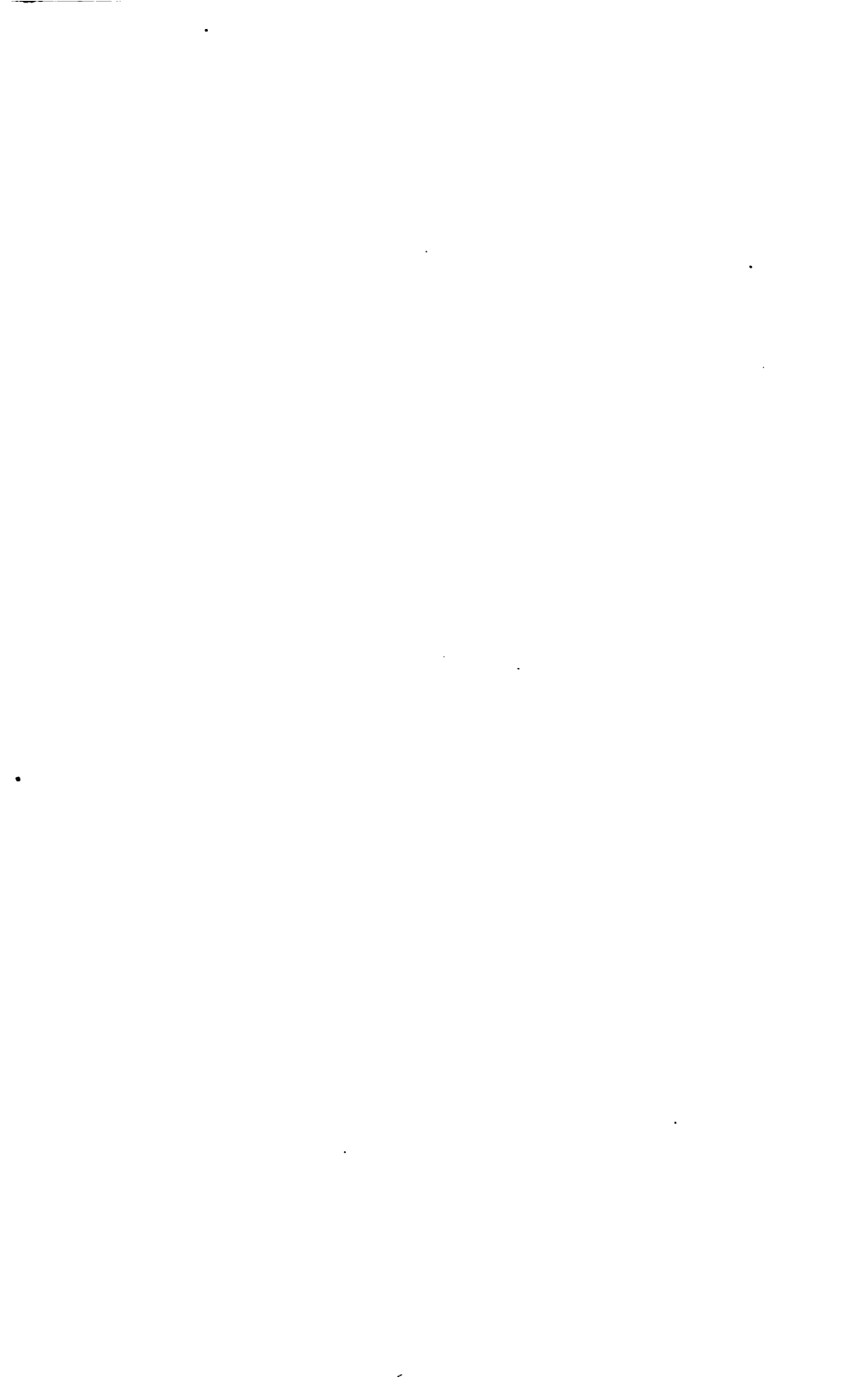
99. εἰς δ' τέ κεν, as we say, 'against the time when.'

100. τανηλεγής is generally described as a graphic epithet of Death, viz. the 'outstretcher'; the allusion being to the body 'streaked' for burial. The ordinary derivation (ταναός . . . λέγω, 'to lay') has however this difficulty, that the root of λέγειν being λεχ-, the form should be τανηλεχής. Diintzer, ad loc.

refers this word, and δυσηλεγής Od. 22. 325, to ἀλγεῖν, comparing ἀλεγείνους with ἀλγεῖνός. The change from the α to η he illustrates by ἀν-ήκεστος from ἀέκομαι. Hesych. gives both lines of interpretation; (1) παρατεταμένην ἔχωντος τὴν ἀλγῆδον, and (2) μακροκοιμήτου, in which second rendering he seems to take ταναός as referring to 'length of time.'

101. μή τίς μοι. In this clause μή does not (like μή μοι v. 98) follow upon ἐκτελέσω, but upon the idea contained in ταφῆιον. 'A robe for his burial . . . that no one may have cause to blame me.'

102. κτεατίσσας, 'after having won great possessions.' The word applies to γέρα, guerdons given as marks of honour, either for good service or for athletic prowess. In Laertes' case; one such possession was a τέμενος, see Od. 24. 205 ἀγρὸν ἴκοντο | καλὸν Λαέρταο τετυγμένον, ἐν βᾶ ποτ' αὐτὸς | Λαέρτης κτεάτισσεν ἐπεὶ μάλα πόλλ' ἐμόγησεν. To the same usage we may refer Od. 7. 150 γέρας θ' ὅ τι δῆμος ἔδωκεν, Il. 9. 406 ληιστοὶ μὲν γάρ τε βόες . . . κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα, Il. 16. 56 κούρην ἦν ἄρα μοι γέρας ἔξελον υἷες Ἀχαιῶν, | δουρὶ δ' ἐμῷ κτεάτισσα.



86. The violence & anarchy begins in the commencement of the seventh year after Troy fell.

ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκεν μέγαν ἱστόν,  
 νύκτας δ' ἀλλύεσκεν, ἐπὴν δαΐδας παραθεῖτο. 105  
 ὥς τρίετες μὲν ἔληθε δόλω καὶ ἐπειθεν Ἀχαιοὺς·  
 ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὄραι,  
 καὶ τότε δὴ τις ἔειπε γυναικῶν, ἥ σάφα ᾗδῃ,  
 καὶ τήν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.  
 ὥς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ' ὑπ' ἀνάγκης· 110  
 σοὶ δ' ὧδε μνηστῆρες ὑποκρίνονται, ἵν' εἰδῆς  
 αὐτοὺς σὺ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.  
 μῆτέρα σὴν ἀπόπεμψον, ἀνωχθὶ δέ μιν γαμέεσθαι  
 τῷ ὅτεφ' τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.  
 εἰ δ' ἔτ' ἀνιῆσει γε πολλὸν χρόνον νῆας Ἀχαιῶν, 115  
 τὰ φρονέουσ' ἀνὰ θυμὸν ἃ οἱ περὶ δῶκεν Ἀθήνη,

105. ἐπὴν] So nearly all MSS. Bekk. reads ἐπεὶ with Eustath. See note on Od. 4. 221. 106, 107. τρίετες . . τέτρατον] According to Aristonicus, some editions gave δίετες and δὴ τρίτον. See notes on v. 89. 116. ἃ οἱ] Harl. Schol. gives τινὲς δ' οἱ, ὅτι αὐτῇ, which Ameis adopts.

104. ἔνθα καί, 'so there all day long she wove,' the word καὶ serving to express the connection of this sentence with the foregoing. She made up her mind to weave, and so she *did* weave.

105. ἐπὴν δαΐδας παραθεῖτο, 'when she had had lights set at her side.' παραθεῖτο is the optative of recurring action. Although the use of ἐπὴν with the optative is not found in Attic Greek, yet it is supported here by a large preponderance of MSS. We may compare too Il. 24. 227 ἐπὴν γόνον ἐξ ἔρον εἶπν, Hesiod, Opp. et D. 133 ἀλλ' ὅτ' ἀν' ἡβήσεις, where however editors have altered the MS. reading to ἀλλ' ὅπῃ or ἀλλ' ὅτ' ἄρ'.

107. καὶ ἐπήλυθον ὄραι, equivalent to ἐπελθουσῶν ὥραν in later Greek. Cp. Od. 11. 295; 14. 294; 19. 152; 24. 142.

108. καὶ τότε δὴ. Here begins the apodosis. A similar usage is frequent with καὶ τότε' ἔπειτα, δὴ τότε, and (Od. 11. 112) τότε by itself.

110. τὸ μὲν, sc. τὸ φᾶρος, or, possibly, the neuter is used with a vague reference to the work generally, cp. Od. 12. 73 οἱ δὲ δῶα σκόπελοι, ὃ μὲν οὐρανὸν εὐρὺν ἰάκει | ὀφείη κορυφῇ, νεφέλη δὲ μιν ἀμ-

φιβέβηκε | κυανέη, τὸ μὲν οὐ ποτ' ἔρωει. See also on Od. 9. 359.

114. τῷ ὅτεφ' . . αὐτῇ. The sentence would run in full, ὅτινι (= ὅτεφ') πατὴρ γαμέεσθαι κέλεται, καὶ ὃς ἀνδάνει αὐτῇ. See on sup. 54, and cp. inf. 128.

115. εἰ δ' ἔτ' ἀνιῆσει. No grammatical apodosis follows this. The virtual apodosis is at inf. 123, but after the parenthesis the sentence is cast in a different form.

116. τὰ φρονέουσα. If the reading of the Harl. be adopted, viz. ὃ οἱ, we may compare Il. 9. 493 τὰ φρονέον. ὃ μοι οὐ τι θεοὶ γόνον ἐξετέλειον | ἐξ ἐμεῦ, where the force of the word ὃ is equivalent to that of ὅπως in the line τὰ φρονέον κατὰ θυμὸν ὅπως καλλίτριχες ἱπποὶ | βεῖα διέλθοιεν Il. 10. 491, or to ὅτι in τὰ φρονέον ὅτι οἱ βλάβεν ἄρματα Il. 23. 545. With the reading ὃ we must remove the comma after Ἀθήνη. If we read ἃ, the translation will run, 'pondering in her heart of those gifts which Athena has richly (περὶ) given her, both skill in exquisite work, and shrewd wit, and cunning, the like of which we have never yet heard that anyone even of the dames of old knew, (repeat ἐπίστασθαι), of those who lived long since,' etc.

ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς  
 κέρδεά θ', οἳ' οὐ πῶ τιν' ἀκούομεν οὐδὲ παλαιῶν,  
 τῶν αἰ πάρος ἦσαν εὐπλοκάμιδες Ἀχαιαί,  
 Τυρώ τ' Ἀλκμήνη τε εὐστέφανός τε Μυκὴνη· 120  
 τῶν οὐ τις ὁμοία νοήματα Πηνελοπείη  
 ᾗδ'· ἀτὰρ μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησε.  
 τόφρα γὰρ οὖν βίον τε τεὸν καὶ κτήματ' ἔδονται,  
 ὅφρα κε κείνη τοῦτον ἔχη νόον, ὃν τινά οἱ νῦν  
 ἐν στήθεσσι τιθείσι θεοί. μέγα μὲν κλέος αὐτῇ 125  
 ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολλὸς βίότιο·  
 ἡμεῖς δ' οὐτ' ἐπὶ ἔργα πάρος γ' ἔμεν οὔτε πη ἄλλη,  
 πρὶν γ' αὐτὴν γήμασθαι Ἀχαιῶν φ' κ' ἐθέλῃσι.

119. *εὐπλοκάμιδες*] So Bekk. and La Roche, following the guidance of Herod. and Eustath. from nom. *εὐπλοκάμης*. Al. *εὐπλοκαμίδες* from *εὐπλοκαμῖς*. 123. *βίον*] *βιότης* τε *τέος* Aristoph. He must have taken *ἔδονται* in a passive sense. 126. *ποθὴν*] La Roche quotes from Apollon. de Pronom. 101 C *δέον ποιεῖν ποθὴν σὺν τῷ ν*. Two MSS. give *ποθή*, which may have been the reading of Aristarch.

117. Here *φρένες ἐσθλαί* has no moral significance, but refers only to intellectual qualities, cp. Od. 11. 367; Il. 17. 470. The word is used in a similar connection, Il. 13. 431 *πᾶσαν γὰρ ὁμηλικίην ἐκέκαστο | κάλλει καὶ ἔργοισιν ἰδὲ φρεσίν*, where, as here, *ἔργα* specially refers to the *work* of spinning or weaving.

118. *κέρδεα* is broad enough to express any way of carrying out one's own interests, whether honest or the reverse. See note on *κερδοσύνη* Od. 4. 251. The three words *ἐπίστασθαι* . . *φρένας* . . *κέρδεα* stand as the object of *δῶκεν*, or at any rate in apposition to *δ*. For an infinitive used as parallel to an accusative cp. Il. 1. 258 *δε περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἐστὶ μάχεσθαι*. Cp. also Il. 7. 203.

119. *τῶν αἰ*. For this use of the demonstrative as the preparation for a relative sentence cp. Il. 5. 320 *συνθεσίδαν τῶν αἰ*, ibid. 331 *θεάων τῶν αἰ*. Here the whole sentence is only a periphrasis for *τῶν εὐπλοκαμίδων Ἀχαιῶν*.

120. *Τυρώ*, daughter of Salmoneus, king of Elis, was the mother of famous heroes, Neleus, Pelias, and Aeson Od. 11. 235. *Ἀλκμήνη*, Od. 11. 266 foll.; *Μυκὴνη* is represented in the *Ἠοίᾳ*

*μεγάλα* as daughter of Inachus, and as having given the name to the town *Μυκῆναι*.

121. *ὁμοία* . . *Πηνελοπείη*, equivalent to *ὁμοία νοήμασι Πηνελοπείης*. With this brachylogical form of comparison cp. Od. 4. 279 *φανὴν Ἰσκουσ' ἀλόχοισιν*, Il. 17. 51 *κόμαι χαρίτεσσιν ὁμοίαι*. A similar expression is *οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας* (Il. 1. 163), where *σοὶ ἴσον* means *τῷ σῷ ἴσον*. Cp. also Cic. Tusc. Quaest. 1. 1 'quae tam excellens in omni genere virtus in ullis fuit ut sit cum maioribus nostris comparanda?' Tibull. 3. 4. 70 'nec similes chordis reddere voce sonos'.

122. *ἐνόησε* takes up the word *νοήματα* from the preceding line; 'however, *this* (device for putting us off) she hath not devised righteously.' See Od. 7. 299 and cp. 5. 190.

126. *ποιεῖτ'*, sc. *ποιεῖται*, 'she is making fame for herself; but for thee the loss of much substance.' If we read *ποθή* we must supply *ἐστὶ*, as in Od. 15. 514 *οὐ γὰρ τι ξένιον ποθή*.

127. *πάρος γε* serves merely as the preparation for *πρὶν γε*. We find in similar combination in Homer, *πρὶν* . . *πρὶν*, *πρὶν* . . *πρὶν γε*.

128. *Ἀχαιῶν φ' κ' ἐθέλῃσι*. Here the genitive that precedes depends on





Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ  
 'Αντινό', οὐ πως ἔστι δόμων ἀέκουσαν ἀπῶσαι 130  
 ἥ μ' ἔτεχ', ἥ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,  
 ζῶει δ' γ' ἢ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν  
 'Ικαρίῳ, αἶ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.  
 ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων

133. *ἐκὼν*] The MSS. are divided between *ἐκὼν* and *ἐγὼν*; there is a preponderance in favour of the former; Bekk. adopts *ἐγὼν* on the ground that *ἐκὼν* takes the *f*. Schol. B. M. V. implies the l. *ἐκὼν* by the words *φασὶ γὰρ ἔθος ἦν εἰ τις ἐκὼν ἐξ οἴκου κ.τ.λ.*

the relative *ἐγ*, as in Od. 5. 448 *ἀνδρῶν δς τις*, 4. 613 *δύραν δ' ὅσσα*, 8. 204 *τῶν ἄλλων ὅτινα*, 9. 94 *τῶν δ' ὅς τις*, etc.

130. *οὐ πως ἔστι*, 'it is by no means possible'; whether spoken of physical or moral impossibility. So *οὐ πως ἔστι Διὸς νόον παρελθεῖν* Od. 5. 103, *οὐ πως ἦεν ἐπ' ὄμῳν . . φέρειν* Od. 10. 170. The use is less frequent in the *Il.*, cp. 13. 114 *ἡμέας γ' οὐ πως ἔστι μεθίμεναι πολέμοιο*, also 12. 65, 337.

131. *πατὴρ . . τέθνηκε*. With the strongly resumptive pronoun *δ γε* in the second clause, it seems wrong to translate merely, 'My father, elsewhere in the world (see Od. 1. 425) is haply alive or dead.' But rather, 'As to my father, he is away elsewhere in the world—whether he be alive or dead' [we know not]. In this way *ζῶει δ' γ' ἢ τέθνηκε* is an expression of doubt thrown into the form of an indirect question, so that (by rule given Od. 1. 175) *ἢ* in the second clause takes the circumflex. Cp. *οὐδὲ τι ἴδμεν ζῶει δ' γ' ἢ τέθνηκε* Od. 4. 109, *οὐ μὲν κείνον . . ἀγορεύσω ζῶει δ' γ' ἢ τέθνηκε* *ibid.* 837; cp. Od. 11. 464. Probably, the ultimate explanation is that we really have here a direct question, 'Is he alive or dead?' But it is a question which is asked of the speaker's own mind; so that it easily passes into a mere expression of uncertainty. See *Monro*, *H. G.* § 341.

132. *πόλλ' ἀποτίνειν*. The 'heavy restitution' which Telemachus would have to make to Icarus cannot mean paying back the *ἔδνα* which came with Penelope, when she married Odysseus, *ὅσσα ἔδουκε φίλῃς ἐπὶ παιδὶς ἔκισθαι*. See note on Od. 1. 277, where this interpretation is combated. We must refer

it generally to some act of vengeance on the part of Icarus for the slight put upon his daughter. Eustath. says that this way of rendering the sentence *σμερολογίας αἰτίαμα προσάπτει τῷ Τηλεμάχῳ*, in the judgment of *οἱ παλαιοί*, διὰ καὶ θέλουσιν οἱ τοιοῦτοι στίξαιν τελείαν (to put a full stop) ἐν τῷ πόλλ' ἀποτίνειν, so as to join 'Ικαρίῳ ἀποπέμψω.

134. *ἐκ γὰρ τοῦ πατρὸς*, 'for from him, her father.' So *τοῦ πατρὸς* Od. 16. 149. The demonstrative serves to give additional emphasis to contrast *πατὴρ* with *δαίμων*. The evils which Telemachus would suffer from the *πατὴρ* he has already described as *πόλλ' ἀποτίνειν*, the necessity of restitution. But it is very possible that *τοῦ πατρὸς* may mean 'that father of mine,' sc. Odysseus, whose return might come at any moment, although there was such uncertainty about his fate. For *τοῦ πατρὸς* it has been suggested to read *οὐ πατρὸς* in the sense of *ἐμοῦ*. See on 1. 402.

*δαίμων*. Nitzsch distinguishes between the meaning of *δαίμων* and *θεός* in their Homeric use, as if the former represented the darker and more dangerous side of superhuman powers. Nägelsbach (*Hom. Theol.* p. 72) sums up the uses of both words as follows: *δαίμων* stands indifferently for *θεός* five times in the *Il.* (1. 222; 3. 420; 6. 115; 19. 188; 23. 595), and once in the *Od.* (15. 261); while the two words are used as interchangeable synonyms in *Od.* 21. 196, 201; 6. 172-174. Compare with these *Il.* 17. 98, 99; *Od.* 5. 396, 397; *Od.* 3. 27; which seem to show that *δαίμων* stands to *θεός* as *numen* to *persona divina*; and that originally there is nothing in *δαίμων* which tends in

δώσει, ἐπεὶ μήτηρ στυγερὰς ἀρήσει' ἐρινύς 135  
οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων  
ἔσσεται· ὥς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνίψω.  
ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,  
ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαίτας  
ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 140  
εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον  
ἔμμεναι, ἀνδρὸς ἐνδὸς βίοντα νήποιον ὀλέσθαι,  
κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,  
αἷ' κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι.  
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν δλοισθε.' 145  
ἌΩς φάτο Τηλέμαχος, τῷ δ' αἰετῶ εὐρύοπα Ζεὺς

137.] Nicanor says of this line ἀθεύεται μὲν ὑπὸ 'Ἀριστάρχου' στικτόν δὲ ὅμως μετὰ τὸ ἔσσεσθαι, ἵνα τὸ ὅς κέηται ἀντὶ τοῦ οὕτως. Nitzsch prefers ὥς. 146. τῷ] ΑΙ. τῷ.

*malam partem.* In this general sense of *numen divinum* or *voluntas divina*, *δαίμων* occurs six times in the Il. and eleven times in the Od. With the additional notion of kindness or goodness it is found in two instances (Il. 11. 792; 15. 403) in the Iliad; but nowhere in the Odyssey. The phrases *ἐπίσσυτο δαίμονι ἴσος*, occurring ten times in the Il., carries with it the idea of a violent and evil power; and two instances (Il. 9. 600; 15. 468) assign to *δαίμων* a distinctly malignant action, while in one passage in the Il. (8. 166) *δαίμων* is used to mean fate or death. In the Odyssey there are at least twenty instances of *δαίμων* used in this sinister sense, sometimes with such epithets as *στυγερὸς*, *κακὸς*, *χαλεπὸς*, etc., sometimes standing alone. The tendency in this direction is especially noticeable, as Nitzsch here remarks, in the significance of the adjective *δαίμωνιος* as opposed to *θείος*.

135. *ἐρινύς*. This word Lobbeck connects with *ἐρίων*, or *ἐρευνᾶω*; others find in the *Ἐρινύς* the representatives of the Indian *Saranyūś* (speeding—see Curt. Gk. Et. p. 309); comparing the Sophoclean (Aj. 837) *τανύποδες Ἐρινύες*. They appear in Homer as the agents of the gods below, of Ζεὺς *καταχθόνιος* and *Περσεφόνη* Il. 9. 454, etc. They are especially the avengers of perjury (Il. 19.

260); and the executors of the parental curse (as here, and Od. 11. 280, etc.); so that *Ἐρινύς* may even stand as synonymous with the curse itself (Il. 21. 412). Cp. *Ἀραὶ δ' ἐν οἴκοις γῆς ὑπαὶ κεκλημέθα* Aesch. Eum. 417. They accompany aged (Il. 15. 204) and poor (Od. 17. 475) persons, and are ever ready to defend their rights. In a word, their office is the punishment of crimes against the family, and against society generally.

136. *νέμεσις*. The ills rehearsed here, namely, impoverishment, the curse of heaven, and the reproach of men, may have suggested to Aeschylus the form of the passage in which Orestes describes what he had to expect if he had left his father unavenged, Choeph. 275-296; though additional judgments are interwoven with these. We have there (275) *ἀποχρημάτοισι ζημίαις*, (283) *ἄλλας τ' ἐφάνει προσβολὰς Ἐρινύων*, and (291) *καὶ τοῖς τοιοῦτοισι οὐδὲ κρατῆρος μέρος*.

137. *μῦθον*, 'this bidding,' sc. that my mother should depart.

138. *ὑμέτερος* to be joined closely with *αὐτῶν*, like the Lat. *mea ipsius sententia*. Cp. *νοίτερον λέχος αὐτῶν* Il. 15. 39. Similar is *ὑμέτερον ἐκάστου θυμὸν ἀέζω* Il. 17. 226.

146. *εὐρύοπα Ζεὺς*. Interpretations are divided between 'far-seeing' and 'far-sounding.' Eustath. and Hesych. give

18 αἰσέτ: ὡς αἰσέτ, ὡς αἰσέτ,  
καταστάσας στυγερὰ δ' ἐπέκλειετ' ἔρινος



ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.  
 τὸ δ' ἔως μὲν ῥ' ἐπέτοντο μετὰ πνοιῆς ἀνέμοιο,  
 πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν  
 ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην, | 150  
 ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πυκνὰ,  
 ἐς δ' ἰδέτην πάντων κεφαλὰς, ὄσσοντο δ' ὄλεθρον,  
 δρυψαμένω δ' ὀνύχεσσι παρείας ἀμφί τε δειράς  
 δεξιῶ ἤϊξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.

151. *πυκνά*] So La Roche, with eleven MSS. for the common reading *πολλά*.  
 Cp. Schol. S. τὰ *συνεχῇ αὐτῶν πτερὰ*. 154. *αὐτῶν*] *αὐτῆς* or *αὐτὰς* Aristoph. See

both renderings. Curtius (G. E. 414) accepts the latter, but the difficulty involved is that in Homer *ὄψ* is used mostly of articulate sounds, or of the voice of living things, as lambs (Il. 4. 435), or cicadas (Il. 3. 152), but not of what we call *noises* properly. Still it is a simple poetical notion to regard the thunder as the voice (*ὄψ*) of Zeus and not merely as a loud sound. Cp. h. Hom. Cerer. 441 *τῆς δὲ μετ' ἀγγελον ἦκε βαρύκτυπος εὐρύσπα Ζεύς*. This form of the nom. of 1st declension is a characteristic of the Aeolic dialect. Compare *νεφεληγέρετα*, etc. At any rate these forms are 'evidently part of the archaic and conventional style of Epic poetry.' Monro, H. G. § 96.

148. *ἔως μὲν*, 'for a while.' So in Il. 12. 141; 13. 143; 15. 277; 17. 727, 730; Od. 3. 126, with which we may compare the use of *ὅς* in the sense of *ὅσος*, and, generally, the forms of the relative with the force of the demonstrative. Others explain *ἔως μὲν* as a protasis with an unexpressed apodosis, which seems less likely. Cp. Hdt. 8. 74 *ἔως μὲν δὴ ἀνὴρ ἀνδρὶ παραστὰς σιγῇ λόγον ἐποιεῖτο, τέλος δέ, κ.τ.λ.*, where Bekk. reads *τέως μὲν*.

*μετὰ πνοιῆς*. The preposition from its meaning 'among' passes easily to that of 'accompanying.' In Od. i. 98 the phrase is *ἅμα πνοιῆς*. Compare Virgil's 'rapido pariter cum flamine' Aen. 4. 241.

150. *πολύφημον*, elsewhere (Od. 22. 376) used as the epithet of Phemius the bard. With a reference to this passage, the answer of the Pythia (Herod. 5. 79) directs her inquirers *ἐς πολύφημον ἔστενέικαι*, meaning thereby *ἐς ὄχημον* or *ἰς*

*κοινόν*, and so they evidently understood it, *ἐξέφερον τὸ χρηστήριον ἄλλην ποιησάμενοι*. Transl. 'straining forwards on the wing, abreast of each other, they kept flying for a while along with the moving wind, but when they reached the midst of the voiceful assembly, there wheeling round they shook out of each other a shower of feathers.' This seems to give the reciprocal force of *τιναξάσθην*, as expressed below by *δρυψαμένω* and in Od. 4. 179 by *τερπομένω*. For *τινάσσειν* in this sense cp. Il. 13. 242 *ἀστεροπῇ ἐναλίγκιος ἦν τε Κρονίων | χειρὶ λαβὼν ἐτίναξεν ἀπ' ἀγλῆεντος Ὀλύμπου*. The change from their quiet flight alongside each other is marked by *ἐπιδινηθέντε*, which the Schol. S. interprets *ἐκείσε δὲ ἐνταῦθα συστραφέντες ἐν τῇ καταράσσειν τὰ συνεχῇ αὐτῶν πτερὰ*. If, however, we follow the majority of commentators in rendering 'they flapped their thick-plumed wings,' we shall have the contrast between their gliding flight and the angry movement of fighting birds.

152. *ὄσσοντο*, 'their look boded.'

153. *ἀμφί τε δειράς*. It is better to take the accus. *παρείας* and *δειράς* in direct government of *δρυψαμένω* and to make *ἀμφί* an adverbial addition, = 'having torn each other's cheeks and throats all about;' cp. Il. 10. 572 *αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσῃ | ἐσβάντες, κνήμας τε ἰδὲ λόφον ἀμφί τε μηρῶν*. Others retract *ἀμφί* to the first clause, and, understanding it as a preposition, take it to govern both *παρείας* and *δειράς*, comparing Od. 12. 27 *ἢ ἀλὸς ἢ ἐπὶ γῆς*, where see note.

154. *δεξιῶ*, i.e. eastward. Cp. Il. 12. 239 *εἰτ' ἐπὶ δεξιῇ ἰῶσι πρὸς ἧώ ἡέλιόν τε*.

θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν 155  
 ὥρμηναν δ' ἀνὰ θυμὸν ἅ περ τελέεσθαι ἔμελλον.  
 τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρης  
 Μαστορίδης· ὁ γὰρ οἶος ὀμηλικὴν ἐκέκαστο  
 ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι  
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε· 160  
 'Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω  
 μνηστῆρσιν δὲ μάλιστα πιφασκόμενος τάδε εἶρω.  
 τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς  
 δὴν ἀπάνευθε φίλων ὧν ἔσσεται, ἀλλὰ που ἦδη  
 ἐγγυὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει 165  
 πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,

Dind. on Schol. ad loc. This change of reading may have been suggested by a mistaken idea that αὐτῶν would refer to the eagles. Cp. Schol. B. πάλιν πλάττει ἰδίαν τοῖς αἰετοῖς δ' Ὀμηρος. 156. ἔμελλον] not ἔμελλε. Schol. Harl. διὰ τὸ δ. τοῦτο γὰρ Ὀμήρῳ σύνηθε. 157. Ἀλιθέρης] ψιλαιέων, εἰ καὶ παρὰ τὸ δὲς ἐγένετο εἰς ἰδιότητα τοῦ δυνάματος Schol. E. M. This seems to have been a rule in compounded proper names.

δαί = 'across' the city and men, although high above them; just as (150) ἀγορὴν ἐκέσθην only implies that the assembly was just below them.

πάλιν αὐτῶν. By αὐτῶν are indicated the living inhabitants as opposed to the buildings, οἰκία. Cp. Od. 7. 43 λιμένας καὶ νῆας ἕσας | αὐτῶν θ' ἥρων ἀγοράς, 9. 40 ἐνθα δ' ἐγὼ πάλιν ἐπραθον ὅλεσα δ' αὐτούς. Nitzsch understands it, less naturally, to mean 'these same persons,' sc. on whose heads they had just threatened vengeance.

The import of the whole omen is sufficiently set forth presently by Halitherses. The eagles represent no particular persons, not (as Eustath.) Odysseus and Telemachus; but, tearing each other, they prefigure φόνον καὶ κῆρα (165). Similar is the omen observed by Teiresias (Soph. Ant. 1001) ἀγῶν' ἀκούω φθόγγον ὄρνιθων . . . καὶ σπάντας ἐν χηλαῖσιν ἀλλήλους φοναῖς | ἔγνω· περὶν γὰρ βοῖβδος οὐκ ἀσημος ἦν.

156. ἔμελλον. A few MSS. give ἔμελλεν, but the plural verb with the neut. plur. is common in Homer; cp. Il. 2. 36; 11. 310; Od. 8. 233, etc.

158. ὀμηλικὴν ἐκέκαστο, 'surpassed his peers in his knowledge of birds and

his utterance of words of fate.' Cp. καίνυσθαι ἀρετῇσι Od. 4. 725.

160. ὃ σφιν εὐφρονέων. Join σφιν with the finite verbs. The common interpretation of εὐφρονέων in this formula, which occurs sixteen times, is 'with well-meant counsel.' But Nitzsch on Od. 7. 73 οἷσιν τ' εὐφρονέσσι, quotes the Schol. Venet. on Il. 1. 105 δταν δὲ τό, ὃ σφιν εὐφρονέων, φρονίμους προσδεκτέον λόγους· φρόνιμον γὰρ τὸ τὰς αἰτίας τῶν ἐνεστώτων εἰπεῖν καὶ μετὰ ταῦτα ἐπάγειν τὰ ποιητέα, and also compares Soph. Ant. 1031 εὐ σοὶ φρονήσας εὐ λέγω. But this latter passage would rather suggest the construing of σφιν with εὐφρονέων, and the context in Od. 7. 73 certainly adds weight to the rendering 'intending well;' rather than to that of Nitzsch, 'understanding well.'

162. εἶρω, 'I say,' used as a present only here and in Od. 11. 137; 13. 7.

163. πῆμα κυλίνδεται. So in Il. 11. 347; cp. Il. 17. 688; the metaphor seems to be from a wave, as Il. 11. 307.

166. πολέσιν δέ, 'and then he will be the ruin of many more of us,' of the abettors of the suitors, those chiefs with whom Telemachus had remon-





οὐ νεμόμεσθ' ἰθάκην εὐδείελον. ἀλλὰ πολὺ πρὶν  
φραζώμεσθ' ὥς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ  
πανέσθων· καὶ γάρ σφιν ἄφαρ τόδε λώϊόν ἐστιν.  
οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' εὐ εἰδώς·  
καὶ γὰρ κείνῃ φημὶ τελευτηθῆναι ἅπαντα

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strated. The nominative to *ἔσεται* is 'Ὀδυσσεύς, as in Od. 16. 103 *καὶ* *πάν-τεσσιν* *γενοίμην*, cp. Od. 4. 667.

167. *εὐδείελον*. The Scholia give various interpretations of this word, *εὐ πρὸς τὴν δέλην κειμένην, δέλην γὰρ ἡ θύσις*... *καὶ γὰρ ἐπιφέρει 'πρὸς ζῶφον.'*... *ἔλη γὰρ ἐστὶν ἡ τοῦ ἡλίου αἰγλή, ὅθεν καὶ τὸ εἰληθεῖν τὸ ἡλίου χρήσθαι*. This represents generally the view taken by Buttm. Lexil. p. 220 foll., and so Düntzer, who translates the word 'abendschön,' describing a place 'that slopes to the western beams.' (Shelley, 'Arethusa.') The other interpretations given in the Scholia are *εὐπερίοριστος, πᾶσαι γὰρ αἱ νῆσοι εὐκατάληπτον ἔχουσι τὸν περιορισμὸν ὡς πρὸς τὴν ἡπειρον*, or again *ἐπιφανής*, and this indeed seems to be the right rendering, if with Curt. (Gk. Etym. 213) we take *εὐδείελος* as only another form for *εὐδέελος*, i.e. *εὐδής* from the root *δει-*.

168. *καταπαύσομεν*, (subjunctive mood), sc. *μηστήρας*, 'how we may best stop these men; nay, of their own selves let them stop.' The addition of *ἄφαρ*, 'forthwith,' seems to show that the advantage comes immediately upon the performance of the act.

170. *ἀπείρητος*. The interpretations vary between 'unskilled,' and 'unproved.' He can hardly mean that his prophecies about the ultimate fate of Odysseus had proved his prophetic powers, as the fulfilment had not yet appeared, though the prophet confidently expects it: so it seems better to accept the interpretation of the Schol. sc. *ἀπειρος καὶ ἀμαθής*. In Il. 12. 304 *ἀπείρητος* is used actively, 'without making an effort'; cp. Il. 17. 41. In both these passages, however, we seem to see that *πειράσθαι* implies 'awaiting an alternative of possibilities,' so that *ἀπείρητος* here would mean, 'without abiding the ordeal of the [still future] event,' i.e. without challenging the event to prove me false or true, or, more literally still (assigning a semi-middle sense to the verbal as well as to

the verb), 'without allowing myself to be tested.'

171. *τελευτηθῆναι*. The aorist infinitive in Greek retains, as far as possible, the force of the aorist indicative; but, of course, it does not give the notion of past time, as the augment, which alone carries with it that force, is not continued into the infinitive. In stating this, however, it is right to draw a distinction between the aor. infin. as used in *oratio obliqua* (or sentences equivalent to *oratio obliqua*) from all other usages. For in such sentences the aorist represents the aor. indicat.; whereas in others it does not. There is therefore nothing strange in finding the aorist infinitive simply denoting the fact of the verb—as here 'fulfilment'; so that the finite verb with which the infinitive is construed, or the context in which it is used, is able to transfer its own point of time to the aorist. Thus with such verbs as *φημί, εἶπον, δοκέω, ἐλπίζω*, etc., expressing promise or expectation, the aorist infinitive seems to take the force of a future, as in inf. 280; 3. 125; Il. 13. 666 *πολλάκι γὰρ οἱ εἶπε γέρον*... *νοῦσιν ἐπ' ἀργαλέῃ φθίσθαι*, sc. *periturum esse*; Aesch. S. c. T. 427 *ἐκπέρσειν*... *φησὶν, οὐδὲ τὴν Διὸς βολὴν σχεθεῖν, non fore ut eum inhibeat*. Compare also *ἀσμενοι ἐκείσε τοιεν οἱ ἀρικομένοις ἐλπίς ἐστιν οὐ διὰ βίου ἦσαν τυχεῖν* Plato, Phaed. 67, *μῶρος, εἰ δοκεῖς με τλήναι σὴν καθαιμάζει δέρην* Eur. Orest. 1527, *οὐκ εἰκὸς ἐς νῆσον τοὺς Λακεδαιμονίους περαιωθῆναι* Thuc. 5. 109. See Madvig (Gk. Synt. § 172 R), who however remarks that such a combination as *νομίζω κρατῆσαι* is impossible and must be accounted for on the ground of faulty reading; but we may compare Soph. Aj. 1082 *ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ* | *ἐξ οὐρανὸν δραμοῦσαν ἐς θυδὸν πεσεῖν*. That *πεσεῖν* here stands with the same force as *πεσεῖν* *ἄν* we gather from *ibid.* 1077 *ἀλλ' ἄνδρα χρὴ κἄν σῶμα γενήσῃ μέγα* | *δοκεῖν πεσεῖν ἄν κἄν ἀπὸ συμφορῆς κακοῦ*. But, in the former passage,

ὥς οἱ ἐμυθέμην, ὅτε Ἴλιον εἰσανέβαινον  
 Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.  
 φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἀπο πάντας ἑταίρους  
 ἀγνωστον πάντεσσιν ἔεικοστῷ ἐνιαυτῷ 175  
 οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται·

Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἦδα·  
 ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσιν  
 οἴκαδ' ἰὼν, μή πού τι κακὸν πάσχωσιν ὀπίσσω  
 ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι. 180  
 ὀρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο  
 φοιτῶσ', οὐδέ τε πάντες ἐναῖσιμοι· αὐτὰρ Ὀδυσσεὺς  
 ὦλετο τῇλ', ὥς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ  
 ὦφελες. οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,  
 οὐδέ κε Τηλέμαχον κεχολωμένον ὦδ' ἀνιείης 185

182. οὐδέ τε] ὁ δὲ τῷ σύνδεσμος περισσός. ἐν δὲ ταῖς εἰκαστοταῖς γράφεται· οὐδέ τι' Schol. H. M. S.

πεσεῖν is really the infinitive of a gnomic aorist. A good instance is Aristoph. Nub. ἐνεχυράσασθαι φασιν, 'they say they will distraint upon me;' where editors have needlessly altered to ἐνεχυράσασθαι. See also Vesp. 160; Od. 20. 121. It is of course possible in the present passage to retain the preterite force in τελευτηθῆναι, and to make the seer say 'that everything has been accomplished;' which, indeed, was all but true; the last act of the drama was even now opening, as he describes it with closer accuracy, infra 176, 'all these things are now being accomplished.'

172. Ἴλιον εἰσανέβαινον, equivalent to the similar phrase, Od. 1. 210 ἐς Τροίην ἀναβήμεναι.

174-176. See Eustath. καὶ ὅρα σύνοψιν τῆς Ὀδυσσεΐας ἐνταῦθα ἐν οὐδὲ ἔλοις τρισὶ στίχοις. συνέλόντα γὰρ φάναι, ἡ τῆς Ὀδυσσεΐας περὶ οὐδὲν ἄλλο ἐν καιρῷ ἱστορεῖ ἄλλ' ἢ τὰ ἐπελευστικῶς ἐνταῦθα ρηθέντα.

178. μαντεύεο σοῖσι τέκεσσιν. See for a similar tone of contempt, Virg. Aen. 11. 399 'capiti cane talia demens | Dardanio rebusque tuis.' Trans. 'interpret omens for thy children.' Compare αὐτὰρ ὁ μάντις ὁ Τηλέμαχος ἐχθρὸν ἀγορεύων | ἐχθρὰ φέροντο πρὸς οἶκον, ὅπως τεκέεσσι φυλάξῃ Theocr. 6. 24.

180. ταῦτα, κ.τ.λ. Join ἐγὼ δὲ πολλὸν ἀμείνων σέο μαντεύεσθαι ταῦτα.

181. ὅπ' αὐγὰς . . φοιτῶσι, 'move about in the sunlight.' So Διὸς αὐγαί II. 13. 837. φοιτῶν ὑπό with accusative is a natural construction; but in Od. 11. 498, 619 ὅπ' αὐγὰς is also used with a verb of rest. Cp. Eur. Hec. 1154 ὑπ' αὐγὰς τάσδε λείσσουνται πέπλους, sc. holding them up to the light to examine.

182. ἐναῖσιμοι, 'fateful,' 'teaching fate,' 'significant;' so Schol. μαντικοί, τὸ εἰμαρμένον σημαίνοντες. The first business of the seer is to discriminate the ἐναῖσιμοι, which Prometheus implies in his description of his revelations to men (P. V. 484 foll.) τρόπους δὲ πολλοὺς μαντικῆς ἐστοίχισα, | κἀκρίνα πρῶτος ἐξ ὀνειράτων ἃ χρῆ | ὑπαρ γενέσθαι, κληρόνας τε δυσκρίτους | ἐγνώρις αὐτοῖς. Compare the words of Theoclymenus, Od. 15. 531 οὐ τοι ἄνευ ἔπτατο δεξιὸς ὄρνις | ἐγνων γάρ μιν ἔσσαντα ἰδὼν ὁλόντων ἐόντα.

185. ἀνιείης, 'nor wouldst thou thus be urging on Telemachus, already roused to wrath.' So in Lat. 'eone tu servos ad spoliandum fanum immittere ausus es?' Cic. in Verr. 4. 101. There is a distinction between the potential use of the optat. with κε, and the force of ἂν





## 2. ΟΔΥΣΣΕΙΑΣ B. 186-199.

69

σῶ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρησιν.  
 ἀλλ' ἐκ τοι ἔρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 αἶ κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδὼς  
 παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,  
 αὐτῷ μὲν οἱ πρῶτον ἀνιηρέστερον ἔσται, 190  
 [πρῆξαι δ' ἔμπης οὐ τι δυνήσεται εἶνεκα τῶνδε]  
 σοὶ δὲ, γέρον, θωῇν ἐπιθήσομεν ἦν κ' ἐνὶ θυμῷ  
 τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.  
 Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτὸς·  
 μητέρ' ἔην ἐς πατρός ἀνωγέτω ἀπονέεσθαι 195  
 οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἕδνα  
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.  
 οὐ γὰρ πρὶν παύσεσθαι ὀλομαι νῆας Ἀχαιῶν  
 μνηστύους ἀργαλέης, ἐπεὶ οὐ τίνα δείδιμεν ἔμπης,

190. ἀνιηρέστερον] Ameis with Bekk. fr. Vindob. 56 reads ἀνιηρώτερον, but needlessly. The Alexandrines called this form Ἀπτικόν. Schol. S.; cp. also Etym. Magn. πῶς οὐκ ἀνιηρώτερον, which implies the reading in -έστερον. 191.] This verse, wanting in two Venet. MSS, among others, was rejected by Wolf, as made up from Il. 1. 562, with a variable latter half; for which some read εἶνεκα τῶνδε, others ὅς τις ἄλλων. Neither Eustath. nor Scholl. notice it. 198. παύσεσθαι] Wolf's conjecture for παύσασθαι or παύεσθαι. But παύσασθαι might stand; see note on sup. 171.

ἀγόμενος sup. which takes its colour from the suggested clause ἐλὼν ἐκείνῳ κατέφθισο.

186. δῶρον. The reproach of seers. So Oedipus calls Teiresias (Soph. O. T. 388) δόλιον ἀγύρτην ὄντα ἐν τοῖς κέρδεσι | μόνον δίδορκε, τὴν τέχνην δ' ἔφω τυφλός. So Antig. 1055.

189. Join παρφάμενος ἐπέεσσιν, as Il. 12. 248 ἡέ τιν' ἄλλον | παρφάμενοι ἐπέεσσιν ἀποτρέψει πολέμοιο. The 'varied lore' in which Halitherses was versed (παλαιά τε . . εἰδώς) would the better enable him to impose on Telemachus.

190. αὐτῷ οἱ, i.e. ἐαυτῷ. ἀνιηρότερον. With this metaplastic form from ἀνιηρός compare αἰδοίεστατος Pind. O. 3. 42, ἀμορφέστατος Hdt. 1. 196. 2.

191. εἶνεκα τῶνδε. If we have to attempt an interpretation of a spurious line, this phrase may mean 'because of the [resistance of] these suitors here.' But τῶνδε is an unsatisfactory equivalent for ἡμῶν. Perhaps we might

render 'by help of all these omens' of thine. Not only is the verse deficient in authority, but it spoils the antithesis between αὐτῷ μὲν οἱ and σοὶ δέ.

192. Join ἦν τίνων and ἐνὶ θυμῷ ἀσχάλλῃς.

194. ἐν πᾶσιν = coram omnibus. Cp. Il. 9. 121 ὅμιν δ' ἐν πάντεσσι περιελυτὰ δῶρ' ὀνομήνω, ibid. 528 ἐν δ' ὅμιν ἔρέω πάντεσσι φίλοισι.

195. ἀπονέεσθαι. As parallel instances of the lengthening of an initial long syllable in words where many short vowels come together, Ameis quotes δθάνατος, δκάματος, ἀποπίσσειν Od. 24. 7, ἐπίτονος Od. 12. 423, ἐφωρή Od. 7. 119, ἀγοράσθε Il. 2. 337.

199. ἐπεὶ οὐ τίνα δείδιμεν ἔμπης. The same expression occurs in Il. 7. 196. It is difficult to settle the question whether the meaning of ἔμπης (i.e. ἐν πᾶσιν) be really 'altogether' or 'for all that.' Most commentators lean to the latter as being the only true rendering in Homer. Bäumlein however (Griech. Partik. 115 foll.) insists on its primary

οὐτ' οὖν Τηλέμαχον, μάλα περ πολύμυθον ἐόντα· 200  
οὔτε θεοπροπίης ἐμπαζόμεθ', ἦν σὸν, γεραιέ,  
μυθεῖαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.  
χρήματα δ' αὐτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα  
ἔσσεται, ὅφρα κεν ἡ γε διατρίβῃσιν Ἀχαιοὺς  
δν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἡματα πάντα 205  
εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας

206.] See note below.

meaning being 'wholly,' 'quite,' quoting the present passage, and comparing Il. 5. 190 foll.; 7. 196; 14. 98 foll., 173; 17. 632; 19. 308; 24. 522. He would even assign this force to the word in Od. 5. 205; 3. 209; 15. 214; especially claiming it for Od. 19. 37 foll. He also compares Aesch. P. V. 48; Eum. 229; Soph. Aj. 122. Granting this then as the original and rightful meaning he allows that where the word stands as pointing a distinctly adversative relation to some previous statement, this primary sense easily passes into the secondary one of 'notwithstanding,' compare French *toutefois*. As instances of this he gives Il. 1. 561; 8. 32; 17. 229; Od. 11. 350; 14. 214; 20. 311; 23. 83; Pind. Pyth. 4. 86 foll.; 5. 55; Aesch. P. V. 186 foll.; Eur. Alc. 900; Cycl. 535; Theocr. 10. 29; 22. 17. This adversative force is even more strongly exhibited in the combination of *περ ἔμπης* with the participle, Il. 9. 517 foll.; 14. 1; 15. 399; Od. 15. 361; 18. 165; 19. 356.

200. οὔτε . . οὔτε. These two separate clauses are subdivisions of οὐ τινα δεῖδμεν ἔμπης.

202. μυθεῖαι ἀκράαντον, 'which thou pratest to no purpose,' i.e. because nothing will come of thy predictions. μυθεῖαι is a shorter form for μυθεῖσαι, the ε being dropped, as in πάλεω Od. 4. 811, q.v. Compare also ἀποαίρεο Il. 1. 275, ἐκλεο Il. 24. 202. Krüger (Dial. § 30. 3) compares also from Herodot. ποίεαι, ποίεο, ἐποίηο, though elsewhere in the same writer we find δέεαι (7. 161), διαρέεαι (7. 47). Compare also ὑπάγεω Theocr. 2. 101. In Od. 8. 180 we find the form μυθεῖαι.

203. οὐδέ ποτ' ἴσα ἔσσεται. Eustath. misunderstands this, rendering it ἀσπίως (i.e. euphemistically) ἐρίηται ἀντὶ τοῦ

αἰεὶ ἐλαττωθήσεται· εἰ γὰρ μὴ ἴσα, πολλῷ μᾶλλον οὐ μείζονα ἔσται ἀρα ἐλάττωνα. But ἴσα does not agree with χρήματα, being a neuter adjective used substantivally; 'never will recompense be made.' With this usage cp. Il. 14. 98 Τρωεὶ μὲν εὐκτὰ γένηται, Il. 16. 128 καὶ οὐκέτι φυκτὰ πέλονται (cp. Od. 8. 299), Il. 21. 533 οἶω λοίγι' ἔσσεσθαι, Od. 8. 384 ἡδ' ἀρ' ἐτοῖμα τίττωτο, etc.

204. διατρίβῃσιν Ἀχαιοὺς δν γάμον. We have διατρίβειν γάμον in Od. 20. 341, cp. inf. 265, but no instance of διατρίβειν with a personal object. The simplest explanation of the double accusative is that the verb follows the analogy of ἀφαιρεῖν, which is commonly so used; or we may describe δν γάμον as an accusative of nearer definition, sc. 'in the matter of her marriage.'

206. εἵνεκα τῆς ἀρετῆς. Cp. Schol. H. M. Q. R. δ' Ἀρίσταρχος λέγειν φησὶ τὸ ἀρετὴν, ἢ τὴν εἵνεκα τῆς ταύτης ἀρετῆς Ἰακόν δὲ τὸ ἔθος εἶναι. Ἀριστοφάνης δὲ ὑπώπτευσεν τὸν στίχον, νεωτερικὸν λέγων ὄνομα τὸ τῆς ἀρετῆς. πιθανὸν δὲ συναθετεῖν αὐτῷ καὶ τὸν πρὸ αὐτοῦ καὶ τὸν μετ' αὐτόν. Accordingly commentators are divided; some explain τῆς as = Πηνελοπείης, comparing Il. 9. 133 τῆς εὐνῆς (sc. Βρισηίδος), ibid. 275; Il. 19. 176; others take it to mean 'this,' i.e. 'such' excellence; cp. Il. 11. 762 Ἀχιλλεύς | οἷος τῆς (al. ἧς) ἀρετῆς ἀπορήσεται. See Monro, H. G. § 261. Penelope describes or alludes to her ἀρετή (which is not used here with a moral significance) in Od. 18. 251 ἡ τοι ἐμὴν ἀρετὴν εἰδὸς τε δέμας τε | ὤλεσσαν ἀθάνατοι. Here ἐριδαίνομεν takes almost a future sense, as Od. 24. 475 ἡ φύλοπιν ἀνὴν | τεύξεαι, ἡ φιλόττητα μετ' ἀμφοτέροισι τίθησθα; The general sense is, 'we will vie with each other—the prize, her pre-eminent excellence.'





ἐρχόμεθ', ἃς ἐπιεικὲς ὀπιέμεν ἐστὶν ἐκάστω·  
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' α·  
 'Εὐρύμαχ' ἡδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγανοί,  
 ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω· 210  
 ἥδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.  
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἐταῖρους,  
 οἳ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.  
 εἰμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθβεντα,  
 νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο, 215  
 ἦν τίς μοι εἴπησι βροτῶν, ἣ ὅσων ἀκούσω  
 ἐκ Διὸς, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισιν.  
 εἰ μὲν κεν πατρὸς βίον καὶ νόστον ἀκούσω,  
 ἣ τ' ἂν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτόν·  
 εἰ δέ κε τεθνηῶτος ἀκούσω μῆδ' ἔτ' ἐόντος, 220  
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν  
 σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεῖξω

209. ἀγανοί] γρ. ἀγανοί [?], οἳ δὲ Ἀχαιοί Schol. H. 214. Σπάρτην] Zenodot.  
 Κρήτην. See on Od. i. 285. 222. χεύω] Πτολεμαῖος δ' Ὀροάνδου χέλω γράφει,  
 καὶ Ἀρίσταρχος· Ἡρωδιανὸς δὲ χεύω, ἔν' ᾧ ἐνεστὼς ἀντὶ τοῦ μέλλοντος Schol. H. M.  
 See Dind. on Schol. ad loc.

209. ἄλλοι . . ἀγανοί. The word *μνηστῆρες*, which belongs properly to *ἄλλοι*, is drawn into the relational clause, as Il. i. 566 *μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ*, Il. 5. 877 *ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ*, and 8. 341. Here the sentence would run in full, *ἄλλοι μνηστῆρες ἀγανοὶ ὅσοι ἐστί*. The form of expression is analogous to *ἄλλον ὄντινόν* in later Greek; for though in our phrase there is no patent attraction, the step which makes attraction possible has been taken, viz. the ellipse of the verb.

211. τὰ ἴσασι. This word, which always has the initial *f*, is, according to Ameis, used eight times with the first syllable short, and ten times with it long; the latter would seem to be the original quantity, pointing to an earlier form *ἴσ-σαι*. Monro, App. B. 2.

213. ἔνθα καὶ ἔνθα = 'there and back.'

222. χεύω. The form of the word does not decide whether it is the future indicative or the potential used for the

future, and Buttm. gives both suppositions equal claims. In Il. 7. 86 *χεύωσι* occurs as the conjunctive of the aorist, and in Eurip. El. 181 *δάκρυσι χεύω* must be taken as a syncopated future, as Euripides would not have admitted the potential mood here. Hesych. seems to regard it as a form of the present indicative (*χέυει, βεῖ*), as it certainly is in later Greek writers. Porson and Dindorf, however, read *δάκρυσι χορεύω* in the passage of Euripides. In Il. 7. 336 we have this form co-ordinated with an unambiguous aorist subjunctive, *τύμβον δ' ἀμφὶ πυρὴν ἔνα χεύομεν ἐξαγαγόντες* | *ἀκριτον ἐκ πεδίου ποτὶ δ' αὐτὸν δαίμομεν*, κ.τ.λ. Here on the contrary *χεύω* appears to go along with an equally unmistakable future indicative, sc. *δώσω* (223). This fact, and the greater simplicity gained by it, give some weight on the side of its being a future. See generally Veitch (Irreg. Gk. Verbs) on *χέω*, who remarks (p. 602), 'In the late recensions of the Iliad and Odyssey, the future and aorist with *σ*

πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω.'

Ἡ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη  
Μέντωρ, ὃς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἐταῖρος, 225  
καὶ οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,  
πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν  
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε·

Ἐκέλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω  
μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω 230  
σκηπτούχος βασιλεὺς, μηδὲ φρεσὶν αἰσιμα εἰδὼς,  
ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέξοι,

232, 233.] For the punctuation of these lines and the accentuation of ὥς cp. Schol. Q. Βραχὺ διασταλτέον ἐπὶ τὸ ῥέξοι, τὸ γὰρ ὥς ἀντὶ τοῦ ὅτι ἔστιν.

have disappeared.' But we must not attach too much weight to the fact that *χεῖω* appears to be parallel with *δώω*. It is at least as probable that *χεῖω* is a subjunctive, with its radical sense of purpose or intention; so that (Monro, H. G. § 275 a) 'the subjunctive expresses the decisive action to be taken by Telemachus: viz. to acknowledge his father's death: the fut. *δώω* expresses what would follow as a matter of course.' To this, however, we must add that it does not appear that *έχεω* ever had an *σ*. See Curt. Verb. p. 459; Monro, H. G. App. A. 5.

225. Μέντωρ. This is the only passage in which Mentor appears *in propria persona*; elsewhere it is Pallas personating him. Pallas does, however, in the assembly of the gods (Od. 5. 8-12), use, as though they were her own, the very words of Mentor in vv. 230-234. Fäsi notices the similarity of the name of the Taphian Mentes, whose appearance is likewise assumed by Athena, Od. 1. 105. Odysseus, in addressing the simulated Mentor (Od. 22. 208), thus accosts him, Μέντωρ, ἀμνον ἀρήν, μνήσαι δ' ἐτάριοι φίλοι, | ὃς σ' ἀγαθὰ ῥέξσκον, δηληκίη δ' ἐμοὶ ἔσσι.

227. πείθεσθαί τε γέροντι. Eustath. τὸ δὲ πείθεσθαι γέροντι ὃ ἐστὶ τῷ Λαέρτῃ, φιλοπατορίαν δίδασκει· ὥς γὰρ οἱ κατ' οἶκον τῷ Μέντωρι, ὅπως αὐτὸς τῷ τοῦ Ὀδυσσεὺς πατρὶ πείσεται. Compare for the expression Λαέρτης ὃ γέρον Od. 4. 111, 754; 16. 153. The meaning according to this interpretation is, 'Odysseus entrusted all his house to

Mentor, to obey his aged father, and keep all secure.' Nitzsch and others find fault with the reference to Laertes, and understand by γέροντι Mentor himself; but this hardly tallies with the description given above of Mentor's age. If we take the sentence so, οἶκον must be supplied as subject of πείθεσθαι and Μέντορα as subject of φυλάσσειν, sc. 'he entrusted all his house to him, that it should obey the old man, and that he,' etc. Monro, H. G. § 231, justifies this sudden change, pointing out that the infinitive may be so far an abstract noun, as that the action which it denotes is not predicated of an *agent*. So here, if we regard πείθεσθαι, φυλάσσειν, as equivalent to 'for obeying,' 'for guarding,' the harshness of the apparent change disappears. For the change from the relational sentence ὃς ῥ' Ὀδυσῆος, κ.τ.λ. to the demonstrative καὶ ὁ see on 54 supra.

230. πρόφρων, 'in earnest,' 'with full purpose of heart.' Not co-ordinated with ἀγανὸς καὶ ἥπιος, but taken adverbially with ἔστω. It is nearly always used in Homer as an adverbial adjunct to a verb, except in the phrases πρόφρων κραδίη Il. 10. 244, and πρόφρονι θυμῷ Il. 22. 184. In Hesiod, Opp. et D. 612, it is found expressing a malicious purpose, εἰ μὴ δὴ πρόφρων ἐθέλῃσιν ἀλέσσαι. It is better in this sentence not to join closely τις σκηπτούχος βασιλεὺς, but rather to render, 'Let no one be kind, etc., as a sceptred monarch.'

232. αἰσιμα. If αἰσιμα (supra) means what is 'fair,' 'right,' from αἴσα,





## 2. ΟΔΥΣΣΕΙΑΣ Β. 233-243.

73

ὥς οὐ τις μέμνηται Ὀδυσσῆος θείοιο  
 λαῶν, οἷσιν ἀνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.  
 ἀλλ' ἣ τοι μνηστῆρας ἀγῆνορας οὐ τι μεγαῖρα 235  
 ἔρδιν ἔργα βίαια κακορραφίησι νόοιο  
 σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως  
 οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.  
 νῦν δ' ἄλλφ δῆμφ νεμεσίζομαι, οἶον ἅπαντες  
 ἦσθ' ἀνεφ, ἀτὰρ οὐ τι καθαπτόμενοι ἐπέεσσι 240  
 παύρους μνηστῆρας καταπαύετε πολλοὶ ἔδντες.'

Τὸν δ' Εὐνοριδῆς Λειώκριτος ἀντίον ἤδα'  
 'Μέντορ ἀταρτηρὲς, φρένας ἤλεε, ποῖον ἔειπες

236. κακορραφίησι] κακοφραδίησι Schol. H. M. S. 240. ἀνεφ] So Herodian.  
 ἀνεφ Aristarch., see note below. 241. καταπαύετε] Πριανὸς γράφει καταπαύετε,  
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i.e. ἡ ἴση, ἡσῆ, it is possible that  
 αἰσῦλος may be the exact contrary, viz.  
 ἀ-ἰσ-υλος, 'unfair', 'unrighteous.'

234. πατὴρ δ' ὥς. This clause,  
 though introduced by δέ, is equivalent  
 in meaning to 'though he was mild  
 as a father.'

236. κακορραφίησι. Compare the  
 phrase κακὰ βλέπειν Od. 3. 118; 16.  
 423. For this use of the plural with  
 the force of an abstract substantive in  
 Homer compare ἀφραδίας Od. 19. 523,  
 βίας Il. 5. 521, δίκησι Il. 16. 542,  
 ἱπποσυνάων Il. 16. 776, ὑπεροπλῆσι  
 Il. 1. 205, πολυιδρείησι inf. 346; etc.  
 Translate here, 'base scheming.'

237. παρθέμενοι, 'stalking.' Schol.  
 παραβάλλοντες, cp. Il. 9. 322 αἶν ἐμὴν  
 ψυχὴν παραβάλλομενος πολέμειν. See  
 also Od. 3. 74. The emphasis lies in  
 the participle; 'it is at the hazard of  
 their own lives that they violently  
 consume.'

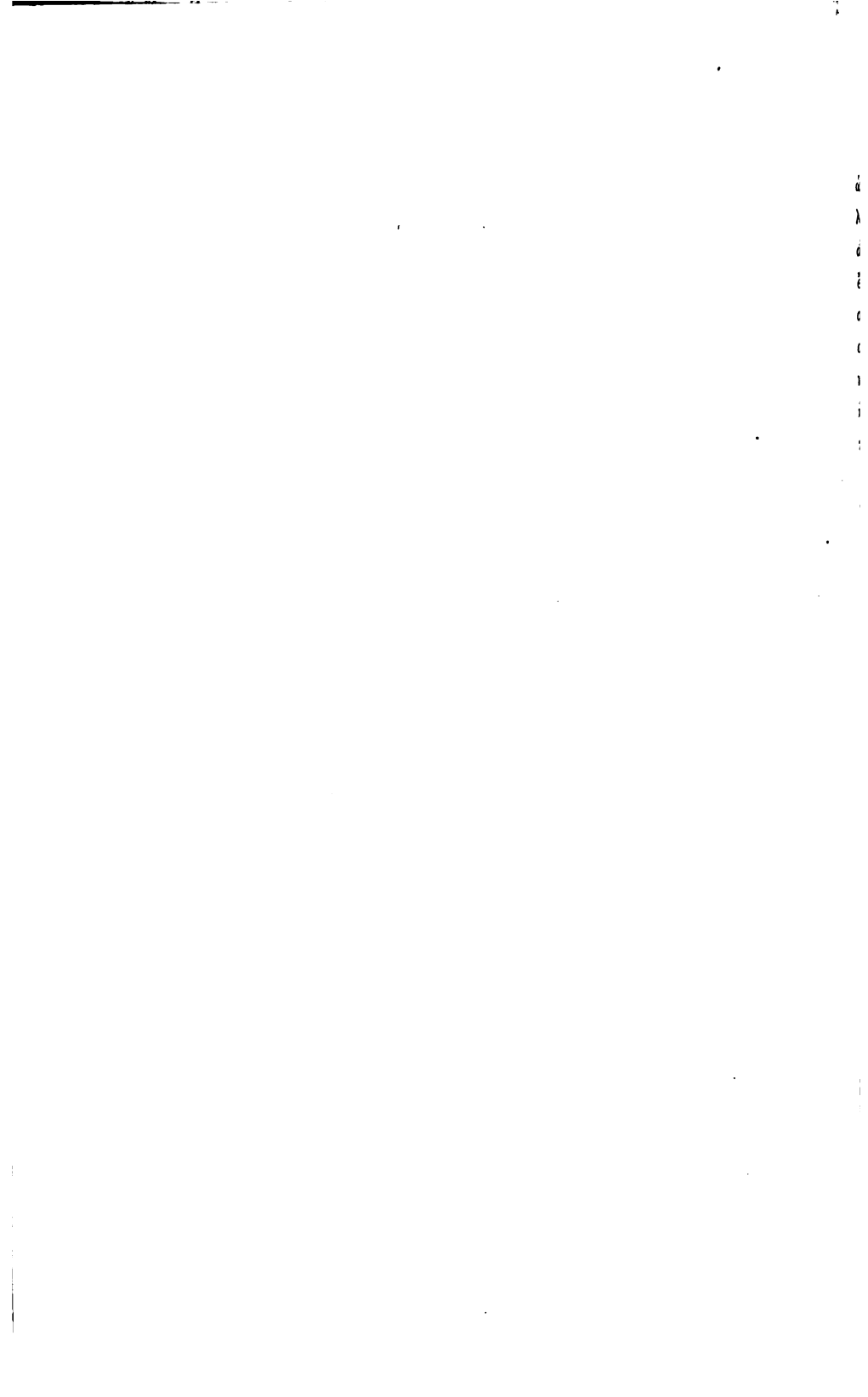
239. οἷον . . ἀνεφ, 'to see how you  
 all sit silent.' There is great uncer-  
 tainty about ἀνεφ. La Roche, H. T. p.  
 191, quotes from Apollon. de Adverb.  
 p. 554 καὶ περὶ τοῦ ΑΝΕΦΙ δὲ διαφορά  
 τις κατὰ τὸν μερισμὸν εἰσῆγετο πρὸς  
 ἐνιαυ, ὥς εἴη μᾶλλον ὄνομα πληθυντικόν,  
 Ἀττικῶς κεκλιμένον. ὅ γ' λόγφ καὶ τὸ ἰ  
 προσκείμενον. P. 555 ὅτι μὲν οὖν δῆ-  
 ναται ὄνομα πληθυντικὸν εἶναι σαφὲς ἐν-  
 τεύθεν. ἀλλὰ δῆλον ὡς καὶ Ἀριστάρχω  
 καὶ τοῖς ἀπὸ τῆς Ἀριστάρχου σχολῆς  
 συνηρέσκετο μὴ μᾶλλον ὄνομα ἐκδέχε-  
 σθαι, ὡς ἐπίρρημα δὲ ἐκ τοῦ καθ' ἓνα

σχηματισμὸν ἐκφέρεσθαι καὶ ἐπὶ ἐνικῆς  
 σχέσεως καὶ ἐπὶ πληθυντικῆς παρελαμ-  
 βάνετο, ὅπερ οὐ παρείπετο ὀνόμασι.  
 καὶ γένους μὴ εἶναι διακριτικόν. ἔστι  
 δὲ πον καὶ ἐπὶ ἐνικῆς ἐκφορᾶς τὸ τοιοῦ-  
 τον, 'ἡ δ' ἀνεφ (sic) δὴν ἦστο' (ψ. 93),  
 καὶ σαφὲς ὅτι εἰ δοθεῖ ἡ γραφὴ σὺν τῇ  
 ἰ, δοθεῖν ἂν καὶ τὸ ὄνομα εἶναι τὸ ἀνεως.  
 Eustath. too regards it as a nominative  
 from ἀνεως, and we may doubt whether  
 Aristarchus, with whom Buttm. agrees,  
 would have decided in calling ἀνεως or  
 ἀνεφ (cp. οὕτως, οὕτω) an adverb, but  
 for the solitary passage in Od. 23. 93;  
 which it must be remembered belongs  
 to a portion of the poem which is im-  
 pugned. ἀνεως is equivalent to ἀν-αφ-  
 ος, i.e. ἀν-αυ-ος, the root αφ or αυ  
 having the sense of crying or speaking,  
 cp. αὐδᾶν, ἀντή.

240. καθαπτόμενοι ἐπέεσσι, see on  
 sup. 39.

241. Eustath. sums up the character-  
 istics of the three speakers thus, ὁ  
 ποιητῆς . . τὸν μὲν Ἀντίνοον ἀπολύστερον  
 δημιουργοῦντα πεποιήκε καὶ ἀφελέστερον,  
 τὸν δὲ Εὐρύμαχον ἐμβριθέστερον ἐκείνου  
 καὶ ἀδρότερον, ἐνταῦθα δὲ Λειώκριτον  
 τίνα μνηστῆρα βραχύλογον μὲν πλάττει,  
 θρασύτερον δὲ ἐκείνων.

243. ἀταρτηρὲς may represent a  
 reduplication of the stem ταρ, as in  
 τάρσσω, to be referred to root τερ  
 (τεῖρω, ἵερω) meaning to 'wear out'  
 or 'rub away.' ἀ-ταρ-τηρ-ός according  
 to this derivation would mean some-  
 thing like what we call 'irrepressible.'



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 λαῶν, οἷσιν ἀνασσε, πατήρ δ' ὥς ἥπιος ἦεν.  
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 the force of an abstract substantive in  
 Homer compare ἀφραδίας Od. 19. 523,  
 βίας Il. 5. 521, δίκῃσι Il. 16. 542,  
 ἱπποσυνάων Il. 16. 776, ὑπεροπλίῃσι  
 Il. 1. 205, πολυδρεΐῃσι inf. 346; etc.  
 Translate here, 'base scheming.'

237. παρθέμενοι, 'staking.' Schol.  
 παραβάλλοντες, cp. Il. 9. 322 αἰὲν ἐμὴν  
 ψυχὴν παραβαλλόμενος πολεμίζειν. See  
 also Od. 3. 74. The emphasis lies in  
 the participle; 'it is at the hazard of  
 their own lives that they violently  
 consume.'

239. οἷον . . ἀνεφ, 'to see how you  
 all sit silent.' There is great uncer-  
 tainty about ἀνεφ. La Roche, H. T.  
 p. 191, quotes from Apollon. de Adverb.  
 p. 554 καὶ περὶ τοῦ ΑΝΕΦΙ δὲ διαφορὰ  
 τις κατὰ τὸν μερισμὸν εἰσῆγето πρὸς  
 ἑτίαν, ὥς εἴη μᾶλλον ὄνομα πληθυντικόν,  
 Ἀττικῶς κεκλιμένον. ὁ λόγος καὶ τὸ ἰ  
 προσκείμενον. P. 555 ὅτι μὲν οὖν δύ-  
 ναται ὄνομα πληθυντικὸν εἶναι σαφὲς ἐν-  
 τεῦθεν. ἀλλὰ δῆλον ὡς καὶ Ἀριστάρχῳ  
 καὶ τοῖς ἀπὸ τῆς Ἀριστάρχου σχολῆς  
 συνηρέσκετο μὴ μᾶλλον ὄνομα ἐκδέχ-  
 σθαι, ὡς ἐπίρρημα δὲ ἐκ τοῦ καθ' ἑνα

σχηματισμὸν ἐκφέρεσθαι καὶ ἐπὶ ἐνικῆς  
 σχήσεως καὶ ἐπὶ πληθυντικῆς παρελαμ-  
 βάνετο, ὅπερ οὐ παρείπετο ὀνόμασι.  
 καὶ γίνους μὴ εἶναι διακριτικόν. ἔστι  
 δὲ που καὶ ἐπὶ ἐνικῆς ἐκφορὰς τὸ τοιοῦ-  
 τον, 'ἡ δ' ἀνεφ (sic) δὴν ἦστο' (ψ. 93),  
 καὶ σαφὲς ὅτι εἰ δοθείη ἡ γραφή σὺν τῷ  
 ἰ, δοθείη ἂν καὶ τὸ ὄνομα εἶναι τὸ ἀνεως.  
 Eustath. too regards it as a nominative  
 from ἀνεως, and we may doubt whether  
 Aristarchus, with whom Buttm. agrees,  
 would have decided in calling ἀνεως or  
 ἀνεφ (cp. οὕτως, οὕτω) an adverb, but  
 for the solitary passage in Od. 23. 93;  
 which it must be remembered belongs  
 to a portion of the poem which is im-  
 pugned. ἀνεως is equivalent to ἀν-af-  
 os, i.e. ἀν-av-os, the root af or av  
 having the sense of crying or speaking,  
 cp. αὐδᾶν, ἀντή.

240. καθαπτόμενοι ἐπέεσσι, see on  
 sup. 39.

241. Eustath. sums up the character-  
 istics of the three speakers thus, ὁ  
 ποιητὴς . . τὸν μὲν Ἀντίνοον ἀπλούστερον  
 δημιουργοῦντα πεποίηκε καὶ ἀφελέστερον,  
 τὸν δὲ Εὐρύμαχον ἐμβριθέστερον ἐκείνου  
 καὶ ἀδρότερον, ἐνταῦθα δὲ Λειώκριτον  
 τινα μνηστήρα βραχύλογον μὲν πλάττει,  
 θρασύτερον δὲ ἐκείνου.

243. ἀταρτηρὲ may represent a  
 reduplication of the stem ταρ, as in  
 ταράσσω, to be referred to root τερ  
 (τέρω, τέρω) meaning to 'wear out'  
 or 'rub away': ἀ-ταρ-τηρ-ός according  
 to this derivation would mean some-  
 thing like what we call 'irrepressible.'

ἡμέας ὀτρύνων καταπαυμέν. ἀργαλέον δὲ  
 ἀνδράσι καὶ πλεόνεσσι μαχῆσασθαι περὶ δαιτί. 245  
 εἰ περ γάρ κ' Ὀδυσσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν  
 δαυνυμένους κατὰ δῶμα ἐδὼν μνηστήρας ἀγανοὺς  
 ἐξελάσαι μεγάραιο μενοιήσει ἐνὶ θυμῷ,  
 οὐ κέν οἱ κεχάροιτο γυνή, μάλα περ χατέουσα,  
 ἐλθόντ', ἀλλὰ κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι, 250  
 εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ξείπες.

245. καὶ πλεόνεσσι] τινὲς γράφουσιν 'ἀνδράσι καὶ παύροις,' ἄμεινον δὲ 'καὶ πλεόνεσσι' γράφειν, ὃν ἢ ἐπὶ τῶν καλυόντων Schol. H. M. Q. 251. εἰ πλεόνεσσι μάχοιτο]. Schol. H. M. Q. calls this reading γελοῖον, giving instead εἰ πλεόνες οἱ ξείνοιτο.

The older commentators regarded it as a lengthened form of an adjective ἀτρός from ἀτη.

ἡλέος must be referred to a root ἄλ, seen in ἄλη, ἀλάσθαι, ἀλύνειν, ἀλισταίνειν. In Il. 15. 128 the form ἡλέ occurs.

244. ἀργαλέον δέ. This is a passage greatly vexed by commentators. Eustath. and the Schol. make πλεόνεσσι follow ἀργαλέον, in the sense that even numerical odds do not ensure victory over men whose courage is heightened by good cheer. But the construction of πλεόνεσσι is doubtless after μαχῆσασθαι, if we compare (251) εἰ πλεόνεσσι μάχοιτο, and the similar sentiment in Od. 16. 88 πρῆξαι δ' ἀργαλέον τι μετὰ πλεόνεσσιν ἔδοντα | ἄνδρα καὶ ἰφθιμον. What then is the subject of μαχῆσασθαι? Fäsi takes it to be the Suitors, as if Leiocritus, for himself and his fellows, was bewailing the hardship or unfairness of having to sustain the attack of the whole of the Ithacan people summoned to the rescue by Mentor (241); and this appears also to be the interpretation of Nitzsch. According to this the passage will be a bantering remonstrance against carrying a point by the might of superior numbers. ποῖον ξείπες would then, prosaically, be equivalent to 'See what is implied in your appeal to the people of Ithaca!' ἀργαλέον, Nitzsch remarks, is not simply 'hard' in the sense of 'difficult,' but in the sense of 'oppressive.' Your appeal to numbers is a barbarity, there is no fairness in it. 'It is ill fighting against odds,' especially when the stakes are not equal, when one may lose his life, and can only win a dinner. The case is then pressed home

with an illustration, εἰ περ γάρ κε . . μενοιήσειε (cp. εἰ περ γάρ κ' ἐθέλοιμεν, etc. Il. 1. 580). Suppose Odysseus to appear on the scene and try to force us out single-handed (αὐτός); why then, the results would be all the other way; the odds would be on our side and he would fall, and this parallelism is further suggested by the use of Ἰθακήσιος as an epithet here to Odysseus. 'You are summoning a vast number of Ithacans against the Suitors; how if it were the resistance of one Ithacan to an overwhelming number of Suitors!' Such violent and contrary results argue the wrongness of the method, σὺ δ' οὐ κατὰ μοῖραν ξείπες.

The alternative rendering is to regard the words as a counter threat to Mentor. 'You will find it a hard matter to fight about a meal, with men who moreover (καί) outnumber you. You call us the παῖροι μνηστήρες, but, inasmuch as I do not think the people of Ithaca will mix themselves up in the quarrel, we nevertheless outnumber you, who are but one. Why, even Odysseus himself could not stand before us, and shalt thou stand?' With περὶ δαιτί compare περὶ παιδὶ μάχη Il. 16. 568, περὶ οἷσι μαχέομενος κτεάτεσσι Od. 17. 471.

249. κεχάροιτο . . ἐλθόντι. Compare Od. 19. 462 τῷ χαῖρον νοστήσαντι, Il. 14. 504 οὐδὲ . . ἀνδρὶ φίλῳ ἐλθόντι γανύσσεται. Translate, 'would have joy in his coming.'

250. αὐτοῦ, 'on the spot'—'no sooner home than killed.'

251. εἰ πλεόνεσσι μάχοιτο. For this exegetical restatement of the





## 2. ΟΔΥΣΣΕΙΑΣ B. 252-261.

75

ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,  
 τοῦτω δ' ὀτρυνέει Μέντωρ ὁδὸν ἥδ' Ἀλιθέρης,  
 οἳ τέ οἱ ἐξ ἀρχῆς πατρώιοι εἰσιν ἑταῖροι.  
 ἀλλ', ὦω, καὶ δηθὰ καθήμενος ἀγγελιάων  
 πεύσεται εἰν Ἰθάκῃ, τελείει δ' ὁδὸν οὐ ποτε ταύτην.

255

ᾧΩς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψήρην.  
 οἱ μὲν ἄρ' ἐσκίδναντο ἐὰ πρὸς δώμαθ' ἕκαστος,  
 μνηστήρες δ' ἐς δώματ' ἴσαν θείου Ὀδυσῆος.

Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θίνα θαλάσσης, 260  
 χεῖρας νιψάμενος πολιῆς ἀλδς, εὖχετ' Ἀθήνῃ

257. αἰψήρην] La Roche quotes from Apollon. Soph. 17. 20 αἰψρὸς = ταχύς· ἔταν δὲ λέγειν 'λύσαν (sic) δ' ἀγορὴν αἰψήρην' δ' Ἀρίσταρχος ἀντὶ τοῦ αἰψρὸς ἀκούει. This shows that λύσαν was the Aristarchean reading which Kayser adopts. Schol. P. λαψήρην. 260. ἀπάνευθε κιὼν] Al. ἀπάνευθεν ἰών. Nicanor says εἰ κατὰ δοτικὴν γράφεται τὸ θῖνι, βραχὺ διαστελούμεν ἐπὶ τὸ ἰών, καὶ τὰ ἐξῆς συνάφμεν· εἰ δὲ διὰ τὸ δ, ὡς Διδυμὸς φησι γράφειν Ἀρίσταρχον, μετὰ τὸ θαλάσσης διαστελούμεν.

protasis compare Thuc. 5. 97 καὶ τὸ ἀσφαλὲς ἡμῖν διὰ τὸ καταστραφῆναι ἀν παράσχοιτε... εἰ μὴ περιγένοισθε (where the last three words contain a restatement of διὰ τὸ καταστ.); Plato. Apol. 20 C οὐ γὰρ δήπου σοῦ γε, οὐδὲν τῶν ἄλλων περιττότερον πραγματευομένων, ἔπειτα τοσαύτη φήμῃ τε καὶ λόγος γέγονεν, εἰ μὴ τι ἔπραττες ἀλλοῖον ἢ οἱ πολλοί.

252. ἔργα = your estates, your homes. Notice ἄγε used with the plural number, as Od. 1. 76. ἕκαστος is in apposition with ὑμεῖς implied in the imperative σκίδνασθε. For a similar use cp. Il. 5. 878 δεδμήμεσθα ἕκαστος, Il. 2. 775 ἵπποι παρ' ἄρμασιν οἷσιν ἕκαστος... ἔστασαν, cp. also Od. 8. 393 τῶν ἕκαστος... ἐνείκατε.

253. ὀτρυνέει, 'shall speed his setting out,' sc. by aiding the preparations and procuring supplies.

255. καὶ δηθὰ. That is, instead of going after news of his father, as he thinks to do, he will not find the means. This is put bitterly, 'He will have to wait a long time first in Ithaca, and be content with such news as is brought to him.' πεύσεται could be used of information whether brought to Telemachus or obtained by his inquiries; but ἀγγελία must be restricted to news brought to him.

256. τελείει is the future, cp. Od. 4. 85; 18. 389; 19. 557; the forms τελέσω

and τελέσω are subjunctives of aor. 1, cp. Il. 1. 523; 23. 559; Od. 11. 352.

257. αἰψήρην, proleptic epithet = 'quick to disperse at his word,' just like θοὴν ἀλεγύνετε δαῖτα Od. 8. 38, ταχέες δ' ἱππῆες ἔγερθεν Il. 23. 287. The use of the adjective here instead of the adverb is most common in Homer with adjectives of time, as ἐνδὸς Od. 4. 450, ἡματιή Od. 2. 104, ἐπηοῖα Il. 8. 530, ἥριος, see Buttm. Lexil. p. 41; cp. also the use of χθιζός, πάννυχος, ἐσπέριος. Here the expression is not exactly equivalent to αἶμα δ' ἔλυσ' ἀγορὴν Il. 2. 808, but points also to the fact that the quality, 'readiness to disperse,' is more or less inherent in the subject. Cp. αἰψήρης δὲ κόρος κρυεροῖο γόοιο Od. 4. 103, αἰψήρῃ δὲ γούνατ' ἐνώμα Il. 10. 358 with v. 1. λαίψήρῃ. The expression before us occurs also in Il. 19. 276. Cp. Virg. Aen. 12. 860 'alitis in parvae subitum collecta figuram.' Düntzer, with Voss, renders αἰψήρην, 'excited.'

261. χεῖρας νιψάμενος. For this as a necessary preliminary to a sacrifice compare Il. 1. 313 οἱ δ' ἀπελνμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον, | ἔρδον δ' Ἀπόλλωνι τελεήσας ἐκατόμβας. So Priam washes his hands before a libation, Il. 24. 302 foll.

πολιῆς ἀλδς. Grammarians seem uncertain whether to describe this as a local, material, or partitive genitive.

‘Κλυθί μεν, δ χθιζὸς θεὸς ἤλυθεσ ἡμέτερον δῶ  
καί μ’ ἐν νηὶ κέλευσας ἐπ’ ἡρωειδέα πόντον,  
νόστον πευσδόμενον πατρὸς δὴν οἰχομένοιο,  
ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοὶ,  
μνηστῆρες δὲ μάλιστα, κακῶς ὑπερηγορόντες.’ 265

‘Ὡς ἔφατ’ εὐχόμενος, σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη,  
Μέντορι εἰδομένη ἡμὲν δέμας ἥδὲ καὶ αὐδὴν,  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Τηλέμαχ’, οὐδ’ ὅπιθεν κακὸς ἔσσεαι οὐδ’ ἀνοήμων, 270  
εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἦν,  
οἶος κείνος ἔην τελέσαι ἔργον τε ἔπος τε.  
οὐ τοι ἐπειθ’ ἀλήθ’ ὁδὸς ἔσσεται οὐδ’ ἀτέλεστος.  
εἰ δ’ οὐ κείνου γ’ ἐσσι γόνος καὶ Πηνελοπείης,  
οὐ σέ γ’ ἐπειτα ἔολπα τελευτήσῃν ἀ μενοινᾶς. 275

262. κλυθί μεν] Vulg. κλυθί μοι.

Perhaps the latter suits the passage best. As analogous constructions compare *Λούεσθαι ποταμῷ* Il. 6. 508, *πρῆσαι πυρὸς* Il. 2. 415. Cp. *Λούειν ἐκ ποταμοῦ* Od. 6. 224.

262. δ... ἤλυθεσ, ‘thou that camest yesterday in thy godhead.’ θεός is drawn from its natural case of appeal, the vocative, into the nominative construction with the relative clause. For the adverbial use of *χθιζός* see above 257.

263. ἡρωειδέα. See Buttm. Lexil. s. v. *ἀήρ*. The general meaning is ‘hazy,’ ‘dim:’ not so much in the sense of overcast with cloud or fog, as of that of far, faint, distance. Cp. Longfellow, *Golden Legend*, ‘The sea in all its vague immensity.’

265. τὰ δὲ, sc. my voyage.

270. οὐδ’ ὅπιθεν. As thou hast not been spiritless nor witless to-day, in the assembly, so ‘neither hereafter wilt thou be,’ etc. It might be a mere accident that thou hast acquitted thyself so well to-day; to-day’s is but one essay: but (Athena continues) if thou art thy father’s son, to-day is an augury of many such displays.

272. οἶος κείνος ἔην, ‘seeing what a man he was.’

τελέσαι ἔργον τε ἔπος τε, ‘to make good both word and work,’ may be explained in more than one way. It

may be taken as a sort of proverbial expression, meaning, to ‘say all that has to be said, and to do all that has to be done.’ In short, not to fall short of a hero’s duties, *μύθων τε ῥητῆρ’ ἔμεναι πρηκτῆρά τε ἔργων* Il. 9. 443, translated by Cicero (*de Orator.* 3. 15) *oratoreum verborum actoremque rerum*. Or again, the phrase may be considered as a true *ἔν δια δυοῖν* = ‘to make good the word-foreshadowed act,’ *ἔργον τε ἔπος τε* thus signifying both the act-determining word, and the word-expressing act. The phrase in Hdt. 3. 135 *ἅμα ἔπος τε καὶ ἔργον ἐποίηε* is a paraphrase rather than a reproduction of the present passage. Cp. Il. 15. 234 *κείθεν δ’ αὐτὸς ἐγὼ φράσσομαι ἔργον τε ἔπος τε*, also inf. 304. For the disjunctive form *ἢ ἔπος ἢ ἔργον* see Od. 3. 99 note.

274. Join closely οὐ κείνου — ‘not his,’ i. e. *ἄλλου*. Cp. Od. 12. 382 *εἰ δέ μοι οὐ τίσουσι*, 19. 85 *εἰ... οὐκέτι νόστιμός ἐστι*. Ameis further quotes Il. 3. 289; 4. 55, 160; 15. 162, 178, 492; 20. 129, 139; 24. 296.

275. ἐπειτα = ‘in that case.’ *ἔολπα*. This form of the perf. and the double ε of the aor. *ἐέλπετο* (Il. 12. 407, etc.) confirm the fact of the original form of the root being *fel*, thus showing its connexion with the Lat. *voluptas*.





## 2. ΟΔΥΣΣΕΙΑΣ Β. 276-289.

77

παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,  
οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.  
ἀλλ' ἐπεὶ οὐδ' ὅπιθεν κακὸς ἔσσεαι οὐδ' ἀνόημων,  
οὐδέ σε πάγχυ γε μήτις Ὀδυσσῆος προλέλοιπεν,  
ἐλπωρὴ τοι ἔπειτα τελευτῆσαι τάδε ἔργα. 280  
τῷ νῦν μνηστήρων μὲν ἕα βουλὴν τε νόον τε  
ἀφραδέων, ἐπεὶ οὗ τι νοήμονες οὐδὲ δίκαιοι·  
οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,  
ὅς δ' ἡ σφί σχεδὸν ἔστιν, ἐπ' ἡματι πάντας ὀλέσθαι.  
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται ἣν σὺ μενοινᾷς· 285  
τοῖος γάρ τοι ἐταῖρος ἐγὼ πατρώϊός εἰμι,  
ὅς τοι νῆα θοὴν στελέω καὶ ἅμ' ἔψομαι αὐτός.  
ἀλλὰ σὺ μὲν πρὸς δῶματ' ἰὼν μνηστήρσιν ὁμίλει,  
δπλίσσόν τ' ἥια καὶ ἀγγεσιν ἄρσον ἅπαντα,

276, 277.] Bekker brackets these two lines. See Friedländer, *Analect. Hom. Neue Jahrb.* 3. 468. They can only be objected to on the ground of being commonplace or tautological.

279. οὐ πάγχυ, like the later οὐ πάν = 'not at all'.

280. ἐλπωρὴ... τελευτῆσαι, see on 171 sup.

284. δε... ὀλέσθαι. Nitzsch joins *σχεδὸν ἔστιν ἐπ' ἡματι*, 'is near them every day'; so ἐπ' ἡματι Od. 14. 105. It is better to join ἐπ' ἡμ. ὀλέσθαι, 'to perish in one day,' as Il. 10. 48 οὐ γὰρ πω ἰδόμεν... ἀνδρ' ἕνα τοσσάδε μέμρες' ἐπ' ἡματι μητίσασθαι, Il. 19. 228 ἀλλὰ χρὴ τὸν μὲν καταβάττειν δε κε θάνησι, | νηλέα θυμὸν ἔχοντας, ἐπ' ἡματι δακρύσαντας, i. e. to limit one's weeping to a single day, *luctum lacrimis finire diurnis* Cic. Tusc. 3. 27, 65. In the sentence above, the gender of ὅς shows that it follows only the main word θάνατον, upon which κῆρα μέλαιναν is a poetic refinement. Cp. Il. 13. 622 ἄλλης μὲν λῶβης τε καὶ αἰσχεὸς οὐκ ἐπιδνεύεις, | ἣν ἐμ' λωβήσασθε. With the general expression compare Il. 17. 201 οὐδέ τί τοι θάνατος καταθυμὸς ἔστιν | ὅς δ' ἡ τοι σκεδὸν ἔστι.

286. τοῖος. This adjective prepares us for ὅς στελέω in the next line; the quality or value of his friendship is shown by his exertions for Telemachus. δε = 'as that I.' So Il. 7. 231 ἡμεῖς δ'

εἰμὲν τοιοῖοι ἃν σέθεν ἀντιάσαιμεν, 24. 183 τοῖος γάρ τοι πομπὸς ἅμ' ἔψεται ἀργειφόντης, | ὅς σ' ἄξει, κ.τ.λ., compare also Od. 11. 135.

πατρώϊος ἐταῖρος means only 'a comrade of thy father.'

289. ἥια. Schol. παρὰ δὲ Ὀμήρῳ ἥια τὰ ἐφόδια οἰκείως ἀπὸ τοῦ λέναί εἰρηται. Another Schol. quoting Od. 5. 368 ἥιον θημῶνα τινάξῃ suggests that its meaning of 'chaff' comes ἀπὸ τοῦ κινεῖσθαι τῷ ἀνέμῳ, and another ridiculous derivation is suggested ἀπὸ τοῦ αἰσσεῖν δύναμαι. οἱ γὰρ ἐσθλιότες καὶ πορεύεσθαι δύνανται. We seem to get a clue to its meaning here, inasmuch as it stands parallel to ἀλφίρα in the next line, and so may = 'provision of bread'; flesh would be ψῆα, which word is accordingly conjoined with σίτον καὶ οἶνον Od. 3. 480. Hesych. and Suid. give a word εἰαί, εἰοῖ δσπρίων καθάρματα, which may possibly be referable to ζεαί. See Lobeck, *El.* 1. 100. The quantity of the word varies; generally as here ἥια, the ι is long; in Od. 4. 363; 12. 329 it stands as ἥις, and at the close of a verse it becomes a dissyllable, Od. 5. 266; 9. 212, see also Od. 5. 368.

οἶνον ἐν ἀμφιφορεῦσι, καὶ ἀλφίτα, μυελὸν ἀνδρῶν, 290  
 δέρμασιν ἐν πυκινούσιν· ἐγὼ δ' ἀνὰ δῆμον ἐταίρους  
 αἰψ' ἐβελοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες  
 πολλαὶ ἐν ἀμφιάλφῃ Ἰθάκῃ, νέαι ἡδὲ παλαιαί·  
 τάων μὲν τοι ἐγὼν ἐπιόψομαι ἥ τις ἀρίστη,  
 ὦκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ.' 295

ὦς φάτ' Ἀθηναίη, κούρη Διὸς· οὐδ' ἄρ' ἔτι δὴν  
 Τηλέμαχος παρέμεινεν, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν.  
 βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ,  
 εὔρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν,  
 αἴγας ἀνιέμενους σιάλους θ' εὖοντας ἐν αὐλῇ. 300  
 Ἀντίνοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο·  
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
 'Τηλέμαχ' ὑπαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο  
 ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,

294. ἐπιόψομαι here and in Il. 9. 167 is used in the sense of 'looking after,' i. e. 'selecting'; the shorter form ἐπόσομαι in the sense of 'visiting,' 'beholding,' Od. 7. 324; 19. 260, 597; 23. 19.

295. ἐνήσομεν, 'will launch her.' With this word νῆα may be supplied from the previous clause; but in Od. 12. 401 it is used more decidedly without such an addition. Compare ἀναβήμεναι without νῆα, Od. 1. 210. Similar to this is the idiomatic use of *adpellere*, or of *διῶκαν* used without an object, Il. 23. 344.

300. ἀνιέμενους. Schol. ἐκδέροντας κατὰθεν ἀρφαμένους. The exactly literal meaning being, 'sending them into view upwards,' the preposition marking the direction taken by the knife, or the slit. Compare κόλπον ἀνιέμεν Il. 22. 80 and Eur. Electr. 826 κἀνείτο λαγόνας. But probably the notion of 'upwards' is not so much in the word, as that of the skin being 'opened back.'

εὖοντας, 'singing.' From root *us*, connected with *αἶω*, *αἶος*, Lat. *uro*, Skt. root *usḥ*. See under εὔσσειν (Pollux, 6. 91) οἱ βόθροι ἐν οἷς εὔεται τὰ χοιρίδια.

301. ἰθὺς Τηλεμάχοιο. See Od. 1. 119.

302. ἐν τ' ἄρα . . χειρὶ, 'he grasped

his hand;' lit. 'fastened on his hand for him.' Eustath. joins rightly ἐμφὸς τῇ χειρὶ, which is more correct than Bekker's way of making χειρὶ the instrumental dative. So Virgil understood the words, Aen. 8. 124 *dextramque amplexus inhaesit*, and so we have Od. 3. 374 Τηλεμάχου ἔλε χεῖρα, where ἔλε χεῖρα is but another way of saying ἐν-έφω χειρὶ. Compare also Od. 18. 258 δεξιτερὴν ἐπὶ καρπῷ ἑλὼν ἐμὲ χεῖρα προσ-ηῦδα. See Od. 1. 381.

ἐκ τ' ὀνόμαζε. Ameis remarks that the whole verse, viz. ἐν τ' ἄρα . . ὀνόμαζε, occurs eleven times in Homer (here and in Od. 8. 291; 10. 280; 11. 247; 15. 530; Il. 6. 253, 406; 14. 322; 18. 384, 423; 19. 7), and the hemistich ἐκ τ' ὀνόμαζε thirty-two times. The phrase always introduces a direct personal address, and either the name or its equivalent is used, except in the following passages, Od. 5. 181; 6. 254; 10. 319; 17. 215; 21. 248; Il. 14. 218; 24. 286.

303. μή τί τοι . . μελέτω . . ἄλλο. With the form of the sentence compare Od. 5. 179 μή τί μοι αὐτῷ πῆμα κακὸν βουλευσόμεν ἄλλο, only that here we have ἔργον τε ἔπος τε added in apposition to κακόν. The force of ἄλλο here is almost = 'instead,' in antithesis, that is, to the following words, which speak of eating and drinking.

99. μεγέθεισιν: loosely used. They were in the court-yard.



## 2. ΟΔΥΣΣΕΙΑΣ Β. 305-316 79

ἀλλὰ μοι ἐσθιέμεν καὶ πινέμεν, ὥς τὸ πάρος περ. 305  
ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί,  
νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θάσσουν Ἰκηαι  
ἐς Πύλον ἡγαθήην μετ' ἀγαυοῦ πατρὸς ἀκουήν.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδδα·  
'Ἀντίνο', οὗ πως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν 310  
δαίνυσθαι τ' ἄκροντα καὶ εὐφραίνεσθαι ἔκηλον.  
ἧ οὐχ ἄλις ὥς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ  
κτῆματ' ἐμὰ, μνηστῆρες, ἐγὼ δ' ἔτι νῆπιος ἦα;  
νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων  
πυνθάνομαι, καὶ δὴ μοι ἀέξεται ἔνδοθι θυμὸς, 315  
πειρήσω ὥς κ' ὕμμι κακὰς ἐπὶ κῆρας ἰήλω,

305. μοι] So Wolf from Eustath. with good MS. authority. Vulg. ἀλλὰ μάλ'.  
311. ἀκρόντα] οὕτως γράφει 'Ριανός' γράφεται δὲ καὶ ἀκρόντα Schol. M. See Dind.  
on the text of this Schol.

305. μοι = 'pri'thee.'

306. Ἀχαιοί, sc. the Ithacans. πάντα for expegegesis the accusatives in next line.

307. ἐξαίτους. According to some, a syncopated form of ἐξαίρετος (Od. 4. 643) or derived directly from ἐξαίνυμαι. But there seems no difficulty in supposing a verbal αἰτός or αἶτος from which comes αἰτέω and αἰτία, the latter noun properly signifying a 'demand.' Then ἐξαίτος will mean 'carefully demanded,' 'choice;' cp. Il. 12. 320.

308. ἡγαθήην. According to Buttm. from ἄγαν, θεῖος, formed like ἀγακλυτός. For change of a to η compare ἡμαθόεις, ἡνεμόεις. Others regard the word as a derivative from ἀγαμαι or a lengthened form of ἀγαθός, as ἡγορέη from ἀνὴρ.

311. ἀκρόντα. Probably ἀκρόν was originally an adjective, compare ἀκύν sup. 82 note, from which it passed into an adverb. Buttm. Lexil. on the other hand regards it as always an adverb (ἀκρον neut. from ἀκας, Ionic ἀκίων), but sometimes declined. ἀκρόν is found representing the feminine gender, Il. 4. 22; 8. 459, and as plural, in Od. 21. 89; h. Hom. Ap. 404. The feminine form ἀκρόνσα occurs in Od. 11. 142; Il. 1. 565, and Nauck would read ἀκρόνσα for ἀκρόνσα Il. 1. 348. The dual ἀκρόντε is found Od. 14. 195.

ἔκηλον, root *ḱex*, Skt. *vac-mi* = *volo*, Lat. *in-vi-ctus* quasi *invictus*. The

parallel form *εὐκηλος* stands for *ἔφκηλος*. *ἔκηλον* then denotes here the quiet *mind*, and thus makes no tautology with ἀκρόντα.

312. ἧ οὐχ ἄλις. For the form of sentence compare Il. 17. 450 ἧ οὐχ ἄλις ὥς καὶ τεύχε' ἔχει καὶ ἐπεύχεται αὐτῶς;

In the phrase τὸ πάροιθεν the article retains something yet of its deictic, or demonstrative force. This usage belongs to what is called the contrasting force of the article, the past (πάροιθεν) forming a sort of opposition to the present or future. See generally Förstemann, *Bemerk. über den Gebrauch des Artikels* bei H. pp. 30 foll.

313. ἦα. This form seems to come from \**ησm* or \**ησn*. See Monro, H. G. Append. A. 2, and page 11, foot-note. Notice the paratactic form of sentence ἐγὼ δ' ἔτι νῆπιος ἦα in the sense of ἐμοῦ ἔτι νηπίου ὄντος, or ὁδοῦνεκα ἐγώ, κ.τ.λ.

314. ἄλλων μῦθον. This is general, — 'in the converse which others hold with me.'

315. πυνθάνομαι = 'I learn the story,' sc. of my wrongs and your misdoings.

θυμός. The Scholl. are wrong in interpreting θυμός here by *χόλος* or *ἀγανάκτησις*. It means rather 'spirit;' but not 'understanding,' as Eustath., who quotes Herod. 3. 134 αὐξανόμενον τῷ σώματι συναυξάνονται καὶ αἱ φρένες.

316. πειρήσω ὥς κε, i. e. 'I will try how I may.' Cp. *πείραν ὥς κε* .. ἀρξωσι

ἡὲ Πύλονδ' ἐλθὼν, ἢ αὐτοῦ τῷδ' ἐνὶ δῆμῳ.  
 εἶμι μὲν, οὐδ' ἀλήθ' ὁδὸς ἔσσεται ἦν ἀγορεύω,  
 ἔμπορος· οὐ γὰρ νηὶς ἐπὶ ἥβολος οὐδ' ἑρετάων  
 γίγνομαι· ὥς νῦν που ὕμμιν εἰσάτο κέρδιον εἶναι.' 320  
 Ἡ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσας' Ἀντινόοιο  
 [ῥεῖα· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο].  
 οἱ δ' ἐπελώβευον καὶ ἐκερτόμεον ἐπέεσσιν·

321. σπάσας'] The reading of Aristarch. Al. σπάσεν. 322.] ὁ στίχος οὗτος ἀθετεῖται ὡς περιττός (sc. by Aristarch.) προηθείται δὲ καὶ Ἀριστοφάνης Schol. M. Q. R. The line also anticipates and so spoils the antithesis in οἱ δ' ἐπελώβευον.

Π. 4. 66, πείρα ὅπως κεν ἴκηαι Od. 4. 545.

ἐπὶ . . ἴλῳ. Curtius refers ἰάλλω to root *ar*, Sanskrit *ij-ar-mi*, 'to hasten.' The same root appears in ἔρ-χ-ο-μαι, ἡλ-υ-θον, the initial iota being the residuum of a reduplication, as in *laṓw*, etc. Göbel regards it as equivalent to *σισάλλω*, i. e. *σι-σαλ-ω*, and so a reduplicated form from ἄλλω, *salio*.

κῆρας Curtius connects with root *ker*, seen in *κείρω*, *κεραῖω*, etc. Nägelsbach (Hom. Theol. 147) remarks that *kēr* represents the special form of death in contrast to *δμοίῃ μοῖρα*, or *θάνατος δμοῖος* Od. 3. 236. So Sarpedon, Il. 12. 326 foll., complains that he is threatened by *κῆρες* θανάτοιο | μυρίαί, ἀς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλῖσαι. Cp. Od. 11. 171, where Odysseus asks his mother *tis νῦν σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο; | ἢ δολιχὴ νοῦσος ἦ Ἄρτεμιν λοχέαιρα*· οἷς ἀγανοῖς βελέεσσιν ἐποιομένη κατέπεφεν; When *κῆρες* are personified, their action is to carry off their victims as a wild beast takes its prey; cp. *κῆρες ἄγον* Il. 2. 834, φορέουσι Il. 8. 528, φέρονται Od. 14. 207. At the birth of each mortal, his special *κῆρ* is assigned him; cp. Il. 23. 78 ἄλλ' ἐμὲ μὲν *κῆρ* | ἀμφέχευε στρυγερή, ἢ *κῆρ* λάχε γενόμενόν *κῆρ*. And thus it is the *μοῖρα* of a man, that his particular *κῆρ* should find him at last, Il. 18. 117, 119 οὐδὲ γὰρ οὐδὲ βίῃ Ἡρακλῆος φύγε *κῆρα* . . ἀλλὰ ἐ *μοῖρα* δάμασσε. The personality of the *κῆρες* appears only in one passage, Il. 18. 535 foll., where *δόσῃ κῆρ* appears on the shield of Achilles. The Hesiodic conception of the *κῆρες* is quite different; they are described (Theog. 220) αἶν' ἄνδρῶν τε

θεῶν τε παραιβασίας ἐφύπουσαι, | οὐδέποτε λήγουσι θεαὶ δεινοῖο χόλοιο | πρὶν γ' ἀπὸ τῷ δῶσι κακὴν ὄνιν ὅστις ἀμάρτη.

317. ἐλθὼν implies 'and fetching aid from thence,' contrasted with αὐτοῦ = 'without going elsewhere.'

318. οὐδ' ἀλήθ' . . ἀγορεύω, 'nor shall the voyage I speak of be balked.' This is merely a restatement of the meaning of *εἶμι*, not introducing any thought about the result of the journey.

319. ἔμπορος, 'a passenger.' This meaning is brought out in Od. 24. 300 ἢ ἔμπορος εἰλήλουθας νηὶς ἐπ' ἄλλοτρίης. Nitzsch remarks that though in later Greek *ἐμπορος* stands generally for a 'merchant,' yet the idea of *ταυεῖ* connected with it sufficiently marks it off from *κάπηλος*. Cp. Plato, de R. P. 371 B καὶ δὴ καὶ τῶν ἄλλων διακόνων που τῶν τε εἰσαφύοντων καὶ ἐξαφύοντων ἕκαστα [δεῖ ἡμῖν]. οὗτοι δὲ εἰσιν ἔμποροι. ἢ γὰρ; Ναί. Καὶ ἐμπόρων ἅμα δεησόμεθα. Πάνυ γε. Καὶ ἐὰν μὲν γε κατὰ θάλατταν ἢ ἐμπορία γίγνηται, συγχῶν καὶ ἄλλαν προσδεήσεται τῶν ἐπιστημόνων τῆς περὶ τὴν θάλατταν ἐργασίας.

οὐ γὰρ νηὶς ἐπὶ ἥβολος . . γίγνομαι, 'for I am not to obtain;' 'I am not to become possessed of.' This is the force of γίγνομαι. An emphasis is thrown on ὕμμιν, as Telemachus implies ironically that 'of course the decision rests with you;' though you are, some of you, strangers, and I the king's son.

321. Ἡ ῥα, 'he spake.' See note on Od. 3. 327.

322. ῥεῖα. See critical note. The interpolator of the line must have meant by *ῥεῖα*, 'without more ado.'

323. ἐκερτόμεον. κέρτοςμος (h. Hom.



37. of 9 There is a store-room at the extreme rear (Is this the same as that?) where  
food, baggage & iron are kept. Some think this room (B 33/249, was the bed-chamber - Od.  
unoccupied during occupation. Another store-room (X 143, 176) was place where  
were placed the articles removed from the field, or.

ὦδε δέ τις εἶπεσκε νέων ὑπερνηγορέοντων·

ἽΗ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει. 325

ἥ τινας ἐκ Πύλου ἀξι ἀμύντορας ἡμαθθέντος,  
ἥ δ γε καὶ Σπάρτηθεν, ἐπεὶ νύ περ ἴεται αἰνῶς  
ἡὲ καὶ εἰς Ἐφύρην ἐθέλει, πείειραν ἀρουραν,  
ἐλθεῖν, ὅφρ' ἐνθεν θυμοφθόρα φάρμακ' ἐνείκη,  
ἐν δὲ βάλλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσση·

330

Ἄλλος δ' αὐτ' εἶπεσκε νέων ὑπερνηγορέοντων  
' τίς δ' οἶδ' εἴ κε καὶ αὐτὸς ἰὼν κοίλῃς ἐπὶ νηὶς  
τῆλε φῶν ἀπόλῃται ἀλώμενος ὥς περ Ὀδυσσεύς;  
οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν  
κτῆματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὐτε  
τούτου μητέρι δοῖμεν ἔχειν ἡδ' ὅς τις ὀπυίοι·

335

Ὡς φάν' ὁ δ' ὑψόροφον θάλαμον κατεβήσето πατρὸς,

Merc. 338) is generally derived from *κῆρ τέμνω*. It is probably to be referred to root *ker* (*κείρω*) only, as this root is often strengthened with an appended *τ* or its equivalent. So that with *κέρτομος* we may compare *cort-ex*, *cult-ex*, Sanskrit *kari-art* = hunting-knife.

324. εἶπεσκε. See Curtius (Gk. Gram. Ex. p. 141 foll., Verb. p. 531 foll.), 'The *σκ* of the Iteratives in *-σκον* is not different in nature and origin from the additional element (*σκ*) in the present; and consequently the Iterative was only an isolated preterite of this formation of the present (sc. the Inchoative class in *σκω*). The gradual realization and the repetition of an action are regarded by language as nearly akin . . . The origin however of *σκ* is unknown to us.'

327. ὅ γε. Here *ὅ γε* exhibits most strikingly its peculiar use, to resume the original subject of the sentence. We sometimes find *ille* so employed in Latin, as Virg. Georg. 2. 434 'salices humilesque genestae, | aut *illae* pecori frondem aut pastoribus umbras | sufficiunt,' Aen. 5. 457 'nunc dextra ingeminans ictus, nunc *ille* sinistra.'

ἴεται, sc. φορεύειν, 'so desperately bent on slaying us.'

328. Ἐφύρην. See on Od. 1. 259.

332. τίς δ' οἶδ', 'nay, who knows?' i. e. so far from bringing destruction on us, it may fall on himself.

334. ὀφέλλειεν. He would double our trouble, because, as it is, we have some ado to waste the wealth of Odysseus fast enough; but then we should have to appropriate it all among us! This is the form of mockery called *δοτεισμός*.

337. θάλαμον κατεβήσето. This store-room was at the back of the house; but we must not suppose that *ὑψόροφος* means 'vaulted,' and that the room was underground; rather, as Eustath. *ὑψόροφον μὲν ὄντος διὰ τὸ ἴσως ὑπερφόν καὶ οὕτω ἀνεπιβούλευτον*. It might indeed be said that the so-called Treasury of Atreus at Mycenae is an instance of a subterranean storehouse, as also the treasury of Minyas at Orchomenos (Paus. 9. 38); but, apart from the question that the ordinary store-room in charge of a housekeeper bears no analogy to such structures, there is strong presumption that these 'Treasures' were places of royal sepulture. We have then to explain away the difficulty suggested by the preposition in *κατεβήσето*. Some commentators understand the meaning of a step down from the threshold; cp. *οὐδὲν δρύϊνον προσεβήσето* Od. 21. 43; but even this explanation is needless, for *κατὰ* can signify merely 'advance'; 'further' into the room is conceived of as 'lower.' Thus we may render *κατεβήσето* 'reached.' Compare *κατὰ σπείους τέτατο* Od. 9. 330; so of fluid introduced into the

εὐρὺν, ὅθι νητὸς χρυσοῦς καὶ χαλκὸς ἔκειτο  
 ἐσθῆς τ' ἐν χηλοῖσιν ἄλις τ' εὐῶδες ἔλαιον  
 ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο 340  
 ἔστασαν, ἄκρητον θείον ποτὸν ἐντὸς ἔχοντες,  
 ἐξείης ποτὶ τοίχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς  
 οἴκαδ' ἐνοστήσειε καὶ ἀλγεα πολλὰ μογήσας.  
 κληιστὰ δ' ἔπесαν ὅσ' ἀνδρες πυκινῶς ἀραρυῖαι,  
 δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἡμαρ 345  
 ἔσχ', ἣ πάντ' ἐφύλασσε νόου πολυῖδρείησιν,  
 Εὐρύκλει', ὦπιος θυγάτηρ Πεισηνορίδαο.

338. ὅθι νητὸς] Ἀριστοφάνης δδινητὸς γράφει διὰ δύο νν, ὡς τὸ ἐνιμμεγάρουσι (sup. 94). Ἀρίσταρχος δὲ δι' ἐνός. Hinc liquet iam olim in duas sectas divisos fuisse grammaticos, quorum alteri in heroici versus caesura liquidas duplicaverint, alteri non. Porson, ad loc.

nostrils, στάζε κατὰ μῶν Il. 19. 39. See also Od. 24. 115 ἥ οὐ μέμνη ὅτε κείσε κατῆλυθον ἡμέτερον δῶ. Sometimes καταβαίνειν is used, not with the simple accusative but with the addition of a preposition, as καταβαίνειν ἐς θάλαμον Od. 15. 99; Il. 6. 288.

338. Join νητὸς . . ἔκειτο.

339. χηλοῖσιν, 'coffers.' Etym. χαν-δάνω. The χηλοῖ were for the ἐσθῆς alone. Cp. Il. 16. 221 foll.

340. πίθοι=dolia: from these the ἀμφιφορεῖς (amphorae) were filled. Both kinds of vessels were of earthenware. As to the construction of the next two lines—ποτὶ τοίχον is closely connected with ἔστασαν, and ἐξείης with ἀρηρότες. The πίθοι stood along the wall, not being like the amphorae sharp at the bottom, and they were close to one another; so that no room was lost: ἀρηρότες then means, 'in contact with each other,' as we say 'touching.' Cp. Il. 13. 800 Τρώες πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι, Il. 15. 618 ἴσχον γὰρ πυργηδὸν ἀρηρότες.

341. ἔστασαν. This is the older form of the pluperfect as Il. 12. 55; Soph. El. 723; Thuc. 4. 56. Homer regularly uses the short form in the plural; with the solitary exception of εἰκέσαν, and there the κ is part of the root, and not like the κ in ἔστηκα.

343. καὶ in the same sense as the later καίπερ.

344. ὁπιδες. The room closed with

folding-doors (δικλίδες); probably the door-frame was of large size to admit the χηλοῖ and other heavy things. Compare κολληταὶ θύραι Od. 23. 194. ἔπесαν 'were fixed thereto.'

345. ἐν δὲ. We are not to suppose that she lived and slept in the room; rather ἐν δὲ ἔσχ' [i.e. ἔσκε=ἦν] means she was 'about' the chamber; in the neighbourhood of it, or, as we say, always 'on the spot.'

νύκτας τε καὶ ἡμαρ is hyperbolic, as in Il. 24. 72 ἥ γὰρ οἱ αἰεὶ | μήτηρ παρ-μέμβλωκεν ὁμῶς νύκτας τε καὶ ἡμαρ. The meaning of ἐφύλασσε is not 'watched,' but 'kept safe.' For the force of the plural in πολυῖδρείησιν see on sup. 236. The title ταμίη is applied to Eurycleia nowhere but here; though she superintends the preparations for entertaining and lodging guests, her title is τροφὸς or μαῖα, as having been Odysseus' nurse. Elsewhere, the title ταμίη, where it is joined with the name of a definite person, is given only to Eurynoma, a younger woman. Cp. 17. 495; 18. 169; 19. 96; 23. 154. Spohn, in his treatise *de extrem. Od. parte* p. 6. foll., takes occasion by this to cast suspicion on the present passage; to which Nitzsch answers that Eurycleia, the oldest servant in the household, and general superintendent of all the others, was naturally found in connection with the duties of the various departments.

39. κηλοισιν: used for clothes = φωριαμοί L 228.

39. ἐν ὠδῷ: probably by reason perfume incense mixed with the oil (ῥοδοέντι Plin.)  
Phoenicians perfumed their oil; & Greeks & Hebrews borrowed the custom from them.  
Natural olive oil is not fragrant at least to our senses. Was ἐλαιὸν<sup>only</sup> for anointing  
the body? Hebrews don't speak of it in connection with food or of wine for food.

40. πιδω: as Hittite grain found in such oidos. At Cnossus rows of jars found.

πελαίο: Nestor has wine 11 yrs old (γ 390)

49 μαία: 'mummy', a name used also by OS - o. likelihood (T 482)

ἀρεφί φρεσίν: smaller than the πίθου. Horn. knows nothing of wooden casks or barrels

54. Grain a quantity - grain already ground in advance. Ordinarily ground on the day it was to be used. The grain for porridge or cakes. No bread taken. Horn. vessels also carried provisions, grain or meal, water and wine (349, 626, 165)

61. τροφόν: I do not know τροφόν, τροφόν. Horn. does not know of 'wet-muree':  
ἐπὶ μάγει T 483 does not prove their existence because of ἐπὶ Κίχον L 400.

## 2. ΟΔΥΣΣΕΙΑΣ B. 348-364 83

τὴν τότε Τηλέμαχος προσέφη θάλαμόνδε καλέσσας  
 'Μαῖ', ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἀφυσσον  
 ἡδὺν, στίς μετὰ τὸν λαῶτάτος δν σὺ φυλάσσεις, 350  
 κεῖνον διομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι  
 διογενὴς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.  
 δώδεκα δ' ἐμπλησον καὶ πώμασιν ἄρσον ἅπαντας.  
 ἐν δέ μοι ἀλφίτα χεῦον ἑνραφέεσσι δοροῖσιν  
 εἴκοσι δ' ἔστω μέτρα μολιφάτου ἀλφίτου ἀκτῆς. 355  
 αὐτὴ δ' οἷη ἴσθι· τὰ δ' ἄθροα πάντα τετύχθω·  
 ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅππότε κεν δὴ  
 μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδεται.  
 εἰμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθδεντα,  
 νόστον πευσόμενος πατρὸς φίλου, ἦν που ἀκούσω. 360  
 Ὡς φάτο, κόκυσεν δὲ φίλῃ τροφὸς Εὐρύκλεια,  
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·  
 'Τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα  
 ἔπλετο; πῇ δ' ἐθέλεις ἵεναι πολλὴν ἐπὶ γαίαν

350. δν] Al. δν. A v. l. arising probably from the confusion between O and Ω.

348. θάλαμόνδε καλέσσας. The difficulties which some interpreters find in this, disappear with the rendering of ἐν δὲ ἔσκε given above.

349. Μαῖα. Probably a diminutive from root μα, as in μήτηρ. Μα-ία is thus analogous to παιδ-ιο-ν.

ἀφυσσον. Cp. Od. 23. 305 πίθων ἡφύσσετο.

350. λαῶτάτος μετὰ τὸν δν, 'choicest, next to that which.' Another instance of an adjective with long penult, forming its comparative and superlative with ω instead of ο, is οἰζυρός Il. 17. 446; Od. 5. 105.

351. κάμμορον, 'ill-fated,' as it were 'fate-ridden.' For the assimilation compare καμμονή for καταμονή, Il. 22. 257. Similar combinations are κατὰκορος, κατὰπονος, διομένη according to the Schol. = ἐν οἴσσι ἔχουσα καὶ δοφάζουσα ἐλευσεσθαι τὸν δυστυχή. Cp. Od. 10. 248 γόνον δ' αἶετο θυμός.

355. μολιφάτου, 'mill-crushed' (φέ-νω). Plutarch, Quaest. Rom. 109 (asking why the Flamen Dialis may not touch meal or yeast), after suggesting

that grinding destroys the nature of the grain, which thereby becomes ἀτελής, &c., goes on—Διὸ καὶ μολιφάτον ὁ ποιητὴς ἀλφίτον ἐκ μεταφορᾶς ἀνόμασεν, ὥστε φονεύσμενον ἐν τῷ ἀλέτῳ καὶ φθειρόμενον· ἡ δὲ ζύμη καὶ γέγονεν ἐκ φθορᾶς αὐτῇ, καὶ φθείρει τὸ φύραμα μινύμενον. ἀκτῆ is generally rendered, proleptically, 'meal,' i.e. the coarsely-broken grain, from ἀγνυμι. But in Hesiod, Opp. et D. 466 ἀκτῆ is used for standing crops, εὐχέσθαι δὲ Διὶ χθονίῳ Δημήτερι θ' ἀγνῇ | ἐκτελέα βρίθειν Δημήτερος ἱερὸν ἀκτῆν. It may then be better to refer ἀκτῆ to the root ἀκ, as in ἀκῆ, with general allusion to the *spiky* ears of wheat. μολιφάτου ἀλφίτου is genitive after ἀκτῆ.

356. αὐτὴ δ', 'be thou thyself the only one to know it.' ἄθροα τετύχθω, 'let them all be got together.'

363. φίλε τέκνον. This *constructio ad sensum* occurs again, Od. 15. 125; the grammatically correct φίλον τέκνον, Od. 23. 26.

364. ἔπλετο, 'How came it into thine heart?' Compare the same use

μοῦνος ἐὼν ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης 365  
διογενῆς Ὀδυσσεὺς ἀλλογνώτῳ ἐνὶ δῆμῳ.

οἱ δέ τοι αὐτίκ' ἴοντι κακὰ φράσσονται ὀπίσσω,  
ὥς κε δόλῳ φθίης, τάδε δ' αὐτοὶ πάντα δάσσονται.  
ἀλλὰ μὲν αὖθ' ἐπὶ σοῖσι καθήμενος οὐδέ τί σε χρὴ  
πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλῃσθαι.' 370

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·  
'θάρσει, μαῖ', ἐπεὶ σὺ τοι ἀνευ θεοῦ ἤδε γε βουλή.  
ἀλλ' ὁμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,  
πρίν γ' ὅτ' ἂν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται,

368. φθίης] Al. φθείρης. Perhaps the real reading is φθίης, an optat. formed like δύν Od. 18. 348. 370. ἀλάλῃσθαι] So Herodian (as against ἀλαλήσθαι, the reading of Ptolem. Ascal.) remarking, οἱ δὲ προπαράνουν ὡς Αἰολικὸν ἐν παρατακτῇ σημασία. Cp. ἀκάχθῃσθαι Od. 4. 806; Il. 19. 335, where the same variation of accent is found. 373. μυθήσασθαι] γρ. διὰ τοῦ ἐ μυθήσεσθαι Schol. H. See note on sup. 171. 374. ὅτ' ἂν] instead of ὅταν. So Herodian on Il. 1. 519, and Etym. Mag. 636. 29. See La Roche, H. T. 327.

of the aorist, Od. 1. 225. πολλὴν ἐπὶ γαῖαν, 'over the wide world.' πῇ = 'how?'

365. μοῦνος may signify here 'all by thyself,' as Od. 3. 217; but, strictly speaking, Telemachus did not go all by himself, and, in connection with ἀγαπητός, it seems natural to render it, 'the only one, the darling;' especially as this dependence of the family of Odysseus upon a single heir was evidently a familiar idea, cp. Od. 16. 117, foll. ἡμετέρην γενεὴν μούνωσε Κρονίων, | μούνον Λαέρτην Ἀρκείσιος υἱὸν ἔτικτε, | μούνον δ' αὖτ' Ὀδυσῆα πατὴρ τέκεν· αὐτὰρ Ὀδυσσεὺς | μούνον ἐμ' ἐν μεγάροισι τεκὼν λίπεν.

367. οἱ δὲ τοι, 'and these men will devise against you, directly you start, mischief to be presently accomplished.'

368. δάσσονται. Notice the change of construction. The force of ὥς κε is not carried through the sentence, but an indicative future is introduced in the second clause, stating what the definite result of the success of the suitors will be. Cp. Od. 5. 415 μὴ πῶς με .. κύμα βάλη .. μελέη δέ μοι ἔσσεται ὁρμή.

369. ἀλλὰ μὲν αὖθ' .. καθήμενος. 'Come, rest where thou art, settled where thine own heritage is.' The last three words of the clause form

the expegegesis to αὖθ'. Cp. Od. 20. 220 αὖθι μένοντα | βουσὶν ἐπ' ἀλλοτρίσι καθήμενον.

370. πόντον ἐπ'. The important verb in the sentence being ἀλάλῃσθαι accounts for this use of ἐπὶ and the accusative, as if the sentence ran κακοπαθούντα ἀλάλῃσθαι ἐπὶ πόντον.

372. ἀνευ θεοῦ. Cp. Virg. Aen. 2. 777 'non haec sine numine divum | eveniunt.'

374. πρίν γ' ὅτ' ἂν .. γένηται .. ποθέσαι. For the change of construction from aorist subjunctive to infinitive cp. Il. 17. 502 foll. οὐ γὰρ ἐγὼ γε | Ἔκτορα Πριαμίδην μένεος σχέσεσθαι βίω | πρίν γ' ἐπ' Ἀχιλλῆος καλλίτρυχε βήμεναι | πῶ, | νῶϊ κατακτείναντα, φοβήσῃαι τε στίχας ἀνδρῶν | Ἀργείων, ἧ κ' αὐτὸς ἐν πρώτοισιν εἰλόη.

In the combination ἐνδεκάτῃ τε δυωδεκάτῃ τε, the copulative τε has in our idiom a disjunctive force: it seems to put the two dates on exactly the same footing and to leave the choice wholly indifferent between them. For a similar use of τε .. τε introducing a similar alternative cp. Eurip. Heracl. 153 φέρ', (ἀντίθετος γὰρ) τοῦδε τ' εἰς γαῖαν παρείς, | ἡμᾶς τ' εἰσας ἐξάγειν, τί κερδανεῖς; The eleventh or twelfth day is the natural expression for anything in excess of the normal number ten, cp.

73. P. hears of T's departure from Melon (8701) on 5<sup>th</sup> day's poem.

81. Δύρατ' : κεκλεμένη μέγαν. Gr. 298

Σ. ὈΔΥΣΣΕΙΑΣ Β. 375-383. 85

ἣ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, 375  
 ὥς ἂν μὴ κλαίουσα κατὰ χροῖα καλὸν λάπτῃ.

Ὡς ἄρ' ἔφη, γρη῏ς δὲ θεῶν μέγαν ὄρκον ἀπώμνυ,  
 αὐτὰρ ἐπεὶ ῥ' ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον,  
 αὐτίκ' ἔπειτ' αἱ οἶνον ἐν ἀμφιφορεῦσιν ἀφυσσεν,  
 ἐν δὲ οἱ ἀλφίτα χεῦεν ἔνρραφέεσσι δοροῖσι 380

Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὁμίλει.

Ἐνθ' αὐτ' ἀλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,  
 Τηλεμάχῳ εἰκυῖα κατὰ πτόλιν ᾤχετο πάντη,

383. Τηλεμάχῳ εἰκυῖα] So Bekk. with good MSS. for δ' εἰκυῖα. See note below.

Od. 4. 588, 747; so, Od. 19. 192 τῷ δ' ἦδη δεκάτῃ ἢ ἐνδεκάτῃ πέλεν ἡώς, Od. 3. 391 οἶνον . . τὸν ἐνδεκάτῳ ἐνιαυτῷ | ὥξεν ταμίῃ, Il. 21. 156 ἦδε δὲ μοι νῦν | ἡὼς ἐνδεκάτῃ, Il. 1. 425 δωδεκάτῃ δὲ τοι αὖτις ἐλεύσεται. For δεκάτῃ used with the force of a sort of round number, like our dozen, cp. Od. 9. 83, and notice that ten years is the time given for carrying on the siege of Troy. As Ameis remarks, the possibility of keeping Penelope uninformed of her son's departure for so long a time shows that their intercourse together was not regular.

375. ποθέσαι, transitive, 'she miss me.' With ἀφορμηθέντος ἀκοῦσαι cp. such constructions as τοῦ κασιγνήτου τὴ φῆς; or ἂ τοῦδ' ἐχρήσθη σώματος.

376. λάπτῃ. The etymological connections of this word are very uncertain. Monro, H. G. § 46, referring to Thematic Presents with the suffix -τε or -το, notes that in λ-απ-τω this suffix is combined with Reduplication, i.e. γι-γάν-τω, cp. Lat. jac-*io*. κατὰ is the adverbial adjunct to λάπτῃ, giving it the sense of καταβάλλειν, properly 'to upset;' then, generally, 'to harm.' Cp. Od. 19. 263 μηκέτι νῦν χροῖα καλὸν ἐναίρω.

377. θεῶν μέγαν ὄρκον, 'a mighty oath by the Gods;' ὄρκον is the cognate accusative with ἀπώμνυ. The context here settles the translation, but θεῶν ὄρκος can, by itself, equally well mean that by which the Gods themselves swear; as h. Hom. Cer. 260 ἴστω γὰρ θεῶν ὄρκος, ἀμείλικτον Στυγὸς ὕδαρ, cp. Od. 10. 299. See also Hesiod, Theog. 784 Ἴριν ἐπειμὲ θεῶν μέγαν ὄρκον ἐνεῖκαι . . πολυάνυμον ὕδαρ. Ameis prefers to

render ἀπ-ώμνυ in the sense of 'swear unreservedly,' as ἀποιπεῖν Il. 9. 431, ἀποθαυμάσαι Od. 6. 49; but it seems simpler to take it in the ordinary sense which it bore in later Greek, viz. 'sware that she would not,' as ἀπώμοτον Soph. Ant. 388. But cp. Thuc. 5. 51 ἀπομόσαι ἐναντίον τῶν Ἑλλήνων ἢ μὴν ἀποδώσειν ὑστερον τὴν καταδικήν, a usage which Arnold (ad loc.) considers to have come from the fact that the oath of an accused party is generally exculpatory, as disclaiming a charge. Nitzsch renders ἀπώμνυ, 'took the oath in due form,' explained in the next line by the words τελεύτησέν τε τὸν ὄρκον. So ὁμοσεν will refer to the substance of the oath and τελεύτησεν to the form in which it was couched. Fäsi compares supra 9 αὐτὰρ ἐπεὶ τ' ἤγερθεν δημηγέρες τ' ἐγένοντο, for another seeming tautology that may thus be explained.

378. τὸν ὄρκον, 'that oath of hers.'

383. Τηλεμάχῳ εἰκυῖα. So Bekk. for εἰκυῖα, thus making the word quadrisyllabic, as εἰδυῖα Il. 17. 5. The δ' commonly found before εἰκυῖα is omitted with good MSS. by Bekk. and Ameis, as the initial *f* is very constant with this word (*f*-εἰκυῖα). Another reason for omitting δὲ is that, according to Homeric usage, the action which the mind has conceived, follows at once in the next line, either in a syndeton or with only a connecting particle, and least of all with an adversative particle as δέ. Cp. Od. 4. 219, 795; 5. 382; 6. 112, 251; 16. 409; 23. 344; Il. 23. 140, 193. For the same reason the ordinary reading v. 394 βῆ δ' ἵέναι is changed to βῆ ῥ' ἵέναι.

καί ῥα ἐκάστω φωτὶ παρισταμένη φάτο μῦθον,  
ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνάγει. 385

ἢ δ' αὖτε Φρονίοιο Νοήμονα παίδιμον υἱὸν  
ῆττε νῆα θοὴν· ὁ δὲ οἱ πρόφρων ὑπέδεκτο.

Δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγυιαί·  
καὶ τότε νῆα θοὴν ἄλαδ' εἶρσε, πάντα δ' ἐν αὐτῇ  
δπλ' ἐτίθει, τά τε νῆες εὐσσελμοὶ φορέουσι. 390

στῆσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἐταῖροι  
ἀθρόοι ἡγέρεθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.

Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,  
βῆ ῥ' ἵμεναι πρὸς δώματ' Ὀδυσσῆος θείοιο·  
ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευε, 395  
πλάζε δὲ πίνοντας, χειρῶν δ' ἐκβαλλε κύπελλα.

385. ἀγέρεσθαι] Irregular accentuation of aor. which has the authority of the Grammarians to support it. They regarded it as a present form, ἐνδεία τοῦ ἀγείρεσθαι Schol. H., Bekk. writes ἀγέρεσθαι. Cp. ἔγρεσθαι Od. 13. 124. 394. βῆ ῥ'] instead of βῆ δ'. See note on sup. 383.

384. ἐκάστω, sc. of the twenty men whom she had selected, supra 212.

386. Φρονίοιο Νοήμονα, notice the significance of the names, as they might stand in Latin, *Cato* (from *cautus*) *Prudentii filius*. Compare Φρόντις Ὀνηγορίδης Od. 3. 282.

388. δύσετο . . σκιάωντο. With sunset darkness begins at once, with little or no interval of twilight. This picturesquely describes the natural phenomena of the southern part of Europe. The night which comes speedily down is called in the *Odyssey* *θοὴ νύξ*. This line occurs again, in Od. 3. 487; 11. 12; 15. 185, 295, 471. The simultaneous effect is brought out by the double τε.

389. εἶρσε. When a ship was in constant use, she was kept at her moorings, but when not immediately wanted she was hauled up on the beach, and steadied with blocks at each side of the keel. Compare νῆα μὲν οἷ γε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν | ἰοῦ ἐπὶ ψάμαθις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν Il. 1. 485. A trench was dug to facilitate the moving; compare οὐροῖς τ' ἐξεκάθειρον, used of the departing Greeks, Il. 2. 153.

390. δπλα, from root ἐπ as in ἐπομαι, ἐφ-έπω. Thus δπλα signifies all appliances in the widest sense, and gains its ordinary meaning of 'arms' only, in so

far as they are the ordinary appliances of a fighting man. Thus δπλα includes mast, sails, rigging and oars. Cp. Od. 4. 781-783; 6. 268; 12. 410. τεύχεα, 'arms,' were not included, although we have them mentioned in connection with δπλα, in Od. 4. 784; and they are spoken of as being on board, Od. 9. 156; 10. 145; 15. 218 ἐγκοσμεῖτε τὰ τεύχε', ἐταῖροι, νῆι μελαίνῃ, and Od. 16. 326, 474 βεβρίθει δὲ [νῆος] σάκεσσι καὶ ἔγχεσιν ἀμφιγύοισιν.

391. στῆσε, 'moored,' doubtless with her stern hawser (πρυμνήσια) made fast ashore.

392. ἡγέρεθοντο (compare ἡγέρεθονται Il. 3. 231; ἡγέρεσθαι Il. 10. 127) is related to ἀγείροντο as ἡέρεθονται to ἀείρονται. The suffix θ is called by Curtius a root determinative. It seems to give continuance to the action of the verb, compare φθίνω and φθινίθω, φλέγω and φλεγέθω, νέμω and νεμέθω. The same element appears in the -αθ of διακ-αθ-εῖν, εἰκ-αθ-εῖν. The steps of formation are these, ἀγερ-έ-θω, in which compound ἀγερ is the stem (for ἀγείρω is equivalent to ἀγερ-ε-ω), ε is the connecting vowel, and θω the new termination. The lengthening of the initial α to η appears in such words as ἡνεμέβεις.

396. πλάζε, 'dazed them as they drank.'





## 2. ΟΔΥΣΣΕΙΑΣ Β. 397-409. 87

οἱ δ' εὔδειν ὤρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν  
 εἶατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἐπιπτεν.  
 αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη  
 ἐκπροκαλεσσαμένη μεγάρων εὐ ναιετάοντων, 400  
 Μέντορι εἰδομένη ἡμὲν δέμας ἡδὲ καὶ αὐδὴν·

‘Τηλέμαχ', ἥδη μὲν τοι ἐκκνήμδες ἑταῖροι  
 εἶατ' ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι ὁρμήν·  
 ἀλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν, ὁδοῖο.'

‘Ὡς ἄρα φωνήσας' ἠγήσατο Παλλὰς Ἀθήνη 405  
 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαίνει θεοῖο.  
 αὐτὰρ ἐπεὶ β' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,  
 εὐρον ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἑταίρους.  
 τοῖσι δὲ καὶ μετέειψ' ἱερὴ ἰς Τηλεμάχοιο·

400. εὐ ναιετάοντων] See note below.

397. εὔδειν ὤρνυντο, *exsurgebant ut cubitum irent per urbem*. Compare ὄρσοι ἱμεν Od. 6. 255, ὤρσο πόλινδ' ἱμεν 7. 14.

398. εἶατ' [ο] (as inf. 403 εἶατ' [αι]). Epic form of ἦτο (which occurs in Il. 3. 153, and is perhaps a mark of the late date of the passage). The -αται, -ατο, instead of -νται, -ντο, are found in Homer always after consonants and ι, sometimes after υ and long hard vowels, but never after short hard vowels, whether radical or thematic. Ἔσται Il. 3. 134, and ἔατο 7. 414, are written εἶσται and εἶατο, where the metre needs a long syllable. Ἔσται, identical with Sanskr. *ās atē*, was originally *ἥσ-αται*, and hence it is probable that in Homer the word, which in the old alphabet was written HEATAI, was wrongly written εἶσται, instead of ἥσται, when the first syllable was long. Curt. Verb. p. 65, Monro, H. G. App. C.

400. εὐ ναιετάοντων. See on the whole question of the right way of writing this and analogous phrases, Classen, Hom. Sprachgebr. p. 65 foll. The decision whether it is correct to write *εὐναιόμενος*, *εὐναιετάν* or *εὐ ναιόμενος*, *εὐ ναιετάν*, and similarly *εὐκτίμενος*, *εὐκτρίων*, *εὐκτερίων*, *καρηκομόων*, *πασιμέλουσα*, etc., etc., turns upon the applicability to each case of Scaliger's *regium proscriptum*, as Lobeck, Phryn. 226 calls it, 'Nemo hellenismi paulo

peritior concedet εὐαγγέλλω Graecum esse. Nam τὸ εὐ καὶ τὰ στερητικὰ μόρια [and indeed all adverbial particles] non componuntur cum verbis, sed cum nominibus. Itaque εὐαγγέλος recte dicitur, unde verbum εὐαγγελέω, non εὐαγγέλλω quod est absurdissimum.' The best way seems to be in all cases to write the words separate. With *εὐ ναιετάντα* there is no uncertainty, as we have *εὐ μάλα ναιετάντα* Od. 4. 96; with *εὐφρονέων* the doubt does not arise, as we have the adjective *εὐφρων* from which to form *εὐφρονέω*. In the case of the other combinations they must, if written as one word, be justified either on the ground of Epic licence, which is a dangerous theory to introduce, or, with much greater propriety, on the ground that many of the participles have lost all real connection with their verb and exist only with an adjectival force.

403. ἐπήρετμοι, local predicate = 'at the oar.' Elsewhere, viz. Od. 4. 559; 5. 16, 141; 14. 224; 17. 145 it is an epithet of ships.

τὴν σὴν. Notice the emphasis given to this by its position in the sentence, 'the despatch that must come from thee.' Cp. Il. 10. 123.

404. ὁδοῖο, 'from their voyage;' ablative gen. as with *καλύειν*, *βλάπτειν*, etc.

409. ἱερὴ is referred by Curtius to

‘ Δεῦτε, φίλοι, ἦα φερώμεθα πάντα γὰρ ἥδη 410  
ἀθρό’ ἐνὶ μεγάρῳ· μήτηρ δ’ ἐμὴ οὐ τι πέπυσται,  
οὐδ’ ἄλλαι δμῳαί, μία δ’ οἴη μῦθον ἀκουσεν.’

\*Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ’ ἄμ’ ἔποντο.  
οἱ δ’ ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ  
κάτθεσαν, ὥς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός. 415  
ἂν δ’ ἄρα Τηλέμαχος νηὸς βαῖν’, ἤρχε δ’ Ἀθήνη,  
νηὶ δ’ ἐνὶ πρύμνῃ κατ’ ἄρ’ ἔζετο. ἄγχι δ’ ἄρ’ αὐτῆς  
ἔζετο Τηλέμαχος· τοὶ δὲ πρυμνήσιν ἔλυσαν,  
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.  
τοῖσιν δ’ ἔκμενον οὖρον ἱεὶ γλαυκῶπις Ἀθήνη, 420

410. ἦα φερώμεθα] Callistratus wrote ὅφρ’ ἦα φερώμεθα Schol. H. M. Q.  
411. ἐμῇ] Vulg. ἐμοί, an error of iotacism. 419. ἐπὶ] Some MSS. and Etym.  
Mag. give ἐνί, which cannot stand with κληῖσι.

Skt. root *ish*; *ish-ira-s*, meaning ‘powerful,’ ‘active.’ The transition from this sense to the secondary one ‘holy,’ will then be analogous to *μάκαρ*, which originally signifies ‘great,’ from the same root as *μακρός*.

410. δεῦτε, followed by conjunctive, as in Od. 8. 133.

412. ἄλλαι δμῳαί, ‘nor the house-maidens either,’ see on Od. 1. 133.

416. ἂν . . νηὸς βαῖνε. This phrase occurs also in Od. 9. 177; 15. 284. Nitzsch joins *ἀνά* with *νήος*, and makes it mean (as distinguished from *ἐπὶ νηὸς*) the *ascent* necessary in stepping on board. But *ἀνά* is never found with the genitive. Rost joins the preposition with the verb, leaving *νηός*, to stand as a genitive of locality. And since elsewhere *ἀναβαίνειν* is construed with an accusative (Il. 1. 497; Od. 3. 481; 15. 145, etc.), ‘this is the better way,’ he went up aboard the ship.

ἤρχε = ‘led the way.’

417. πρύμνῃ appears here with its original force of an adjective, though we find it already as a substantive in Il. 16. 124. That *πρυμνός* is connected with *πρέμνον* is easy to see, but whether it may ultimately be referred to *πρό* with the Aeolic change to *ν*, and thus signify a ‘prominent,’ though not necessarily ‘forward’ part of the ship, is open to more doubt. Perhaps the apparently contradictory meanings attaching to

*supremus*, *ὑπατος*, *νειότατος*, etc., may suggest a way of connecting *πρυμνός* with *πρό*.

419. κληῖσι. The rendering ‘thwarts’ or ‘rowing benches’ seems the best for this word. We may take the name from the analogy of the bar on a door. The bar crosses it and holds it firm, as the thwarts stiffen and fix the framework of the ship. Or we may remember that *κληῖς* is also the ‘collar-bone,’ and the position which the bone occupies with regard to the ribs reminds us at once of the relation of the thwart to the ship’s ribs. Others prefer to render *ἐπὶ* not ‘on,’ but ‘at,’ and to understand by *κληῖδες* the thole pins to which the oars were attached by leathern loops; cp. Od. 4. 782.

420. ἔκμενον, always used in connection with *οὖρος*. It was originally a participle, related to *ἵκομαι* as *ἐπι-άλμενος* to *ἀλλομαι*. The meaning then will be equivalent to ‘*secundus*,’ a ‘favouring,’ that is, an ‘accompanying’ or ‘following’ wind. Compare the common phrase at sea, ‘we took the wind with us.’ This suits with one of the interpretations of the Schol. *τὸν ἐπιτήδειον εἰς τὸ λέναι*. The adjective *λενός* has got its meaning in a similar way. Nitzsch approves the alternative interpretation of the Schol. *τὸν δύνῳρον καὶ ἀπαλόν, ἀπὸ τῆς ἱκμάδος*, but he rejects the quotation *ἀνέμων μένος ὑγρόν ἀέντων* (Od. 5. 478)

17. πρύμνῳ: there was a deck at the stern. On it (ἐν τῇ κριόφῳ πρύμνῳ √ 74) Od. slept.

18. Most "ones" were in their places before the stern-cables were loosed (o 532). Samuel  
a boat was rowed out of a harbor (cf. 2640)

24. The nest could be lifted to set it in place, however I believe it is simply by loosening the *opórovo*. A nest 10 to 25 feet high comes to nearly better

*Uro's* *Sp.* The main throat, It has a duct with *opórovo* (p. 51), to receive the nest

*Positiv*: The back-stage (*Uro's* p. 42). This passes through a ring attached to the nest-head or through a hole in the nest. The *Uro's* does the same. ...

ἀκραῇ Ζέφυρον, κελάδοντ' ἐπὶ οἶνοπα πόντον.  
 Τηλέμαχος δ' ἐτάροισιν ἐποτρύνας ἐκέλευσεν  
 ὀπλων ἄπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.  
 ἰστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης  
 στήσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδρσαν, 425  
 ἔλκον δ' ἰστία λευκὰ ἐυστρέπτοισι βοεῦσιν.  
 ἔπρῃσεν δ' ἄνεμος μέσον ἰστίον, ἀμφὶ δὲ κύμα  
 στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·  
 ἢ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.  
 δησάμενοι δ' ἄρα ὀπλα θοὴν ἀνὰ νῆα μέλαιναν 430

421. ἀκραῇ] A few MSS. read εὐκραῇ.

as illustrative of the meaning, which, according to him, has rather the notion of a smooth-gliding wind.

421. ἀκραῇ. Various interpretations were given of this word. Eustath. renders it ἀκρος ἀέντα, with the appended explanation, τὸν μὴ κεκραμένον ἀλλ' ἀκριβῆ Ζέφυρον. Hesych. gives it as τὸν ἀκρος πνέοντα (al. προϊόντα) οὔτε σφοδρῶς οὔτε ἑλλειπτικῶς, which is like another rendering of the Schol.—αὐτάρκας πρὸς τὴν χρεῖαν οὐ πλέον οὐκ ἔλαττον. Perhaps it would be, more precisely, 'a wind that sets exactly in the right quarter,' 'steady.' This sense both corresponds better with the meaning of ἀκρος, and also adds more point to the places in which the epithet occurs, viz. Od. 14. 253 ἐπλέομεν βορέῃ ἀνέμῳ ἀκραί καλῇ | ῥηιδίως ὥσει τε κατὰ ῥόον, and so ib. 299.

κελάδοντα, 'piping.' Cp. Il. 23. 208 Ζέφυρον κελαδενόν.

422. ἐτάροισιν stands in closest connection with ἐκέλευσε, as ἐποτρύνειν is generally construed with an accusative, though in Od. 10. 531; Il. 15. 258, it is used with the dative.

424. κοίλης μεσόδμης, 'the hollow mast-box.' For the description of μεσόδμη see Appendix on Homeric ship. That this is the proper rendering of μεσόδμη is corroborated by the Homeric use of κοῖλος, which does not mean 'with a hole through it' (as generally interpreted here), the word for which is τρητός, cp. διὰ τρητοῖο λίθοιο Od. 13. 77; whereas κοῖλος is the regular epithet of things which enclose a space,

and so is used of νῆες (passim), χαράδρη, ὀδός, αἰγιαλός, λιμὴν, πέτρη, σπέος, δόρυ, λύχος.

425. ἀείραντες, 'raising it;': for when not in use the mast lay horizontally, resting in the ἱστοδόκη, with its head over the vessel's stern: as soon as it is hauled up, it is naturally made fast by the forestays (πρότονοι).

426. ἔλκον ἰστία, 'hoisted sail.' The plural is used not because there was more than one sail, but because the word includes the whole apparatus of the sail and its appliances, in their relation to the mast, ἰστός.

βοεῦσιν from βοεύς = 'ropes of hide.'

428. στείρῃ is not the keel proper (the name for which is τρόπις), but rather the 'stem,' and especially the lower part of it where it makes an angle with the horizontal keel; accurately, 'the fore-foot.' So Hesych. τρόπις τὸ κατὰ τὸν τῆς νέως. στείρα τὸ ἐξέχον τῆς πύρας ξύλον. For the collocation ἀμφὶ δὲ κύμα στείρῃ see on supra 80.

πορφύρεον is regarded by Curtius as a reduplicated adjective from root φρν, and connected with φρέαρ, and perhaps Latin *feru-eo*. According to this etymology the word is equally applicable to agitated water, flickering flames, and flashing colour. Others connect it closely with φύρω, 'to darken,' and compare its usage here with the Virgilian 'inhorruit unda tenebris.'

430. δησάμενοι . . μέλαιναν, 'having made fast all the tackling throughout the dark ship.' That is, having finished

στήσαντο κρητῆρας ἐπιστεφίας οἶνοιο,  
 λείβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,  
 ἐκ πάντων δὲ μάλιστα Διὸς γλαυκώπιδι κούρῃ.  
 παννυχίη μὲν ῥ' ἦ γε καὶ ἡὼ πεῖρε κέλευθον.

what is described at length, 424-426. The wind being perfectly fair, they were able to set the sail at its proper angle, and keep it there by fastening the braces (*ὑπέραι*), and also to fix the sheets (*πόδες*), as no tacking would be required.

431. *στήσαντο*, 'set' before themselves. Virgil interprets this rightly in

his 'crateras magnos statuunt,' but it is doubtful whether the latter half of the line, 'et vina coronant' (Aen. i. 724) truly represents *ἐπιστεφίας οἶνοιο*. He writes elsewhere (Aen. 3. 525) 'magnum cratera corona | induit implevitque mero divosque vocavit | stans celsa in puppi.' See note on Od. i. 148.

34. Only night voyage willingly undertaken is this and that of Od. from Phaeacia to Ithaca (V 29). Telemachus returns by night and went by night. Special circumstances occur in the case in question.

34. Ending of the second day.

Horn. does not say how the Sun passes from West to East. He knows indication of  
day & golden shift (Mercury) or of its shining with dark during the night (Pius).

## ΟΔΥΣΣΕΙΑΣ Γ.

## Τὰ ἐν Πύλῳ.

Ἡέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,  
οὐρανὸν ἐς πολύχαλκον, ἵν' ἀθανάτοισι φαείνοι  
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν  
οἱ δὲ Πύλον, Νηληϊὸς ἐκκείμενον πτολίεθρον,

2. φαείνοι] So Bekk. with one MS, the other MSS. give φαείνη. Wolf, φανείη, but cp. Od. 12. 383, 385; 18. 308.

1. λίμνην, 'the mere,' used of the sea (here, of the ocean stream) near its shore. Besides the meanings of 'a lake,' and of 'an overflow of water' (Il. 21. 317, where the word is further described by τὸ δὲ πᾶν πλῆθ' ὕδατος ἐκχυνόμενιο *ibid.* 300), λίμνη has also in Homer the meaning of 'bay' or 'strait'; Il. 13. 32 ἐστὶ δὲ τι σπέος εὐρὺ βαθείης βένθεσι λίμνης | μεσσηγὺς Τενέδοιο καὶ Ἰμβρον παιπαλοέσσης, Il. 24. 78 μεσσηγὺς δὲ Σάμου τε καὶ Ἰμβρον παιπαλοέσσης | ἐνθορε μέλανι πόντῳ ἐπεστονάχησε δὲ λίμνη. . . εὖρε δ' ἐνὶ σπηὶ γλαφυρῇ θέτιν. Eurip. Hec. 446 has οἶσμα λίμνας as a synonym for the sea; and similarly Simonides, Frag. 44. 2. In Aesch. Prom. Sol. Frag., 178 Dind., we read χαλκοκέρανόν τε παρ' Ὀκεανῷ | λίμναν παντοτρόφον Αἰθίοπιν, | ἵν' ὁ παντόπτας Ἥλιος δει | χρωτ' ἀθάνατον κάματόν θ' ἔππων | θερμαῖς ὕδατος | μαλακοῦ προχοαῖς ἀναπαύει, which may well be compared with the present passage. The general meaning of the word, which is more or less appropriate to all passages in which it occurs, is that of 'water which washes a shore.' Etymologically it is connected with λείβω, λειμών. The farther margin of the ocean-stream is here meant, *beyond* which the sun sets (cp. Od. 24. 11 πᾶρ δ' ἴσαν Ὀκεανοῖο ῥοὰς καὶ Λευκάδα πέτρην | ἥδ' ἐπαρ' Ἡελίου πύλας καὶ δῆμον δνείραν | ἦσαν),

and *beside* which he rises, cp. Od. 23. 243 Ἡῷ δ' αἶθε | ῥύσας' ἐπ' Ὀκεανῷ χρυσόθρονον οὐδ' ἔα ἵππους | ζεύγνυσθ' ὠκύποδας. See also Il. 7. 422 ἐξ ἀκαλαρρείτας βαθυρρόου Ὀκεανοῖο | οὐρανὸν εἰσανιών. Nitzsch refutes the supposition of Voss, that the Caspian is meant, observing that not only is that sea never mentioned by Homer, but that even the eastern part of the Euxine is unknown to him.

2. πολύχαλκον. The older commentators and Eustath. interpret this epithet as signifying 'solid' or 'firm,' comparing with it χάλκεος (Il. 17. 425) and σιδήρεος (Od. 15. 329) οὐρανός. So in Pind. Nem. 6. 3 we have ὁ δὲ χάλκεος ἀσφαλὲς αἰὲν ἔδος μένει οὐρανός, which may remind us of our use of 'firmament,' the Latin equivalent of the LXX. στερέωμα. Others render the word 'bright-flashing,' and refer the idea to the decorated palaces of the Gods, e. g. Διὸς χαλκοβατὲς δῶ Il. 1. 426. The most picturesque notion seems to be that which regards the sky as a vault of burnished metal. Compare Job 37. 18 'Hast thou with Him spread out the sky which is strong and as a molten looking glass?' Coleridge (Anc. Mariner) speaks of a 'hot and copper sky.'

4. Πύλον. The position of the Neleian Pylos is an ancient subject of controversy. The Schol. on Arist.

ἔχον τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ μέζον,  
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.

5

Eqq. 1059 fills up Cleon's oracle *ἔστι Πύλος πρὸ Πύλοιο*, with the hemistich *Πύλος γὰρ μὲν ἔστι καὶ ἄλλη*. Compare Cellarius, *notit. orbis ant.* 1. 1188 'tres in Peloponneso Pyli, Eliacus, Triphylacus, et Messeniacus: omnes alumno Nestore gloriabantur. Quod vero Nestoris possessiones Homerus (Il. 2. 591; 5. 545; 11. 711) ad utramque ripam Alpei disposuit, Strabo inde, libro 8. p. 341, verisimillimum censet Pylum Nestoris fuisse Triphylia cum, qui solus fuit circa fluvium Alpheum.' There is little or nothing to be said in favour of the Eleian Pylos, so that the claim lies between the Triphylian and Messenian. Strabo, as quoted above, argues strongly on behalf of the former; the latter view he says was held by *οἱ νεώτεροι ποιηταί*. His first argument is based on Il. 5. 545 *Ἀλφειοῦ δὲ τ' εὐρὸν ῥέει Πυλίων διὰ γαίης*, but to this it may be answered that Pylos is loosely used in Homer to describe the whole Neleid Kingdom, as Strabo himself acknowledges, *Ὀμηρος δὲ ταύτην ἔπασαν τὴν χώραν μέχρι Μεσσηνίας καλεῖ Πύλον ὁμωνύμως τῇ πόλει*. His second argument is more elaborate, from an examination of Nestor's description of the raids and reprisals between himself and the Epeians, Il. 11. 670 foll. He decides that the circumstances there recorded follow each other too quickly to be compatible with the longer distances which the Messenian Pylos would necessitate. And here he decidedly makes a strong point. Again, he contends that the Neleid Pylos could not have been on the coast, as the Messenian is supposed to have been, because after Telemachus had embarked and had proceeded to Nestor's house he was obliged to send back a messenger to summon his companions from the ship (Od. 3. 423); and, in another passage (Od. 15. 199 foll.), the ship is again represented as being at some distance from the town. But we are still left in the dark as to the actual distance, and as to the position of the harbour with respect to the town. The testimony of the ancients preponderates decidedly in favour of the Messenian Pylos; Pausanias does not even allude to the existence of the Triphylian, while Pindar distinctly calls Nestor (Pyth. 6. 35) *Μεσσήνιος*

*γέρον*, and the Scholl. on the present passage, as well as Eustath., declare for the same. The epithet *ἡμαθόεις* suits well with the Messenian Pylos, situated on the promontory of Coryphasium, at the north of the bay of Navarino. It may be uncertain whether the town of Pylos was somewhat further inland than Coryphasium, and the port alone was on the promontory; a view which would solve the difficulties stated by Strabo respecting the distance of the town from the sea. The coast line has no doubt materially changed in historical times (see Arnold, Thucyd. vol. 2, append.), but still it fully merits the Homeric epithet *ἡμαθόεις*, which epithet Strabo seems to have thought so strong that he attempts to neutralise it by interpreting it, contrary to all usage, as equivalent to 'situated on the river Amathus' (see Damm, *Lex. Hom. s. v. ἡμαθος*). The strongest argument however in favour of the Messenian Pylos is the fact that Telemachus performs the journey from Pylos to Sparta in two days, without change of horses, passing the first night at Pherae; *λεύτερην δὲ Πύλον αἰὲν πολλοῖσιν, οἳ δὲ πανημέριοι σείον (συγὰν . . δύσσετό τ' ἥελιος . . ἐς Φηραίς δ' ἴκοντο* (Od. 3. 485 foll.); and the next evening *ἔχον κοίτην Λακεδαιμόνα κητώεσσαν* (Od. 4. 1). Now the Messenian Pylos, Pherae (at the head of the Sinus Messeniacus), and Sparta lie nearly in a line at intervals of about 30 miles. The Triphylian Pylos lies quite out of the way, and a traveller leaving that city for Lacedaemon would come down the valley of the Eurotas without approaching Pherae.

6. *ταύρους παμμέλανας*. A title or epithet of Poseidon in Boeotia was *ταύρεος* (Hes. Scut. 104), which probably refers to this practice. *Black* victims were generally offered to the powers of the nether world (Od. 11. 33), or to Gaia (Il. 3. 103). In Pindar Ol. 13. 69, and Virg. Aen. 5. 237, a white bull is the sacrifice made to Poseidon. Here the colour must have been chosen as emblematical of the dark sea, or, as Nitzsch suggests, because of the terrible power of the God which seemed to put him on the same footing as the *χθόνιοι θεοί*. For the relationship between

5. Observe the absence of priests. Hom. knows priests only in connection with temples. In army Uchasaes before Troy there were no priests. Kings represent the people before the gods.

6. <sup>Peleus and</sup> Nestor's father Pelus was son of Poseidon by Tyro, wife Cratæus, who bore the latter Alcibiades, Phaeon, Amythaon.

Κυροφορία: "blue-haired deities" Camus 29.  
K. of clouds & ships

7. One hole - 56 cates.!

ἐννέα δ' ἔδραι ἕσαν, πεντακόσιοι δ' ἐν ἐκάστῃ  
εἶατο, καὶ προύχοντο ἐκάστοθι ἐννέα ταύρους.  
εὐθ' οἱ σπλάγχν' ἐπάσαντο, θεῶ δ' ἐπὶ μῆρί' ἔκαιον,  
οἱ δ' ἰθὺς κατάγοντο, ἰδ' ἰστία νηὸς ἔιση  
στεῖλαν ἀείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί.

10

7. πεντακόσιοι] So Aristarch. and Herodian, Schol. H. M. Q. S. The Harl. MS. and two others give πεντήκοντα, which Nitzsch prefers as a more likely number. The Vulgate is πεντηκόσιοι. See Dind. on Schol. 8. προύχοντο] So Aristarch. Schol. E. προῦθεντο, seemingly a gloss. 9. ἐπάσαντο] γρ. τινὲς ἐδάσαντο Schol. H. E. M. Q. 10. κατάγοντο] Ἀρίσταρχος κάταγον, εἴτα τοὶ δ' ἰστία· δὲ δὲ Ἡρωδιανὸς κατάγοντο· τὸ δμοιον καὶ ἐπὶ τοῦ 'νίζον καὶ προτίθεντο ἰδὲ κρέα πολλὰ δατεῦντο' (Il. I. 112.) Schol. H. M. 11. στεῖλαν] σείσαν Zenodot.

Nestor and Poseidon see Od. II. 235 foll.

κυανοχαίτῃ probably describes the colour that Tennyson calls 'blue-black hair' (Last Tournament). It is used as an epithet of Ἀΐδης h. Hom. Cer. 348; and of Ἴνως Il. 20. 224.

7. ἔδραι = 'messes,' 'parties.' The number nine corresponds with that of the Pylian cities. Five hundred at each mess gives a total of 4500, which tallies with the number of men on board of Nestor's ninety ships at Troy, reckoning (from Il. 2. 719) fifty to each ship. Schol. H. M. Q. say ἐννέα πόλεων ἤρχεν ὁ Νέστωρ, and Schol. E. P. S. διὰ τὸ ἐννέαπολιν εἶναι τὴν Πύλον.

8. προύχοντο. Eustath. renders πρὸ αὐτῶν εἶχον ὥστε σφάζει. Cp. Il. 17. 355 πρὸ δὲ δούρατ' ἔχοντο, 'held before them.' The picture that Telemachus sees is that of the nine companies just ready to begin sacrificing. The victims stand between the sea and the sacrificers, who are naturally facing seawards, as if making supplication to Poseidon.

9. εὐτε. When this conjunction introduces a sentence it always forms an asyndeton. The relation of εὐτε to δρε is explained by Curtius, G. E. p. 537, showing that δρε, with the initial Jod, becomes joste, i.e. joste, which passes into εὐτε by the Ionic contraction, as ἐμέο to ἐμεῦ. 'At the moment when they had tasted the inwards and were burning the thigh-slices on the altar in the god's honour, the others straightway put in.'

σπλάγχνα, μῆρια. For these details see inf. 456, etc.

10. κατάγοντο. The use of this word suggests that the ancients regarded the

sea not as a level, but as sloping down to the shore, as of course it appears to the eye. Virgil seems to have had the same thought in his mind in the line (Aen. 5. 212) 'prona petit maria et pelago decurrit aperto.'

ἔιση. This epithet is used of ναῦς, δαῖς, and φρένες, and of a shield in the phrase ἀσπίς πάντοσ' ἔιση Il. 3. 347. The sense of 'equal' seems to satisfy all the usages; 'the fairly-portioned feast,' 'the fairly-balanced mind,' which last expression when applied to a ship would mean, 'trimmed,' 'balanced,' as Cole-ridge (Anc. Marin.) 'steady with upright keel.' The Schol. prefers to render it here by ἰσόπλευρος, which comes nearer to ἀσπίς πάντοσ' ἔιση, and which would apply to the regularity of the ship's 'lines' or curves. The original form of the adjective is φυσικός, Skt. vishu, 'equally.' The prosthetic ε is thus a representative of the lost initial digamma. Ahrens prefers to connect ἔιση in all its usages with the stem εικ, and assign to it the meaning of 'suitable' or 'good.' The form ἔιση, on this theory, will be referred to the feminine, from a possible masculine εἶς, analogous to ἀμφιέλισσα, which is referred to a form ἀμφιέλις. The feminine form, however, should properly be εἰσαῖ and not ἔιση.

11. στεῖλαν ἀείραντες. The further description of a landing is given in Il. 1. 433 ἰστία μὲν στεῖλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ, | ἰστὸν δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες | καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἑρετμοῖς. | ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν | ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ βηγμῖνι θαλάσσης. There, however, it will be noticed, the sail was lowered and stowed

ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἤρχε δ' Ἀθήνη.

τὸν προτέρη προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

ἴ Τηλέμαχ', οὐ μὲν σε χρή ξ' αἰδοῦς οὐδ' ἡβαιόν·

τοῦνεκα γὰρ καὶ πόντον ἐπέπλωσ, ὅφρα πύθῃαι

15

πατρὸς, ὅπου κύθε γαῖα καὶ ὃν τινα πότμον ἐπέσπεν.

ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἱπποδάμοιο·

εἶδομεν ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.

λίσσεσθαι δέ μιν αὐτὸς, ὅπως νημερτέα εἴπῃ·

14. ἡβαιόν] On the uncertainty between *βαῖν* and *ἡβαιόν* see Ameis, Anhang on Od. 9. 462 *ἄθλον πότερον ἐκ συναλοιφῆς ἐστὶ τὸ ἦ, ἢ τοῦ ἡβαιόν τρισυλλάβου· οἱ δὲ νεώτεροι βαῖν φασιν.* Schol. H. M. Q. 17. *ἱπποδάμοιο*] For this Schol. H. gives *ὅφρα τάχιστα*, apparently through ignorance of the use of the subjunctive in asyndeton. See note below. 19. *αὐτός*] The reading of Aristarch. MSS. *αὐτόν*. See Schol. H. on inf. 327. 19, 20.] Bekker needlessly rejects these lines as belonging more properly to 327 inf.

away, and the mast let down on to its 'rest.' Here the sail is furled without lowering the *ἐνίκριον*, as the addition of the participle shows, *στεῖλαιν δείραντες*, that is, 'they furled the sail by *brailling it up*;' a process that consists in hauling it tight up, and 'trussing' it, as it is called, to the yard without lowering; so as to be able to shake it out at a moment's notice. Cp. the interpretation of the Schol. *τότε δὲ σείουσιν ὅτε θέλουσι χαλάσαι τὸ ἄρμενον*. This may allude to *σεῖσαν*, the reading ascribed to Zenodot.

14. *χρή*. See on Od. 1. 124.

*αἰδοῦς*, 'shyness.' *οὐδ' ἡβαιόν*, 'not one whit.'

15. *ἐπέπλωσ*. We find this form, which is a simple non-thematic aorist, parallel with later forms such as *ἐπιπλώσας* Il. 3. 47; *πλώων* Il. 21. 302, which point to a present in -ω. *Ἐπέπλωσ* may be one of the so-called Denominative verbs, 'formed from nouns, by means of a suffix which has amalgamated with the final vowel of the noun Theme,' Monro, H. G. § 19. See Curt. Verb. 133. This direct derivation from *πλός* would account for the quantity of the vowel. Καί here gives just the same emphasis, as in *καὶ ἡματιὴ ὑφαίνεσκεν*, sup. 2. 104.

*πύθῃαι*. For the use of the subjunctive after an aorist cp. Od. 6. 173; 8. 580; 11. 94; 13. 303; 14. 328; 16. 234; 24. 360; Il. 5. 128; 9. 98. The construction may be explained in two ways, either that the governing aorist has a present or strong perfect sense, or

more likely, that the purpose described by the final conjunction and the verb is still being worked out.

16. *κύθε γαῖα*. Nitzsch rightly takes this of 'burial,' arguing from *πότμον ἐπέσπεν*, which must refer to *death*. The word *κεῖθω* does not of itself determine the point; cp. Od. 6. 303; 9. 348. But the use of the aorist, describing not a state but a definite moment, seems to settle the meaning, 'he was buried.' Thus *κύθε γαῖα* forms a kind of prothysteron with *πότμον ἐπέσπεν*, 'how he died, and where earth received his body.' Here the worst is supposed; the hypothesis, 'if/he be dead' being understood, as infra 93, and as in Od. 1. 396 *ἔπειθ' ὅταν δῖος Ὀδυσσεύς* (said by Telemachus). *ἐπεσπεν* (aor. *ἐφίπτω*) *οὐκίς*, 'encountered.'

17. *ἱπποδάμοιο*. This epithet is only used three times in the Odyssey; here, of Nestor; in 181 infra of Diomedes; and in Od. 11. 300 of Castor. It occurs no less than forty-five times in the Iliad, generally as an epithet of the Trojans.

For *ἰθὺς* with genitive see Od. 1. 119.

18. *εἶδομεν*. This subjunctive has the force of *will* or *intention*; 'we mean to know' = 'let us learn.' Cp. Il. 6. 340 *ἀλλ' ἄγε νῦν ἐπιμεινον Ἀρήια τεύχεα δῶν*, Il. 22. 418 *καὶ μ' ὁλον ἐάσατε . . ἐξελθόντα πόληος ἱκίσθ' ἐπὶ νῆας Ἀχαιῶν*, | *λίσσωμι* *ἀνέρα τοῦτον*, ib. 450 *δεῦτε, δῶν μοι ἔπεσθον, ἴδωμι δτιν' ἔργα τέτυκται*, Il. 23. 71 *θάρπε με δτι τάχιστα, πύλας Ἀΐδαο περήσω*.

19. *αὐτός*, emphatic. You must act



31. dyupiv : gathering of dead bodies II 661, ships II 141

ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστί· 20

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδω·

· Μέντορ, πῶς τ' ἄρ' ἴω πῶς τ' ἄρ' προσπτύξομαι αὐτόν;  
οὐδὲ τί πω μύθοισι πεπειρήμαι πυκινοῖσιν·

αἰδῶς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι·

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη· 25

· Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,

ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ οἶω

οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε·

ἌΩς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη  
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἔχνια βαίνει θεοῖο. 30

Ἴξον δ' ἐς Πυλίων ἀνδρῶν ἄγυρὶν τε καὶ ἔδρας,

ἐνθ' ἄρα Νέστορ ἦστο σὺν υἱάσιν, ἀμφὶ δ' ἐταῖροι

δαῖτ' ἐντυνόμενοι κρέα τ' ὥπτων ἄλλα τ' ἔπειρον.

24. νέον ἄνδρα] Rhianus read νέω ἄνδρῃ. Schol. H. M. 33. κρέα τ' ὥπτων] κρέα ὥπτων is the reading of most modern editions. Bekk. with Harl. MS. has κρέατ', but as the usual Homeric form is κρέα it seems safer to read κρέα τ'. κρέα alone would suffer elision, as in inf. 65. A few MSS. give ἄλλα δέ instead of ἄλλα τε.

for yourself now, and not depend upon me.

20. πεπνυμένος. The idea that wickedness and folly are identical is frequent in Homer. Cp. Od. 8. 166, 177; 16. 278; and especially inf. 266, where Clytemnestra's fall is long delayed φρεσὶ γὰρ κέχρητ' ἀγαθήσῃ, inf. 52.

23. πεπειρήμαι μύθοισι, 'I have not practised myself in wisely-worded address. The Schol. renders loosely, ἔμπειρός εἰμι, which is rather a translation of πεπρῶσθαι with genitive, as Od. 8. 23, etc.

24. αἰδῶς . . νέον ἄνδρα . . ἐξερέεσθαι. The noun is drawn into the accusative by the force of the infinitive. Cp. Aesch. Agam. 1203 προσοῦ μὲν αἰδῶς ἦν ἡμῶι λέγειν τάδε with ib. 948 πολλὰ γὰρ αἰδῶς δαματοφορεῖν ποσὶν | φθείροντα πλοῦτον.

27. οὐ . . οὐ. See supra 14, Od. 8. 159; Il. 17. 641 οὐ μὲν δέομαι οὐδὲ πεπύσθαι. The repetition is justified by a distinct purpose, namely, of determining the negation to a particular part of the proposition; for the second οὐ belongs closely to θεῶν ἀέκητι, a familiar phrase; cp. Od. 6. 240. Notice the *litotes*, 'not under the disfavour of heaven.' Other commentators describe the second negative as *οὐ solitarium* and

punctuate, οὐ γὰρ οἶω, οὐ, σέ, etc., comparing Virg. Aen. 9. 205 'equidem de te nil tale verebar, nec fas, non.' But the former will explain better the majority of passages. Cp. Il. 5. 22 οὐδὲ γὰρ οὐδὲ κεν αὐτὸς ὑπέκφυγε, with the commentary ad loc. of Eustath. ἐστὶ δὲ τῶν δύο ἀρνήσεων ἡ μὲν μία τοῦ ρηματικοῦ πράγματος ἡ ἑτέρα δὲ τοῦ προσώπου, meaning that the first οὐδὲ serves to negative the verb with its accessories, and the second attaches itself closely to αὐτός.

28. τραφέμεν. This is probably the aor. act. of τρέφω, with intransitive signification. For the form cp. φαγέμεν 10. 386; ἐλθέμεν Il. 4. 247; and for the intransitive use Τηληπόλεμος δ' ἐπεὶ οὐν τρέφ' (*adolevit*) ἐνὶ μεγάρῳ Il. 2. 661; λέοντε ἐτραφέτην Il. 5. 555. Herodian takes it as another form of τραφήναι.

31. ἄγυριν, distinct from ἀγορή, as signifying an informal meeting, any gathering of men. On the form of the word Eustath. says, αἰολίζουσα οὐ μόνον τῇ τροπῇ τοῦ δ' εἰς ὃ ἄλλα καὶ τῇ τόνῳ. The relation of *coetus* to *coetio* is the same as that of *aguris* to *agorē*.

33. κρέα τ' ὥπτων . . ἔπειρον. The word ἄλλα must be retracted from the

οἱ δ' ὡς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες,  
 χερσὶν τ' ἡσπάζοντο καὶ ἐδριάσθαι ἄνωγον. 35  
 πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν  
 ἀμφοτέρων ἔλε χεῖρα καὶ ἴδρυσεν παρὰ δαιτὶ  
 κώεσιν ἐν μαλακοῖσιν, ἐπὶ ψαμάθοις ἀλήγῃσι,  
 πὰρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρι φ'.  
 δῶκε δ' ἄρα σπλάγχχνων μοίρας, ἐν δ' οἶνον ἔχευε 40  
 χρυσεῖφ δέπαϊ· δευδισκόμενος δὲ προσηύδα  
 Παλλὰδ' Ἀθηναίην, κούρην Διὸς αἰγίόχοιο  
 'Εὐχεο νῦν, ὦ ξεῖνε, Ποσειδάωνι ἄνακτι  
 τοῦ γὰρ καὶ δαίτης ἡντήσατε δεῦρο μολόντες.  
 αὐτὰρ ἐπὴν σπεύσῃς τε καὶ εὐξέαι, ἡ θέμις ἐστί, 45

41. χρυσεῖφ δέπαϊ] Al. χρυσεῖφ ἐν. See Schol. K. M. *χωρὶς τοῦ ἐν αἰ' Ἀριστάρχου, καὶ σχεδὸν ἅπασαι.* 45. ἦ] This is the reading of the Alexandrines, though they mistook the meaning of the word. Bekk. (with one MS. and Cod. A. Venet. in *Iliad*) writes *ἦ*. The common reading is *ῖ*. See note below, and La Roche, *Textkrit.* 273.

second clause, so as to be used with both; as if the whole sentence had run τῶν κρέατων ἅλλα μὲν ἄπταν ἅλλα δὲ ἐπειρον. Compare κείμαι δ' ἐπ' ἀκταῖς, ἄλλοι' ἐν πόντου σάλῳ Eur. Hec. 28. 'Some meats there were roasting, and others they were piercing with the spit' II. 1. 465 foll.

36. Peisistratus seems to have been the youngest of Nestor's six surviving (infra 412) sons. The seventh, Antilochus, had fallen by Memnon's hand at Troy, Od. 4. 187; II. 17. 652. We may suppose that Thrasymedes, from his position next to his father, was the eldest. Cp. II. 9. 81.

41. δέπαϊ, the dative, explanatory of the adverbial ἐν in the preceding line. δέπας is probably a 'measure' of wine in its original meaning, through its connection with such words as δάπτω, δαπ-άνη, δαρ-ς, etc., which have the sense of distribution.

δευδισκόμενος. The form δει-δισκ-ομαι is strengthened by a sort of reduplication from the root *δικ*, seen in *δεικνυμι*. So we find (II. 9. 196) *δεικνύμενος* used of 'pledging,' from the sense of holding out the full cup; so also *δευδέχατο* *δεπάεσσι* II. 4. 4, *δεικανόωντο* *δέπασι* II. 15. 86, and *δεικανόωντι*

*ἐπέεσσι* Od. 18. 111. Translate generally, 'welcoming.'

44. τοῦ γὰρ . . ἡντήσατε, 'for his feast it is that ye have lighted on.'

45. εὐξέαι is aor. subjunctive.

ἡ θέμις ἐστί. The old grammarians regarded *ἡ* as an adverb, and gave it the acute accent to distinguish it from *ἧ* = 'where.' They took it as equivalent to *ὧς*, and parallel in form to *δῆ, νῆ, πῆ*, and perhaps *φῆ*. Cp. Herodian on II. 2. 73 *ἡ θέμις ἐστί· τὸ ἡ δαυνντέον· οὐ γὰρ ἐστί σύνδεσμος, ἀλλ' ἰσοδυναμοῦν τῷ ὧς ἐπίρρημα*. The passages in which it occurs are II. 2. 73; 9. 33, 134, 276; 19. 177; 23. 581; 24. 652; Od. 3. 45, 187; 9. 268; 11. 451; 14. 130; 24. 286. The Venetus A. writes always (except in II. 2. 73) *ἡ* without accent; Eustath. always *ῖ*, which must have represented the *κοινή*. But there can be no doubt that *ἡ* is the relative pronoun, assimilated in gender to its noun, as in the line *ἡμάρτον εἰ καὶ τήνδ' ἀμαρτίαν νέμεις* Soph. Trach. 483. A different assimilation shows itself in II. 11. 779 *ξεῖνιά τ' εὖ παρέθηκεν δ' τε ξείνους θέμις ἐστί*. In Od. 24. 286 *ἡ* appears in the same phrase, not as the relative but as the demonstrative, *ἡ* [*ῖ*] γὰρ θέμις *ὅς τις ὑπάρξει*.

36. Peisistratus' Athens named after P. His family believed they were descended from this son of Nestor (Hes. 5.65)

18. The finest of all Homer's lines acc. to Melancthon.

In golden letters also the words *Εὐχὴν ἔειπε* in the S. manuscript.

ὁδς καὶ τούτῳ ἔπειτα δέπας μελιθδέος οἶνου  
σπείσαι, ἐπεὶ καὶ τοῦτον ὀλομαι ἀθανάτοισιν  
εὐχέσθαι· πάντες δὲ θεῶν χατέουσ' ἀνθρωποι.  
ἀλλὰ νεώτερός ἐστιν, ὁμηλικὴ δ' ἐμοὶ αὐτῷ·  
τοῦνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλεισον.

50

ᾧς εἰπὼν ἐν χειρὶ τίθει δέπας ἡδέος οἶνου·  
χαῖρε δ' Ἀθηναίη πεπνυμένην ἀνδρὶ δικαίῳ,  
οὐνεκά οἱ προτέρῃ δῶκε χρύσειον ἄλεισον.  
αὐτίκα δ' εὐχετο πολλὰ Ποσειδάωνι ἄνακτι.

Ῥκλύθι, Ποσειδαον γαίῃοχε, μηδὲ μεγήρης  
ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.  
Νέστορι μὲν πρῶτιστα καὶ υἷαςι κῦδος ὅπαζε,  
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβήν

55

50. *τοῦνεκα σοὶ* [ἐχρὴν ὀρθοτονεῖν τὴν σοὶ Schol. H. M. Q. Al. *τοῦνεκά σοι*, Zenodot. *τοῦνεκά τοι*. 51. *χειρὶ*] So La Roche for *χερσὶ*, as being the reading of Aristarchus and Aristophanes (see Schol. on Il. i. 585), Textkrit. p. 378.

48. *εὐχέσθαι*, 'a worshipper.' With the sentiment in the line Nitzsch compares Arat. Phaenom. 4 *πάντῃ δὲ Διὸς κεχρήμεθα πάντες*.

49. *ὁμηλικὴ δ' ἐμοὶ αὐτῷ*, 'he is my own equal in years.' It might seem at first sight more natural to interpret the phrase by *aequalitas est mihi cum illo*; but a comparison of 364 infra; Od. 6. 23; 22. 209, shows that the regular use of *ὁμηλικὴ* is for the concrete *ὁμηλιξ*. Compare *ἄνθρωπον ἔντα* = 'being a man of the people' (Il. 12. 213), like Horace's *Plebs eris*, Ep. 1. i. 59. See Monro, H. G. § 166. 2. In Aesch. Suppl. 46 *ἐπανυμία* seems = τῷ ἐπανύμῳ.

50. *ἄλεισον*. Commentators give as the etymology, either *d* privative and *λείος*, so that the cup is rough with embossed work, or else *d* and *λείος* in the sense of uniformly smooth. Benfey suggests a connection with *ἄλως*, expressive of a cup as round or bowl-shaped.

51. *τίθει*, Imperf. Some forms of non-thematic tenses follow the conjugation of the corresponding contracted verbs: so *ἴει*, *ἔει* (v. l. *ἔει*) *κίχει*.

52. *δικαίῳ*, 'proper.' As *δίκη* represents the common custom or usage obtaining among men, *δίκαιος* is one

who observes this *ὅς περιόιδε δίκας ἰδὲ φρόνιν ἄλλων* infra 244; = who knows how men commonly act and think. Compare the words of Telemachus, Od. 18. 228 *αὐτὰρ ἐγὼ θυμῷ νοέω καὶ οἶδα ἔκαστα*, | *ἔσθλά τε καὶ τὰ χεῖρα*. Here again the connection is closely drawn between knowledge and propriety by the expression *πεπνυμένην ἀνδρὶ δικαίῳ*, with which we may compare the complaint against the suitors, Od. 2. 282, that they are *ὅς τι νοήμονες οὐδὲ δίκαιοι*. See farther, Od. 13. 209; 3. 133. The same thought underlies the phrase *ψεύδος δ' οὐκ ἐρέει, μάλα γὰρ πεπνυμένος ἐστί*, supra 20.

55. *μεγήρης*. See Buttm. Lexil. s. v. *μεγαλρεῖν*, where the meaning is shown to be 'to think too great,' and thence, 'to begrudge or refuse.' Translate, 'refuse not to accomplish this purpose for us beseeching thee.' The constructions with the verb are (1) *μεγαλρεῖν τί τινι* Il. 23. 865; (2) with accusative and infinitive, Od. 2. 235; (3) with the infinitive alone, Il. 7. 408.

57. Notice the change of tense from *ὅπαζε*, *δίδου*, the effect of which was to be abiding, and *δός* referring to one special act.

58. Join *ἀμοιβήν ἐκατόμβης*. Here

σύμπασι·ν Πυλίοισιν ἀγακλειτῆς ἑκατόμβης.

δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,  
οὐνεκα δευρ' ἰκόμεσθα θοῇ σὺν νηὶ μελαίνῃ.

60

ὦς ἄρ' ἔπειτ' ἡρᾶτο καὶ αὐτὴ πάντα τελεύτα·

δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.

ὧς δ' αὐτως ἡρᾶτο Ὀδυσσεύς φίλος υἱός.

οἱ δ' ἐπεὶ ὤπησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,

65

μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

there was not accurately a 'hecatomb;' but an offering of eighty-one bulls. But the word is used loosely as to number, meaning any large offering; and is applied to a sacrifice where sheep and oxen are mixed together, as in I. 25, or even where there are no oxen at all, II. 23. 146.

61. οὐνεκα. The unexpressed antecedent of this is governed by πρήξαντα, sc. τοῦτο οὐνεκα. Cp. Od. 21. 155 ἀμαρτεῖν οὐ θ' ἔνεκ' αἰεὶ | ἐνθάδ' ὀμύλομεν.

62. ἔπειτα, 'then;' resuming and restating the act already described. So II. 5. 432 Αἰνεία δ' ἐπόρουσε, and 436 τρις μὲν ἔπειτ' ἐπόρουσε. This effect, produced here by a temporal adverb, can also be introduced by a local one, as Od. 7. 1 ὧς ὁ μὲν ἐνθ' ἡρᾶτο. Cp. II. 16. 784; 14. 409. Classen (H. S. 31 foll.) would read here, ὧς ἄρ' ἐπεὶ τ' ἡρᾶτο καὶ αὐτὴ πάντα τελεύτα, comparing εἰπερ γὰρ τε χόλον καὶ αὐτῆμαρ καταπέψῃ, | ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον II. 1. 81: cp. II. 4. 160, 261. He remarks that the use of the τε and καὶ forms a connection between protasis and apodosis—'as she prayed, so she fulfilled it.'

καὶ . . . τελεύτα, 'she was herself bringing the prayer to accomplishment.' As a seeming mortal, she was making a prayer to a higher power; as an actual goddess she was answering it herself. For the phrase cp. II. 18. 328 ἀλλ' οὐ Ζεὺς ἀνδρεσσι νοήματα πάντα τελευτᾷ.

63. ἀμφικύπελλον. Buttm. Lexil. s. v., seems to establish the rendering a 'double cup;' i. e. like two cups set base to base, and so the combination would be somewhat the shape of an hour-glass, and the cup could stand on either end. Aristarchus understands it of a cup with two handles, like the

ἀμφιφορεύς, and Schliemann declares for this view. See Troja, pp. 155 foll., where he speaks of finding 'long straight goblets, in the shape of a trumpet, with two enormous handles,' which he recognises as the Homeric δέπας ἀμφικύπελλον. In the discussion that follows, where he quotes at length from Prof. Helbig, as supporting his view, he brings forward arguments of doubtful value, (1) that the double form of cup would not be used, because only one sort of wine was drunk; (2) that it would not be serviceable for 'dipping' in the κρητήρ (but this was generally done with the προχόος); (3) that the form without handles would not be well adapted for 'passing round' (but was this usual?). Curtius refers κύπελλον to κύπη, 'cup;' Helbig looks on the υ as Aeolic, and prefers to connect with κάπη, cap-io, etc., thus bringing out the meaning of 'handle.' The passage in Aristot. H. A. 9. 40 is interesting, as a comparison is drawn between the 'double-cup' and the arrangement of the cells of the honey-bee: αἱ δὲ θυρίδες καὶ αἱ τοῦ μέλιτος καὶ τῶν σχαδόνων ἀμφίστομοι· περὶ γὰρ μίαν βάσιν δύο θυρίδες εἰσιν, ὥσπερ ἡ τῶν ἀμφικυπέλλων, ἡ μὲν ἐντὸς ἡ δ' ἐκτός.

64. ὧς δ' αὐτως, equivalent to the collocation in later Greek, ὡσαύτως δέ, 'just in the self-same way.' The same formula appears at the beginning of a verse in Od. 6. 166; 9. 31; 20. 238; 21. 203, 225; 22. 114; 24. 409. II. 3. 339; 7. 430; 9. 195; 10. 25. Bekker accentuates ὧς δ' αὐτῶς.

65. κρέ' ὑπέρτερα. The flesh μρόκ the carcase, as opposed to ἐγκατα, ἔντερα, σπλάγχνα.

ἐρύσαντο, 'drew them for themselves' off the spits.

65. Heart, liver, etc. given to the guests before the outer flesh was roasted. The meat was  
carved before cooking

72. πενήσις: 'errand'. A traveller might journey on his own business or on  
the affairs of people. § 314 δῆμιον ἢ ἰδιον. Though Phoenecian hades occur,  
H. has no word for trader. The fictitious Montes (d. 184) is not a professional  
trader. Traders 0162 πενήσις.

Thuc. says, piracy brought no disgrace — time 'H. (disputed by Aristarchus)

cf. l. 40, § 86, 262.

τοῖς δ' αὖ μύθων ἤρχε Γερήνιος ἱππότα Νέστωρ.

‘Νῦν δὲ κάλλιδ' ἔστι μεταλλῆσαι καὶ ἐρέσθαι  
ξείνους, οἳ τινὲς εἰσιν, ἐπεὶ τάρπησαν ἐδάδῃς. 70

ὦ ξείνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὕγρα κέλευθα;  
ἣ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,  
οἷά τε ληιστῆρες, ὑπεῖρ ἄλλα, τοί τ' ἄλδωνται  
ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέροντες;’

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ  
θαροσῆσας αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη  
θῆχ', ἵνα μιν περὶ πατρὸς ἀποιοχόμενοιό ἔροιτο  
[ἣδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν]. 75

‘Ω Νέστορ Νηληιάδῃ, μέγα κύδος Ἀχαιῶν,

69. ἐρέσθαι] See on Od. i. 405. The Etym. Mag. 304. 33 admits that it was commonly written *ἐρεσθαι*, with the accentuation of the present tense, τὸ ἀπαρέμφοτον (infinitive) *ἐρεσθαι*, καὶ ὠφείλεν εἶναι *ἐρέσθαι*, ἀλλ' ἐξηκολούθησε τῷ φέρεσθαι καὶ δέρεσθαι. This reason is no doubt wrong; but Herodian (on Il. 16. 47) mentions both ways of accentuating. 71-74.] ‘Eadem quaerit Polyphemus (Od. 9. 252-255), velut ex formula dicta, ut de re cotidiana. Inconsiderate haec hoc loco Aristarchus, illo Aristophanes deletum ibant, tanquam ea quae abhorrent a personis Telemachi et Cyclopi, cum moribus istius aevi convenient, nec vel superiore tempore rapinis latrociniiisque et terra et mari abstinerint Graeci.’ Bothe, ad loc. 72. ἦ . . . ἦ] See Textkrit. 265. 78.] Unanimously rejected since Wolf as being interpolated from Od. i. 95. It is wanting in the best MSS. and introduces an un-Homeric repetition of *ἵνα*. The Scholl. do not notice it.

68. Γερήνιος. The name of the town, from which this epithet is derived, is variously given as *Γερηνία*, *Γέρηνον* or *-νος* Hes. Frag. 22, Eustath.; *Γερήνη* Schol. on Il. 2. 336; or, lastly, *Γέρηνα* (γά) Strab. 7. 299, etc. This town on the Messenian gulf, not named in the Homeric text except in the epithet, is identified by Pausanias (3. 26. 8) with the Homeric *Ἐνόπη* Il. 9. 150, and is supposed to be on the same site as the modern Zernáta or Pasova. Nestor was said to have been brought up there, or to have taken refuge there, when Heracles ravaged Pylos. Apollonius and Suidas do not take it as a proper name, but interpret it by *ἐντιμος*, which implies a connection with *γέρας*, or *γέραν*.

69. κάλλιδ', ‘proper.’ The comparative implies ‘more proper’ than it would have been to question them before they had refreshed themselves.

72. κατὰ πρῆξιν, ‘on some business,’ ‘trading enterprise.’ Cp. inf. 106 κατὰ

λήϊδα, and Od. 11. 479 κατὰ χρέος. For *πρῆξις* in this sense, with a particular reference to trading, cp. *πρηκτῆρες* Od. 8. 162.

73. οἷά τε ληιστῆρες refers to *μαψιδίως ἀλάλησθε* (‘idly rove’), on which κατὰ πρῆξιν depends also, but by a sort of zeugma, as ‘roving’ cannot properly be applied to a voyage ‘on business.’ Cp. Thuc. 1. 5 οἱ παλαιοὶ τῶν ποιητῶν τὰς ψύσταις τῶν καταπλεόντων πανταχοῦ ὁμοίαις ἐρωτῶντες εἰ λησταὶ εἰσι. This he adduces as evidence that piracy was a recognized employment in primitive Greece. See Grote’s Greece, vol. ii. p. 152, foll. ed. 2, and cp. Caesar, Bell. Gall. 6. 23, speaking of the Germans, ‘latrocinia nullam habent infamiam, quae extra fines cuiusque civitatis fiunt.’

76. θαροσῆσας, ‘having plucked up courage;’ notice the tense.

79. Νηληιάδῃ. The form *Νηλεΐδης* occurs in Il. 23. 652. Similarly we find both *Πηλεΐδης* and *Πηληιάδης*. The two patronymic endings are *-ίδης* and

εἶραι ὀππόθεν εἰμέν' ἐγὼ δέ κέ τοι καταλέξω. 80  
 ἡμεῖς ἐξ Ἰθάκης ὑπὸ νηιῶν εἰλήλουθμεν  
 πρῆξις δ' ἥδ' ἰδίη, οὐ δῆμιος, ἦν ἀγορεύω.  
 πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἦν που ἀκούσω,  
 δίου Ὀδυσσεύος ταλασίφρονος, ὃν ποτέ φασι  
 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι. 85  
 ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον,  
 πευθόμεθ', ἦχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ,  
 κείνου δ' αὖ καὶ δλεθρον ἀπενθέα θῆκε Κρονίων.  
 οὐ γάρ τις δύναται σάφα εἰπέμεν ὀππὸθ' ὄλωεν,  
 εἶθ' ὃ γ' ἐπ' ἡπείρου δάμη ἀνδράσι δυσμενέεσσιν, 90  
 εἶτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.

82. οὐ δῆμιος] Ἀριστοφάνης, ἐκδήμιος, ἀντὶ τοῦ ἔξω τοῦ δήμου Schol. H. M. 87. ἦχι] Schol. H. M. and Schol. A. on Il. 1. 607 say Ἀρίσταρχος τὸ ἦχι χωρὶς τοῦ ἱγράφει, καὶ Διονύσιος. But Etym. Mag. maintains the subscribed iota, which was at any rate an old reading. Almost all MSS. have ἦχι with Venetus A. and Eustath.

-ιδίης, and the stem has a doubtful vowel, as Νηλῆ-ος and Νηλέ-ος, Πηλῆ-ος and Πηλέ-ος, which accounts for the double form.

κῦδος Ἀχαιῶν means, 'of whom the Achaeans are proud'; used of Nestor infra 202; Il. 10. 87, 555; 11. 511; 14. 42; of Odysseus, Od. 12. 184; Il. 9. 673; 10. 544.

81. ὑπὸ νηιῶν. Cp. Od. 1. 186, and see Appendix on Ithaca. With the form of the word the Schol. compares Θῆβη ὑπὸ πηλαίῃ Il. 6. 397. The epithet here applies to the town and not to the whole island.

εἰλήλουθμεν. Monro, H. G. § 25, quotes this form as a peculiar instance of confusion of long and short stems. Here the long stem is found with a heavy ending: cp. δαῖοντο, ἐγρήγορθε.

82. ἰδίη. Curtius gives the different steps in the formation of this adjective from the pronominal stem ἰ, fe (for σφε) as follows; σφε-ιος, σφεδῖος, σφεδῖος, fediος and lastly ἰδῖος.

83. πατρός, 'I am in quest of news, if I can anywhere hear it, of my father.' With κλέος πατρός compare σὺν κλέος Od. 13. 415. With εὐρύ, 'far-spread,' cp. Od. 1. 344; 3. 204; 19. 333; 23. 137.

87. πευθόμεθα, in our idiom = 'we

have heard,' is put in Greek in the present tense, as if the action were still continued. But compare πεύθετο Od. 19. 411. Similarly the present ἀκούω is used, infra 193; Od. 2. 118; 4. 94, 688; 15. 403.

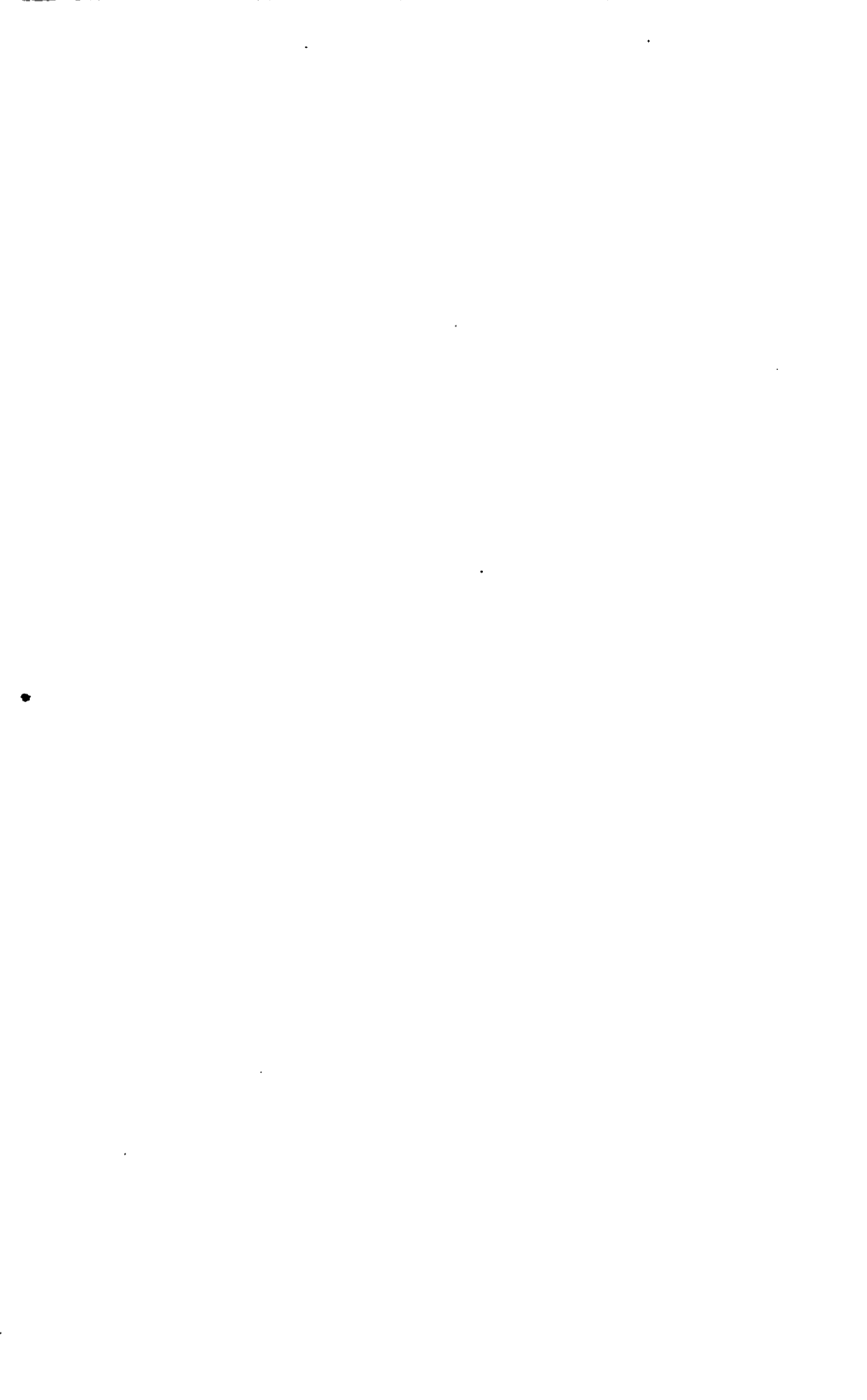
ἦχι, 'where'; as ὀππόθεν 89. ὀλέθρῳ, as in Od. 4. 489; 15. 268 [?], elsewhere with cognate accusative δλεθρον (Od. 1. 166; 9. 303), which La Roche would read here.

88. καὶ δλεθρον, 'even his death hath Zeus put out of the reach of all enquiry;' to say nothing of the various trials that have befallen him.

89. ὄλωεν. There is a touch of pathos in this tense, as though Telemachus accepted his death as a fact.

91. μετὰ κύμασιν, 'in the midst of the waves'; cp. Il. 15. 118 μεθ' αἵματι καὶ κονίῃσι . . κείσθαι.

Ἀμφιτρίτης. Hermann fancifully translates this title by a Latin equivalent *Amfractua*, as a graphic description of coastline; by others it is connected with τρία, τρίω, as referring to the sea that *moans* round the shores; we may certainly compare the words Τρίτων and Τριτογένεια with Ἀμφιτρίτη, see inf. 378. So far as Amphitrite is personified in Homer, she is the representative of the sea itself rather



103. Narratives in the 1<sup>st</sup> person also ♂ 240, 271 (wooden horse), ♂ 357 (wander-  
ing, \*Hansel), ♂ 503 (o.d. tells Achilles - Homer about 200), o 403  
(Eurus about 1. canis off)

τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα  
 κείνου λυγρὸν δλεθρον ἐνισπείν, εἴ που ὅπωπας  
 ὀφθαλμοῖσι τεοῖσιν, ἢ ἄλλου μῦθον ἀκουσας  
 πλαζομένον· περὶ γάρ μιν διζυρὸν τέκε μήτηρ. 95  
 μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,  
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἤντησας ὅπωπῆς.  
 λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς, ἐσθλὸς Ὀδυσσεύς,  
 ἢ ἔπος ἢέ τι ἔργον ὑποστὰς ἐξετέλεσσε  
 δῆμψ' ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί· 100  
 τῶν νῦν μοι μνήσαι, καὶ μοι νημερτὲς ἐνίσπες.'

Τὸν δ' ἡμείβεται· ἔπειτα Γερῆνιος ἱππῶτα Νέστωρ  
 'ὦ φίλ', ἐπεὶ μ' ἐμνησας διζῶς, ἦν ἐν ἐκείνῳ

95. *περὶ*] See Herodian on Il. 4. 46 τὸ περὶ φυλάσσει τὸν τόπον ὅτε σημαίνει τὸ *περιστῶς*, ὁμοίως τῷ 'ὅς περὶ μὲν νόον ἔστι βροτῶν.' See inf. 112. 101. *ἐνίσπες*] Most MSS. *ἐνισπε*. See note below.

than a goddess, as she appears in later legend. Cp. Od. 5. 422; 12. 60, 97, and Disson on Pind. Ol. 6. 105, 'ominino Amphitrite magna dea vulgo ipsius maris personam gerens, unde κύματα Ἄ. dicuntur (Od. 3. 91) non Ποσειδάωνος, eademque dictur κῆρυα maris alere, quod non tribuitur Ποσειδάωνι.'

95. *πλαζομένου*, as shown by γάρ which follows, is not in agreement with ἄλλου, but refers to Odysseus, and is to be closely taken with μῦθον 'didst hear from some one else the story of him on his wanderings, for' etc. *περὶ*, 'exceedingly,' is joined closely with διζυρόν.

96. *με* is governed by both the participles.

*μειλίσσεο*, 'soften thy words.'

97. *ὅπως... ὅπωπῆς*, 'how thou didst get sight of him.' For *ὅτῳ* see sup.

44.

98. *εἴ ποτέ τοί τι*. With this formula of adjuration compare the Virgilian 'si qua tuis unquam,' etc. Aen. 9. 404.

99. *ὑποστὰς*, Schol. *ὑποσχόμενος*, 'having given his promise.' For *ἔπος* joined with *ἔργον* see on Od. 2. 272.

*ἢ ἔπος ἢέ τι ἔργον*. Cp. Od. 4. 163 *ὅρα αἰ ἢ τι ἔπος ὑποθήσεται ἢέ τι ἔργον*. See note on Od. 2. 272, where one explanation suggested for the kindred expression *ἔργον τε ἔπος τε*, was to take

it as a true hendiadys, signifying the 'word-foreshadowed act.' We may regard this parallel disjunctive expression as identical in meaning with it. For as it would not be Greek to write *ἔργον τε ἔπος τέ τι*, the hendiadys is more strikingly brought out by the use of *ἢ, ἢέ*, than if the phrase had run *ἔργον καὶ ἔπος τι*, where the use of the conjunction would have implied that the things were separate in themselves and only joined in the suggestion.

101. *τῶν... μνήσαι*. The phrase *εἴ ποτε*, etc. suggests a number of kindly acts, which are summed up, as it were, by the plural *τῶν*. So Od. 4. 765; Il. 15. 375; 22. 84. Cp. Il. 1. 497.

*ἐνίσπες*. The Schol. on the passage says *ἐνίσπες* (ἀπὸ) *ἐνίσχας* εἰπέ. This form of the imperative is shortened from *ἐνίσπεσθι*, and must be distinguished from the indicative *ἐνίσπες* Il. 24. 388. *ἐνίσπες* is found always at the end of a verse, e.g. Il. 11. 186; 14. 470; Od. 3. 101, 247; 4. 314, 331; 11. 492; 12. 112; 14. 185; 22. 116; 23. 35. *ἐνίσπε* as an imperative occurs once in the middle of a verse, viz. Od. 4. 642.

103. *ἐπεὶ*. The Schol. remarks *οὐκ ἀποδίδωσι τὸ ἐπεὶ. καὶ ἐπὶ τοῦ Μενελάου 'ὦ φίλ' ἐπεὶ τόσα εἶπες'* (Od. 4. 204). 'Ὁμηρικὸν δὲ τὸ ἔθος. Eustath. suggests that the apodosis may be found either

δήμῳ ἀνέτλημεν μένος ἄσχετοι υἱες Ἀχαιῶν,  
 ἡμὲν ὅσα ξὺν νηυσὶν ἐπ' ἡρωειδέα πόντον 105  
 πλαζόμενοι κατὰ ληΐδ', ὅπῃ ἄρξειεν Ἀχιλλεύς,  
 ἡδ' ὅσα καὶ περὶ ἄστυ μέγα Πριάμοιο ἀνακτος  
 μαρνάμεθ'. ἔνθα δ' ἔπειτα κατέκταθεν ὅσοι ἀριστοί.  
 ἔνθα μὲν Αἴας κείται ἀρήσιος, ἔνθα δ' Ἀχιλλεύς,  
 ἔνθα δὲ Πάτροκλος, θεόβφιν μῆστωρ ἀτάλαντος, 110  
 ἔνθα δ' ἐμὸς φίλος υἱὸς, ἅμα κρατερὸς καὶ ἀμύμων,  
 Ἀντίλοχος, περὶ μὲν θέειν ταχὺς ἡδὲ μαχητῆς·  
 ἅλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακὰ· τίς κεν ἐκεῖνα  
 πάντα γε μυθήσαιο καταβνητῶν ἀνθρώπων;  
 οὐδ' εἰ πεντάετες γε καὶ ἐξάετες παραμίνων 115  
 ἐξερέοις ὅσα κεῖθι πάθον κακὰ δίοι Ἀχαιοί·  
 πρὶν κεν ἀνιηθεῖς σῆμ' πατρίδα γαίαν ἴκοιο.  
 εἰνάετες γάρ σφιν κακὰ ράπτομεν ἀμφιέποντες

at τίς κεν ἔπειτα (113), or even at οὐδ' εἰ πεντάετες (115). But the form of the sentence is forgotten by the speaker in the crowd of details that come thronging into his mind. For similar incomplete constructions cp. Od. i. 231; 4. 204; 6. 187; 8. 236; etc. The virtual apodosis is the answer (120) to Telemachus' question.

106. κατὰ ληΐδα, see on sup. 72.

ὅπῃ ἄρξειεν, 'wherever he might lead the way.' Optative of indefinite frequency.

108. μαρνάμεθα should, in strict grammatical propriety, be *μαρνάμενοι*, parallel to *πλαζόμενοι*, as one of the two subdivisions of *ἀνέτλημεν*. The second clause takes the stronger emphasis, as marked by *καί* in *καὶ περὶ ἄστυ*.

109. Αἴας, when standing alone without a patronymic, always represents the Telamonian Ajax.

112. θέειν. So *ταχὺς ἔσκε θέειν* Od. 17. 308. With the expression compare *πόδας ὠπὲς Ἀχιλλεύς*.

113. ἐπὶ τοῖς, 'besides these.' So Il. 9. 639.

116. ἐξερέοις. Schol. *ἐρωτήσεις*.

117. πρὶν κεν . . ἴκοιο. Instead of saying what would have satisfied the meaning—'long ere that, thou wouldst for very impatience set off home'—he substitutes the more vivid 'thou wouldst

reach home;' implying that his impatience to get away would be so strong, that it would not subside till it landed him in Ithaca. As we might say, 'You would be off at once, and never stop till you got home.' Cp. Il. 2. 291.

118. κακὰ ράπτομεν, 'devised mischief.' Eustath. τὸ μὲν κακὰ ράπτειν διατελνόμενος λεχθὲν οὐκ ἐπὶ ψόγῳ ἐτέθη. τὸ μέντοι σύνθετον ἢ κακογραφία, ἐπιψογον. Cp. Od. 16. 421 *τιῇ δὲ σὺ Τηλεμάχῳ θάνατόν τε μύρον τε ράπτεις* . . οὐδ' ὁσίῃ κακὰ ράπτειν ἀλλήλοισι. Compare the phrases *υφάινειν δόλον*, and similar Latin uses with *texere, consuere, nectere*.

ἀμφιέποντες. It is possible to take this as governing an unexpressed object, 'plying *them* with every form of stratagem.' So we find it in tmesis, Il. 11. 482 *ὥς βα τότ' ἀμφ' Ὀδυσῆα Τρώες ἔπον*. But comparing the isolated clause Il. 5. 667 *τοῖον γὰρ ἔχον πόνον ἀμφιέποντες* (see also Il. 2. 525; 19. 392), it seems better to join *δόλοισι*, closely with *κακὰ ράπτομεν*, and to take *ἀμφιέποντες* as a picturesque participial addition to the sentence, 'busying ourselves about them.' Cp. *σπότερσαν λέχος ἐγκονέουσαι* Od. 7. 340. So *φέρουσα* Od. 1. 136, 139; 4. 133; *φέρουσαι* 14. 207. Classen (H. S. 86) compares such





παντοίοισι δόλοισι, μύγισ δ' ἐτέλεσσε Κρονίων.  
 ἔνθ' οὗ τις ποτε μῆτιν ὁμοιωθήμεναι ἄντην 120  
 ἤθελ', ἐπεὶ μάλα πολλὸν ἐνίκᾳ δῖος Ὀδυσσεὺς  
 παντοίοισι δόλοισι, πατὴρ τεὸς, εἰ ἐτεόν γε  
 κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσορῶντα.  
 ἦ τοι γὰρ μῦθοί γε ἐοικότες, οὐδέ κε φαίης

## 123. ἔκγονος] ἔργονος Eustath.

usages with the frequently occurring participles *κίων, λών, βιβάς, παραστάς, μολών, ἐλθών, λαβών*, both in Epic and Dramatic writers. Ameis quotes from Lobeck, Aj. 57 'participia παρών, μολών, ἔχων, λών saepe φράσεως ἔνεκα addi atque ita ut tum inter se permutari tum omitti possint.'

119. *μύγισ δ'*, i.e. 'and only after much ado.' Note the change of tense from the imperf. *ράπτομεν* to *ἐτέλεσσε*.

120. *οὐ τις . . ἤθελε*, 'no one chose to match himself face to face with Odysseus'; *ἤθελε* here is not equivalent to *ἐβούλετο*, but implies a determination or decision (see Il. 21. 177). Curtius agrees with Pott in referring *θέλω* to the Skt. *dhar = sustinere*.

122. *ἐτεόν*. Skt. *sat-jas*, 'true.' The root is the same as that of the substantive verb. See on Od. 1. 174.

123. *σέβας*, 'amazement' is the feeling expressed in this phrase, which recurs Od. 4. 75; 6. 161; in the latter passage it is replaced in 166 by *ἐτεθήπεια θυμῷ*. The 'amazement' is at the resemblance which Nestor proceeds to trace in the following lines.

124. *ἐοικότες . . ἐοικότα*. Is the sense, 'thy manner of speech is like what it should be;' or, 'thy manner of speech is like to his'? There is yet a prior question; must both the words be taken in one of these senses, or may we understand *ἐοικότες* in one sense, and *ἐοικότα* in another? On this prior question we must agree with Nitzsch, that except where well-defined custom has impressed different meanings on a word according as it occurs in this or that grammatical form, or in this or that phrase, we are not warranted in giving it different senses in the same context.

The claims of the two renderings are not far from being evenly balanced. In the only other passage where the participle *εοικ.* stands without a dative

following, it means 'like what it should be,' Od. 4. 239 *καὶ μύθοις τέρεπθε· ἐοικότα γὰρ καταλέξω*. On the other hand, our passage, occurring as a hurried and parenthetical explanation of *σέβας μ' ἔχει εἰσορῶντα*, may very well be one in which the dative would be understood, when a familiar sentiment, such as 'you are marvellously like him,' was being enunciated. A presumption on this side is also afforded by *ἄδε*, for while it is possible to imagine one thing *resembling another* in greater or less degree, it would not be worth while to describe it as 'like what it ought to be,' otherwise than absolutely. Nitzsch contends for the meaning 'like what it ought to be' because of the generalising expression *νεώτερον ἄνδρα*, and the analogy of Od. 4. 204 foll. and 239. But, *prima facie*, we are led to the other view by two passages; Od. 4. 140 *ψεύσομαι ἢ ἔτυμον ἔρεω; κέλεται δέ με θυμός. | οὐ γὰρ πῶ τινά φημι ἐοικότα ἄδε ἰδέσθαι. | οὐτ' ἄνδρ' οὔτε γυναικᾶ— σέβας μ' ἔχει εἰσορῶσαν— | ὥς δδ' Ὀδυσσεὺς μεγάλητορος νῦν ἔοικε*, and 19. 380 *ἀλλ' οὐ πῶ τινά φημι ἐοικότα ἄδε ἰδέσθαι, | ὥς σὺ δέμας φανήν τε πόδας τ' Ὀδυσσῆι ἔοικας*. In both these passages there is no doubt about the meaning of *ἄδε ἐοικότα*, and the former passage has other close resemblances to ours; so that if the Poet means something different, he has misleadingly made use of phrases in which he elsewhere clothes a more familiar sentiment. Nor, further, are Nitzsch's arguments for his rendering conclusive. For, (1) as to the passages he alleges—in Od. 4. 239 the absence of *ἄδε* makes the whole difference; and Od. 4. 204–206 *τόσα εἶπες δσ' ἂν πεπνυμένος ἄνθρωπος καὶ ῥέειε, καὶ δὲ προγενέστερος εἴη* | τοῖου γὰρ καὶ πατρός, δ καὶ πεπνυμένα βάσεις—looks equally both ways. But, (2) if we set out the meaning of the two clauses and

ἄνδρα νεώτερον ὧδε ἑοικότα μυθήσασθαι. 125  
 ἔνθ' ἡ τοι εἴως μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς  
 οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὐτ' ἐνὶ βουλῇ,  
 ἀλλ' ἓνα θυμὸν ἔχοντε νόφ καὶ ἐπίφρονι βουλῇ  
 φραζόμεθ' Ἀργείοισιν ὅπως ὅχ' ἀρίστα γένοιτο.  
 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν, 130  
 βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,  
 καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μῆδετο νόστον  
 Ἀργείοις, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι  
 πάντες ἔσαν τῷ σφῶν πολέες κακὸν οἶτον ἐπέσπον  
 μήνιος ἐξ ὀλοῆς γλαυκῶπιδος ὀβριμοπάτρης, 135  
 ἥ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκε.  
 τὼ δὲ καλεσσαμένω ἀγορὴν ἐς πάντας Ἀχαιοὺς,  
 μᾶψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἥλιον καταδύντα,

131. Rejected by Bekk., though against authority of MSS. According to Nitzsch, it is interpolated from Od. 13. 317. It does not harmonise well with v. 132, and it seems to anticipate the actual departure which does not take place till v. 157. Cp. Od. 13. 317. 135. ὀβριμοπάτρης] Bekk. gives generally ὀβριμοπάτρη on analogy of ἄμβροτος, which La Roche follows. But see Curt. Gk. Etym. p. 466 foll.

fill in the second, we have no difficulty in νεώτερον ἄνδρα, thus—'Thy manner of speech is like his;'—this is the first approximation between the two men. But, when the difference of age is considered, there arises an approximation beyond this, which can only be accounted for by the relationship assumed to exist, i.e. (filling in the second clause) 'You would not expect a young man to speak so like his elder, unless the two were father and son.'

126. εἴως, 'all that while.' This demonstrative use of the adverb is commonly expressed by τέως, while εἴως is generally appropriated to the relational. But compare for a similar use ὅτε μὲν, ὅς μὲν, etc. and Od. 2. 148.

127. ἀγορῇ. βουλῇ. See on Od. 2. 7. With δίχ' ἐβάζομεν Nitzsch compares Hdt. 6. 109 τοῖσι στρατηγόισι ἐγίνοντο δίχα αἱ γνώμαι.

128. ἐπίφρονι, the exact opposite of ἀφρον. Cp. Od. 23. 12 ἀφρονα ποιῆσαι καὶ ἐπίφρονά περ μὴ λ' ὄντα.

129. φραζόμεθα, (imperf. as βάπτομεν, sup.), 'devised how the very best success

might attend the Argives.' Cp. Od. 9. 420. With the neuter plural ἄριστα, used as an abstract substantive, Ameis compares ἴσα Od. 2. 203, χαλεπὰ 3. 151, χαλῆντα 8. 167, φονεῖα ibid. 299, ἰσθλὰ 10. 523, πιστά 11. 456, ἀεικέα 16. 199, ἀληθῆα 17. 15, ἀνεκτά 20. 223.

131. βῆμεν δ' ἐν νήεσσι. Notice this use of preposition implying rest with verbs of motion.

132. καὶ τότε. Here begins the apodosis.

134. οἶτον, connected, like οἶμη, with root ἰ, as in ἰ-ἔναι. Here τῷ = 'wherefore.'

135. μήνιος. The wrath of Athena was immediately directed against the Locrian Ajax for his outrage upon Cassandra, and generally against the Greek chieftains for leaving the insult unpunished. See Od. 1. 327; Virg. Aen. 1. 39 foll.

136. μετ' Ἀτρεΐδῃσι, 'between the sons of Atreus.'

137. ἀγορὴν ἐς. With this compare μάχην ἐς ll. 15. 59, αἶριον ἐς Od. 7. 318.

138. μᾶψ, ἀτὰρ οὐ. The unseemliness did not consist in summoning the as-

37. Two other assemblies held <sup>4</sup> evening (H 345, I 11)

3. Three cases drunkenness H. others. 2 345 the Cyclops (not a Greek), K 552  
Egeon. A Centaur drunk. p 295. The centos seem not to have drunk  
much, but p. 11, 122, p 293

41. Each chieftain is independent. Ag. 5 will do, not have the force of an order  
of a commanding general. This assembly was called, lay the matter - dispute  
before the assembly that one plan might be adopted - not - listen, with - perices.

47. Philostrate on ἀτρεστρον τοῦ θεῶν

οἱ δ' ἦλθον οἶνφ βεβαρηότες υἷες Ἀχαιῶν,  
 μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἀγειραν. 140  
 ἐνθ' ἣ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς  
 νόστου μμνήσκεισθαι ἐπ' εὐρέα νῶτα θαλάσσης,  
 οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ βα  
 λαὸν ἐρυκακέειν, ῥέξαι θ' ἱερὰς ἐκατόμβας,  
 ὥς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο, 145  
 νήπιος, οὐδὲ τὸ ᾗδῃ, δ' οὐ πείσεσθαι ἐμελλεν  
 οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἐόντων.  
 ὥς τὼ μὲν χαλεποῖσιν ἀμειβομένῳ ἐπέεσσιν  
 ἔστασαν· οἱ δ' ἀνδρῶσαν ἐυκνήμιδες Ἀχαιοὶ  
 ἡχῇ θεσπεσίῃ, δίχα δέ σφισιν ἦνδανε βουλή. 150  
 νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὀρμαίνοντες

151. ἀέσαμεν] ἐν ταῖς χαριστέραις γέγραπται εἰσάμεν, ὅπερ ἐστὶν ἀπρακτον

sembly 'for sunset,' morning being the usual time for such gatherings: but in summoning it at that hour, under the particular circumstances, noted (parenthetically) in v. 139, namely that the men had been at a banquet and were heated with wine. The reaction from the toils of the war amid the temptations of a sacked city, implied in οἱ δ' ἦλθον οἶνφ βεβαρηότες, is touched on by Aeschylus (Agam. 330) τοῦς δ' αὖτε νυκτίπλογκτος ἐκ μάχης πόνος | νῆστις πρὸς ἀρίστοισιν ὃν ἔχει πόλις τάσσει. The line οἱ δ' .. Ἀχαιῶν is parenthetical to the construction (which having set out with a participle has yet to be finished), but not to the sense; for the sense requires it, and requires it in this place.

139. βεβαρηότες from βαρύνω, is used intransitively. In Plato (Symp. 203 B) we find βεβαρημένοι.

140. μῦθον μυθείσθην. This was called by grammarians the σχῆμα ἐτυμολογικόν: cf. βουλὰς βουλεύειν 6. 61, and note there.

142. Join νόστου ἐπ' εὐρέα νῶτα and compare νόστου γαίης Φαίηκων Od. 5. 344, νόστου μνήσαι νῆας ἐπὶ γλαφυράς Il. 10. 509.

143. οὐ πάμπαν ἐήνδανε, 'did not at all please,' 'utterly failed to please,' πάμπαν, which is merely the reduplication of the neuter πᾶν, with the necessary assimilation, is used twenty-seven

times in Homer with a direct negative. Compare the use, in Plato especially, of οὐ πᾶν.

146. δ' οὐ πείσεσθαι ἐμελλεν, 'that she had no thought of complying.' Cp. δ' τιν' οὐ πείσεσθαι δίω Il. 1. 289.

150. θεσπεσίῃ. This epithet is more often applied to ἡχῇ than to any other word in Homer; analogous to this is its usage with λαχῇ, βοῇ, ἀλαλητός, ὄμαδος, with which it perhaps retains some colour of its etymology, viz. θεός and root σπ (see Curt. G. E. 230, 411), as if describing that which was uttered or might be uttered by a God. In Il. 2. 367 this primary meaning is fully kept in the use of θεσπεσίῃ absolutely, = 'by the will of heaven.' In the word θεόσ-φατος, the signification 'uttered or ordained by heaven' is never lost; in its strengthened form ἀθέσφατος, properly 'ineffable,' *ne ab ipsiis quidem Dis narrandum*, it has passed generally into an epithet, signifying 'marvellous,' 'strong,' or 'vast,' e.g. ἀθέσφατος οἶνος, γαῖα, ὄμβρος, etc. Similarly θεσπέσιος is used merely to express excellence, greatness, or completeness, as with λαίλαψ, ὄδμή, ἀχλὺς, νέφος, πλοῦτος, χάρις, ἄσπετος, χαλκός, δοιδή, φόβος, φύλα. As an epithet of ἀντρον, βηλός, and possibly of Ξείρηνες (see Od. 12. 158), it seems to tend in the direction of its natural meaning 'sacred.'

151. ἀέσαμεν. This aorist form

ἀλλήλοισ' ἐπὶ γὰρ Ζεὺς ἤρτιε πῆμα κακοῖο  
ἥωθεν δ' οἱ μὲν νέας ἔλκομεν εἰς ἄλα διὰν  
κτῆματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναικάς.  
ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες 155  
αὐθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν  
ἡμίσεες δ' ἀναβάντες ἐλαύνομεν αἱ δὲ μάλ' ὦκα  
ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακῆτεα πόντον.  
εἰς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,  
οἴκαδε ἰέμενοι Ζεὺς δ' οὐ πω μῆδετο νῆπτον, 160  
σχέτλιος, ὃς ῥ' ἔριν ὥρσε κακὴν ἐπὶ δεῦτερον αὐτῖς.  
οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας

ἀφῆκαμεν Schol. E. H. M. Q. R. But compare Herodian on inf. 490 συνίσταται τὸ ἄ· ἀλλαχοῦ δὲ, νύκτα μὲν ἀέσαμεν Schol. H. Q. 153. εἰς ἄλα διὰν] γρ. ἀμφιελίσσας Schol. H.

(generally with α, but inf. 490 and in Od. 15. 40, 188 with ἄ) may be referred to ἀημ. From same root ἄφ, we get, by reduplication, λαῶν (la-fō), the aorist from which (without retaining reduplication) may be ἀέσα. The meaning of the word is 'rested,' whether the notion of sleep be included or not. Schol. E. H. M. Q. τὸ ἀέσαμεν οὐκ ἐκοιμήθημεν, ἀλλ' ἐπνεύσαμεν [al. ἀνεπνεύσαμεν]. λέγει δὲ καὶ ἀνάπνευσιν τὴν μικρὰν τῶν κακῶν παραμυθίαν (Il. 11. 801). χαλεπά, because of their divergent views.

152. πῆμα κακοῖο. So πῆμα δῆης Od. 14. 338, πῆμα τῆς ἀτης Soph. Aj. 363.

153. οἱ μὲν, 'some of us,' as opposed to ἡμίσεες δέ.

154. βαθυζώνους. The ζώνη or girdle rested on the hips (Od. 5. 231 περὶ δὲ ζώνην βάλετ' ἱεῖν), and was put on outside the robe. The folds of the upper part of the dress fell over the ζώνη and formed a κόλπος. βαθύκολπος (Il. 18. 122, 339; 24. 215) and βαθύζωνος express the same fact, only as Damm says (Lex. Hom. s.v.) the one is *ab efficiente*, the other *ab effectu*. Damm also shows that βαθύζωνος, though applied in Homer to Trojans and Dardans, not to Greeks, does not, as some hold, denote barbarians; since we have h. Hom. Ven. 258 Νύμφαι βαθύκολποι, Pind. Ol. 3. 35 βαθυζώνου Ἀθήνης, Isth. 5. (6) 74 βαθύζωνοι κόραι Μηνημοσύνης, Pyth. 9. 2 βαθυζώνοι Χαρίτεσσιν, Aesch. S. c. T. (of the two Theban

princesses) ἐρατῶν βαθυκόλων στήθεων. On Pind. Ol. 3. 35 Böckh writes, 'voce βαθύζωνος cinctura non sub mammis, sed inferiori corporis parti aptata designatur, qua sinus vestimenti plenus et profundus redditur.' Compare the epithet ἐλκεσίπεπλοι applied to Trojan women in Il. 6. 442; 7. 297; 22. 105.

157. ἐλαύνομεν, sc. νέας, resumed in αἱ δὲ μάλ' ὦκα.

158. μεγακῆτεα, 'gully;' i. e. full of deep hollows (from κῆτος for κοῖτος, root κυ). It is used also as epithet of a ship, Il. 8. 222. See note on κητώεις, Od. 4. 1.

159. εἰς Τένεδον. The first day's journey from Troy. (S. 153, 154.)

160. οἴκαδε ἰέμενοι. This desire explains the reason of their sacrificing to propitiate heaven.

161. σχέτλιος, from σχεῖν, according to Schol., who interprets by δ κατέχων ἐπίπολν τοῦ θυμοῦ. Rather from σχέσθαι, meaning 'holding out' or 'holding with a firm grip,' the very opposite of 'self-sparing.' Cp. Lat. *improbus*. Render, 'hard.'

ἐπι. Bekk. and most modern editors write this with anastrophe of accent. It does not seem absolutely necessary to do so. Any how, ἐπι is adverbial to ὥρσε, 'sent upon us disastrous strife.' Cp. inf. 176; 5. 369; Il. 9. 539.

δεῦτερον αὐτῖς occurs again Od. 9. 354; 19. 65; 22. 69; Il. 1. 513.

162. οἱ μὲν, 'then some of them turned back their ships and went their

54. παρθενικός: slender-waisted acc. - Seym. - a conchoidal 'outlined' waist with that  
'bosom and hips

56. "He shall feed his flock like a shepherd Isaiah 40. 10.

21. δοξίχον: a long day's sail (110 miles). The other route twice as long.  
about 50 miles from Tenedos

ἀμφ' Ὀδυσῆα ἀνακτα δαΐφρονα, ποικιλομήτην,  
 αὐτίς ἐπ' Ἀτρείδῃ Ἀγαμέμνονι ἦρα φέροντες  
 αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἷ μοι ἔποντο, 165  
 φεύγον, ἐπεὶ γίγνωσκον δὲ κακὰ μῆδετο δαίμων.  
 φεύγε δὲ Τυδεὸς υἱὸς ἀρήιος, ὥρσε δ' ἑταίρους.  
 ὧψέ δὲ δὴ μετὰ νῶι κίε ξανθοὺς Μενέλαος,  
 ἐν Λέσβῳ δ' ἔκειχεν δολιχὸν πλόον ὀρμαίνοντας,

way, the company of Odysseus.' For this absolute use of βαῖνω see Od. 24. 301 οἱ δ' ἐκβήσαντες ἐβησαν. With the phrase ἀμφ' Ὀδυσῆα, signifying 'Odysseus and his comrades,' cp. Od. 22. 281 τοὶ δ' ἀμφ' Ὀδυσῆα. Also Il. 2. 445; 3. 146; 6. 436; 9. 81; 15. 301.

162. ἀμφιελίσσας. As Κίλιξ gives a feminine form Κίλισσα, we may refer ἀμφιελίσσα to an ideal form ἀμφιελίξ, signifying 'curved on both sides,' i.e. with curved sides; a picturesque epithet of a ship. The commoner rendering is 'rowed on either side,' or 'swaying from side to side.'

164. ἐπ' . . ἦρα φέροντες. Buttm. is in the main right in his view of this phrase, which occurs in Od. 16. 375; 18. 56; Il. 1. 572, 578, and ἦρα without ἐπὶ in Il. 14. 132. To suppose a tmesis of a compound adjective ἐπιήρα would be monstrous. Yet such must have been the view of Aristarchus, at least on the present passage and on Od. 16. 375; 18. 56. For, says Herodian on Il. 1. 572, Ἀρίσταρχος ὧψ' ἐν κατ' ὀρθὴν σημασίαν τὸ ἐπιήρα, καὶ ἐπεκράτησεν ἡ Ἀριστάρχου καίτοι λόγον οὐκ ἔχουσα. The question that remains is whether we are to suppose ἐπὶ to stand in composition with a previously consolidated phrase or quasi-compound ἦρα-φέρειν, or with φέρειν simply, ἦρα being subjoined. Buttm. remarks that the word ἐπιφέρειν exists in Homer, in tmesis, Il. 8. 516 Τρωσὶν ἐφ' ἱπποδάμοις φέρειν πολὺδακρυον Ἄρηα. But it should be added that a hostile sense seems to underlie it. On the other hand, inasmuch as we never find any form of the simple ἦρα otherwise than in the phrase ἦρα φέρειν, and as we do find both ἦρα φέρειν, and ἐπὶ ἦρα φέρειν, we may conclude with Buttm. that ἐπὶ is compounded with the previously consolidated phrase ἦρα-φέρειν. Buttm. agrees with Herodian

in regarding ἦρα as the accusative from a supposed nominative ἦρ = χάρις, while Aristarch. took it as accusative plural from an adjective ἦρος. The connection of ἦρα with root ἦρ as in ἄρμενος, etc., is the simplest etymology that has been proposed. Ahrens refers it to a root from *sarv*, ἔρφ, and connects it with the Latin *servire*, quoting such phrases as 'in animo servire,' 'amicis servire.' Fick connects with Skt. *vāram* = 'good.'

165. ἀολλέσιν, root *fel*, from which come εἶλω and ἐλλέω (cp. ἐόλητο) to 'squeeze,' or 'press.' The *a* may either be merely prosthetic, or softened from *d* in the sense of 'together.' At any rate ἀολλής means 'crowded together.'

168. ὧψέ = not only 'late in the day,' but (as here) 'after a long interval;' thus in Od. 4. 704-706 it is contrasted with δὴν. δὴν δέ μιν ἀμφρασὶ ἐπέαν λάβε . . ὧψέ δὲ δὴ μιν ἔπεσσι δαίμονι προσέειπε.

μετὰ νῶι, 'to join us,' sc. Diomedes and me.

169. ἐν Λέσβῳ. The first day's sail was to Tenedos (159); the second to Lesbos; the third to Geraestus (177); which corresponds with the statement in 180 τέτρατον ἡμᾶρ ἔην. The δολιχὸς πλόος is the passage straight across the Aegean (πέλαγος μέσον εἰς Εὐβοίαν τέμνειν); which was shorter than going round by the islands, but involved a longer run without touching at any port. Nitzsch remarks upon this, that the Achaeans, in seamanship, were behind Phoenicians, Taphians, and Cretans. They were 'pondering about the long sea-voyage,' namely, whether to adopt it or not: whether they should take a course sea-ward of Chios, etc., or inside Chios. Geraestus, the extreme south point of Euboea, lay south-west of Lesbos, at a distance of some 150 miles, and the straight course to it would pass a good way to the north-

ἢ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης, 170  
 νήσου ἐπὶ Ψυρίης, αὐτὴν ἐπ' ἀριστερ' ἔχοντες,  
 ἢ ὑπένερθε Χίοιο, παρ' ἡνεμόντα Μίμαντα.  
 ἤτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ δ' γ' ἡμῖν  
 δεῖξε, καὶ ἡνώγει πέλαγος μέσον εἰς Εὐβοίαν  
 τέμνειν, ὅφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν. 175  
 ὦρτο δ' ἐπὶ λιγυρῷ οὖρος ἀήμεναι· αἱ δὲ μάλ' ὦκα  
 ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν

175. ὑπὲκ La Roche (Hom. Text. 200) writes ἐπ' ἐκ and similarly ἀπὸ πρό, διὰ πρό, περὶ πρό, leaving παρὲς as an exception.

west of Chios, but would keep as close as possible to the north-west coast of Psyria. ἐπὶ Ψυρίης may be rendered 'in the direction of Psyria,' on the analogy of ἐπ' οἴκον, for this force of ἐπὶ with the gen., though rare, is found in Homer, as Il. 3. 5 πέτονται ἐπ' Ὀκεανοῦ ῥόδαν. But it seems better to translate 'close by the island of Psyria, having the island itself on our left;' the word αὐτὴν being thus emphatic, showing that they were not merely to pass 'within sight of it.' The Scholl. seem to have been uncertain whether αὐτὴν referred to Ψυρίην or Χίον. We must suppose ἡ Ψυρίη to have been the oldest name of the island, (unless we take Ψυρίης as the genitive of the adjective agreeing with νήσου,) as we find ζευυρίη for ζευυρος Od. 7. 119. In Strabo, 14. 645, the name given is τὰ Ψύρα, νῆσος ἀπὸ πεντήκοντα σταδίων τῆς ἀκρας (sc. Μελαίνης in Chios), ὑψηλῇ, πόλιν ὁμόνυμον ἔχουσα· κύκλος δὲ τῆς νήσου τετταράκοντα στάδιοι. The change from Ψυρίη to [τὰ] Ψύρα may be compared with that from Ξυρίη (Od. 15. 403) to Ξύρα Diog. Laert. 1. 113. Modern travellers give the circumference of the island as eighteen miles, and its distance from Chios 20. Its present name is Psara, or, as the Turks pronounce it, Ipsara. The alternative course lay first south, between Chios and the peninsula of Erythrae, 'past the gusty Mimas' (a mountain-chain, properly an off-shoot of Tmolus, that traverses the peninsula from north to south), and then westward, by short voyages from Cyclad to Cyclad, till they made Euboea. The meaning of ὑπένερθε depends upon that assigned to καθύπερθε. Cp. Il. 24. 545, where, with reference

to the situation of Troy, we read δασον Λέσβος ἀνω, Μάκαρος ἴδος, ἐντὸς ἑργεῖ, | καὶ Φρυγίη καθύπερθε καὶ Ἑλλησποντος ἀπείραν. This must allude to the northerly position of Phrygia. See also Hdt. 4. 7 τὰ δὲ κατύπερθε (sc. τῆς Σαυθικῆς) πρὸς βορρὴν λέγουσι ἄνεμον τῶν ὑπεροίκων τῆς χώρας οὐκ οἶά τε εἶναι ἐτι προσωτέρω ὁρᾶν. The four points of the compass are thus given by Hdt. 1. 142 οὔτε τὰ ἀνω χωρία οὔτε τὰ κάτω οὔτε τὰ πρὸς τὴν ἡῶ οὔτε τὰ πρὸς τὴν ἑσπέρην. But καθύπερθε may also be used to denote the country inland.

170. παιπαλοέσσης. This adjective is connected with πᾶλλω, a reduplicated form of which is παι-πᾶλλω (cp. δαι-δάλλω, from root δαλ, and μαι-μῶω from root μα). The word describes the rugged lines of upheaved rock on the Chian coast. The form of adjective must come directly from some noun such as παῖπαλον. Others refer παιπαλοῖς to a root παλ, 'to rub;' cp. παλ-εα, παιπάλη.

177. ἰχθυόεντα. Most modern commentators render this 'monster-teeming deep.' Cp. Horace Od. 4. 14. 47 'beluosus Oceanus.' However much a fish-diet might have been admired in later days (on which subject consult Athenaeus, bb. 7 and 8), fish generally formed no part of human food in heroic times, except under pressure of hunger. Cp. Od. 12. 331 ἀγρὴν ἐφέπεσκον ἀνάγκη | ἰχθύς . . γναμτοῖς ἀγρίστοιρον ἔτειρε δὲ γαστέρα λιμός. Fish, it is true, were often reckoned with the beasts of prey, cp. Il. 24. 82 ἰχθύες ὠμῆσαι, Aj. 1297 ἐφῆκεν ἑλλοῖς ἰχθύσιν διαφόραν. But it must be remembered that ἰχθυόεις is used as the epithet of the river Hyllus, in Il. 20. 392; and, in the list of some



182. a good day's sail from Grenada to Pylae, & 4 days from there.

ἐννύχαια κατάγοντο· Ποσειδάωνι δὲ ταύρων  
 πόλλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες·  
 τέτρατον ἦμαρ ἔην, δὲ ἐν Ἀργεῖ νῆας εἰσας 180  
 Τυδείδῳ ἔταροι Διομήδεος ἵπποδάμοιο  
 ἴστασαν· αὐτὰρ ἐγὼ γε Πύλονδ' ἔχον, οὐδέ ποτ' ἔσβῃ  
 οὔρος, ἐπειδὴ πρῶτα θεὸς προέηκεν ἀῆναι.  
 ὧς ἤλθον, φίλε τέκνον, ἀπευθὺς, οὐδέ τι οἶδα  
 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν οἳ τ' ἀπώλοντο. 185  
 δσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισι  
 πεύθομαι, ἣ θέμις ἐστὶ, δαήσεται, οὐδέ σε κεύσω.  
 εὖ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμῶρους,

178. ἐννύχαια] ἐννύχιοι Rhianus, Schol. H. 182. ἴστασαν] So Cod. Hamb. for the ordinary ἴστασαν, which is generally regarded as equivalent to ἔστησαν (from ἵστημι). Three MSS. give ἴστασαν. Bekker retains ἴστασαν as the Aristarchean reading; cp. Il. 12. 56. In Od. 8. 435; 18. 307; Il. 2. 525; 18. 346 the best MSS. give ἴστασαν.

of the blessings of life in Od. 19. 113, we have θάλασσα δὲ παρέχει ἰχθῦς | ἐξ ἐπηγεσίης.

178. ἐννύχαια. Not as Eustath. διὰ μᾶς νυκτός, but 'in the night,' as ἐνδιος = 'in the full day.'

179. Join ἐπὶ . . ἔθεμεν = 'laid on his altar.'

With πέλαγος μετρήσαντες compare Virg. Georg. 4. 388 'magnum curtu aequor metitur,' Ov. Met. 9. 447 'celerique carina Aegaeas metiris aquas.' There was a temple of Poseidon on Geraestus, ἔχει δ' ἱερὸν Ποσειδῶνος ἐπιστημότατον τῶν ταύτη καὶ κατοικίαν ἀξιόλογον Strabo 10. 1.

182. ἔχον, 'held on for Pylos.' The object of ἔχον would be νῆας. This use of ἔχειν for the progress of a voyage is the same with which we are familiar in σχεῖν as expressing the end of it.

183. ἐπειδὴ = ex quo.

184. ἀπευθὺς, which in sup. 88 is used passively, is here active = 'without getting tidings.'

185. κείνων refers to those who remained behind in Troy (sup. 155), and those in company with Odysseus who turned back (162); for Nestor must have known something of the fate of those who started with him; at any rate, until they separated.

κείνων may follow directly upon οἶδα, as 2. 375; but more likely it depends

upon οἱ τε, οἳ τε, which words are used here disjunctively; as τε . . καὶ are sometimes used after verbs of knowing; cp. Od. 16. 316 δεδάσθαι . . αἳ τέ σ' ἀτιμάζουσι καὶ αἱ νηλιτεῖς εἰσί, 17. 487 ἀνθρώπων ὕβριν τε καὶ εὐνομήν ἐφορῶντες, 18. 228 ἕκαστα, ἑσθλά τε καὶ τὰ χεῖρα, Aesch. Ag. 807 γνῶσει τὸν τε δίκαιον καὶ τὸν ἀκαίρως κ.τ.λ.

187. πεύθομαι. See on sup. 87.

ἣ θέμις, sup. 45. κεύσω means 'keep in the dark.'

188. ἐγχεσιμῶρους. The etymological connection of the second element in this word has always been matter of doubt. Compare with it λόμωρος Il. 4. 242, ὕλακωμος Od. 14. 29, and σινάωμος Hdt. 5. 92. Eustath. offers two suggestions, οἱ περὶ ἔγχη μεμορημένοι, ὁ ἔστι κακοπαθοῦντες (but which he would have better explained as meaning, 'having their part and lot in the use of the spear'); and again, ὡς ὦραν ἔχοντες τῶν ἐγγέων, πλεονασμῷ τοῦ μ, which is of course impossible. Others referred the termination to μωρός, as if 'raging wildly with the spear,' or to μῶλον, with an interchange of λ and ρ, compare μῶλον Ἄρῃος Il. 2. 401. Of modern philologists, Döderl. assigns it to a root μα, seen in μαί-μά-ω, etc. and with the form he compares θεωρός from θεόμαι. Göbel, whom Ameis follows, connects it with root μαρ (compare μαρμαίρω);

οὗς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός,  
 εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἷον. 190  
 πάντας δ' Ἰδομενεὺς Κρήτην εἰσήγαγ' ἑταίρους,  
 οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὐδ' ἀπήνυρα.  
 Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἔοντες,  
 ὥς τ' ἦλθ' ὥς τ' Αἰγισθος ἐμήσατο λυγρὸν δλεθρον.  
 ἀλλ' ἢ τοι κείνος μὲν ἐπισμυγερῶς ἀπέτισεν 195  
 ὥς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι  
 ἀνδρὸς, ἐπεὶ καὶ κείνος ἐτίσατο πατροφονῆα,  
 Αἰγισθὸν δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.  
 [καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,  
 ἄλκιμος ἔαυ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.] 200  
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·  
 'ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,  
 καὶ λίην κείνος μὲν ἐτίσατο, καὶ οἱ Ἀχαιοί

198. δ οἳ] See on Od. 1. 300. 199, 200.] καὶ παρὰ Ἀριστοφάνει προηγουμένου  
 οὗτοι οἱ δύο στίχοι. ἐκ γὰρ τοῦ λόγου τῆς Ἀθηνᾶς (Od. 1. 301) μετηνέχθησαν ἐνθάδε  
 Schol. H. M. Q.

in the sense of 'brilliant,' 'excelling,' while Curtius, Gk. Etym. 296, refers it to root *μερ*, as in *μερμερίζω*, the sense being parallel to that of the derivatives of *φρην*, e.g. *μελίφρων*, *δαίφρων*. For the change from *ε* to *ω* we may compare *φῶρ* from *φερ*, *δῶμα* from *δεμ*.

189. υἱός, sc. Neoptolemus.

190. Ποιάντιον, 'of Poëas.' This method of expressing the patronymic is quoted as among the Homeric Aeolisms. 'Patronymica in -ειδης et -ιον cadentia aliena fere sunt ab Aeolici sermonis consuetudine. Eorum loco Aeoles uti solent adiectivis possessivis in -ιος terminatis, sicut Romani in nominibus gentilicis. Eiusmodi patronymica ita Homerus in usum suum convertit, ut plerumque cum nomine υἱός coniuncta genitivi quasi munere fungantur. Exempla affero Ποιάντιος υἱός Od. 3. 190; Τελαμώνιος Ἄλας Il. 2. 528; Σθένελος Καπανῆιος υἱός Il. 4. 367.' Theod. Ameis de Aeolism. Homer, p. 54. Compare also γαμήιον υἷον Od. 7. 324, Νηληϊῶν υἷ Il. 2. 20, and, as not unlike, *Aeneia nutrix* in Virgil.

193. καὶ αὐτοί, 'even ye yourselves;' to which is appended the concessive

participial clause, νόσφιν ἔοντες, 'though living far away.' Others join καὶ directly with ἔοντες, or at least, as Nitzsch, extend the force of it to the participle. ἀκούετε. See on sup. 87.

194. ὥς τ' . . ὥς τ'. This use of the double τε expresses the rapid succession, almost the contemporaneity of the two actions. Cp. Od. 6. 231 δύσετό τ' ἥλιος, καὶ τοὶ κλυτὸν ἄλσος ἱκοντο.

195. ἐπισμυγερῶς seems to be related to *μογερὸς* as *σμικρὸς* to *μικρὸς*, with the Aeolic interchange of *o* and *u* compare *ὄνομα* and *ὄνυμα*, *ἀγορή* and *ἀγυρις*.

196. ὥς ἀγαθόν, 'How good a thing it is!' This is better and simpler than to accent ὥς. λιπέσθαι, 'should remain behind,' in neuter sense, as Il. 5. 154 υἷον δ' οὐ τέκετ' ἄλλον ἐπὶ πτεράτεσσι λιπέσθαι. Bothe gives the force of καὶ παῖδα by the paraphrase 'beatum praedicat virum qui non solum opes reliquerit, sed etiam filium, qui illas tueatur et perniciem avertat.'

197. κείνος = Orestes, as in l. 203.

203. Notice that οἱ after καὶ is the enclitic dative, and not the article with Ἀχαιοί.





οἴσουσι κλέος εὐρὺ καὶ ἔσσομένοισι πυθέσθαι.  
 αἱ γὰρ ἐμοὶ τοσσῆνδε θεοὶ δύναμιν περιθίειν, 205  
 τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,  
 οἱ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανώονται.  
 ἀλλ' σὺ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,  
 πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμψης.  
 Τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότης Νέστωρ· 210  
 'ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ξειπες,  
 φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς  
 ἐν μεγάροις, ἀέκητι σέθεν, κακὰ μηχανάσθαι.

204. ἔσσομένοισι πυθέσθαι] So Wolf from Eustath., followed by most modern editors. La Roche prefers to retain the reading of the MSS. ἔσσομένοισιν δοῖν. See note below. 205. περιθίειν] So Baümlein from Schol. Harl. for the common παραθίειν. 209.] περὶ τὸν ἀρκεί γὰρ ὁ πρὸ αὐτοῦ Schol. H.

204. Join οἴσουσι εὐρὺ, 'shall spread far and wide.'

ἔσσομένοισι πυθέσθαι, 'for men that shall hereafter be born, that they may hear of it.' Most modern editors, with the exception of La Roche, accept this reading, which Wolf introduced from Eustath. For the formula cp. Od. 11. 76; 21. 255; 24. 433; Il. 2. 119; 22. 305. There is sufficient analogy for the reading of the MSS. καὶ ἔσσομένοισιν δοῖν, e.g. Od. 8. 579; 24. 197. Nitzsch declares in favour of πυθέσθαι because the infinitive is better suited than the noun to introduce a new stage in the thought. πυθέσθαι, he remarks, refers to the whole sentence, and δοῖν must needs be limited to a mere apposition to κλέος. But this is hardly accurate, as κλέος may well serve to express the approval of the then present generation, and δοῖν the praise of posterity.

205. αἱ γάρ. This wish is in response to the allusion Nestor makes to the circumstances of Telemachus in the five [! three] last lines of his speech, 196-200 [!-198].

τοσσῆνδε and not τοσαύτην is used, because Telemachus means 'so great now, and in my person.' So Aesch. Agam. 520 φαιδροῖσι τοισδ' ὄμμασι, 'with eyes now as bright;' ib. 1396 τέδ' ἂν δικαίως ᾔην, 'libation by me would have been fitting.' The corre-

lative clause to τοσσῆνδε would be ὅσῃν Ὀρέστης εἶχε, and not τίσασθαι κ.τ.λ. which is exegetical of δύναμιν, sc. 'power, so as to avenge.'

περιθίειν. For the metaphor, Ameis compares ἐπειμῆνος ἀλκὴν Od. 9. 214, δύσεαι ἀλκὴν Il. 9. 231, μένος ἀμφιβαλόντες Il. 17. 742, περιέθηκε τὸ κράτος Hdt. 1. 129. Cp. also Thuc. 6. 89 ἐμοὶ δὲ ἀτιμίαν περιέθετε. Translate, 'invest me with power as great as his.'

206. τίσασθαι μνηστῆρας ὑπερβασίης. This construction with τίσασθαι occurs again only in Il. 3. 366; (compare τῶν μ' ἀποτινύμενοι Od. 2. 73). The common constructions are τίσασθαι τινα Od. 9. 479 etc., τίσασθαι τι Od. 20. 169; Il. 2. 356, and τίσασθαι τινά τι only in Il. 15. 116.

208. ἀλλ' σὺ μοι . . . ἐμοί. See Aulin, de usu epexegetis apud Hom. (Upsaliae, 1858) p. 10 'ubi epexegetis ita ponitur ut quis corrigat quod iam dictum est, ad hanc rem significandam formula qualis est μὲν οὖν multo in usu apud Atticos est: ut Aesch. Eum. 38 δέσασσα γὰρ γραῦς οὐδὲν, ἀντίπαις μὲν οὖν. Quam eandem vim apud Homerum habet nuda appositio. Ut Od. 3. 208 σὺ μοι . . . πατρί τ' ἐμῷ καὶ ἐμοί, Od. 11. 601 εἰσενόησα βίην Ἑρακλεῖην, ἰδὼλον.' It seems however much more simple to take the first μοι as a purely ethical dative = 'I would have you know,' or some such phrase.

εἰπέ μοι ἥ ἐκὼν ὑποδάμνασαι, ἥ σέ γε λαοὶ  
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὁμφῆ.

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214. εἰπέ μοι . . ὁμφῆ. Here ὑποδάμνασαι is semi-middle in sense; literally, 'allowest thyself to be oppressed': see on Od. 2. 33. The two conditions contrasted by ἥ . . ἥ are those of submission in the presence of available help, and submission in the consciousness of having alienated the people, and so having no ally to whom to turn.

By the words ἐπισπόμενοι θεοῦ ὁμφῆ no explicit divine communication by oracle or sign is meant, any more than by *δοσαν ἀκούσθης ἐκ Διός* Od. 1. 282. Nitzsch however, who takes *δοσαν ἐκ Διός* in that passage to mean a rumour of untraced origin, here deserts that line of interpretation, and with Eustath. and others finds a reference to setting aside a king under sanction of an oracle or an omen. But against this view, (1) we find very scanty attestation of the existence of such a practice at all. In the only case alleged from Homer, Od. 16. 402, the suitors' desire for a sign to countenance their murderous intentions against Telemachus merely exemplifies the common phenomenon of wickedness leaning upon superstition. And (2) dislike of a king, or even murmuring against him, is not equivalent to setting him aside, and, surely would not in any case wait for a divine sanction. (Of the Trojans' feeling towards Paris it is said, Il. 3. 454 ἴσον γὰρ σφιν πᾶσιν ἀτήχθετο κηρὶ μελαίνῃ). Mark that the aorist ἐπισπόμενοι shows that obedience has been *already given* to the θεοῦ ὁμφῆ, whatever that may mean. As then *δοσα ἐκ Διός* is a primitive description of a *rumour*, not referable to a human source; in like manner a primitive age would regard a *feeling*, the grounds of which are not consciously realized, as a kind of inspiration, where one might perhaps talk of it as a hidden impulse. It is not difficult to illustrate this notion of θεοῦ ὁμφῆ in the sense of such an impulse, cp. Virg. Aen. 9. 183. When Hera, anxious for Achilles' safety, has proposed, (Il. 20. 120) ἥ τις ἔπειτα καὶ ἡμείων Ἀχιλλῆϊ | παρσταίῃ, δοίῃ δὲ κράτος μέγα, μηδὲ τι θυμοῦ |

δενύσθω, she presently alludes to this secret inspiration of courage in the words (129) εἰ δ' Ἀχιλλεύς οὐ ταῦτα θεῶν ἐκ πείσεται ὁμφῆς. Again in Il. 2. 41 θείῃ δὲ μιν ἀμφέχον' ὁμφῆ is the description of a man waking after a dream, when he is unconscious of the dream itself, but the state of feeling infused by the dream remains. In Od. 9. 339 ἥ τι δασάμενος ἦ καὶ θεὸς ὅς ἐκέλευσε—'whether upon some thought of his own (cp. Od. 3. 26; 7. 263) or because a god so commanded him'—*means*, in the latter part, no more than, 'by some unaccountable impulse.' Cp. Od. 12. 38 οὐ δ' ἀκούσων | ὥς τοι ἐγὼν ἔρω, μῆρσαι δὲ σε καὶ θεὸς αὐτός, where Circe prefaces her sketch of the adventures through which Odysseus is to pass with the remark that, as the events arrive, her descriptions of them will come back to him; of which 'law of association' Homer has no other account to give than μῆρσαι σε θεὸς αὐτός. And once more, when Eumæus says of the suitors, Od. 14. 89, οἷδε δὲ καὶ τι ἴσασσι, θεοῦ δὲ τιν' ἔκλυον αὐτήν, | κείνον λυγρὸν δλεθρον, he cannot mean an oracle (which they would have made as widely known as possible), nor yet an omen (for the word is inappropriate), but a presentiment originating in themselves. We have seen how the name of 'divine voice' is given to an instinctive feeling or hidden impulse. And bodies of men so acted upon might, even more naturally than individuals, be spoken of as 'following a divine voice.' Nothing so baffles the attempt to trace it, or to explain it, as the unspoken, contagious, unanimous sentiment of a multitude. And of this, the preceding line suggests a pre-eminently striking instance, and one thoroughly characteristic of heroic times,—when both love and hatred were strong—hatred entertained by a nation towards its prince, not indeed breaking out into rebellion, but stifling all the impulses of loyalty.

ὁμφῆ, from root *Few*, gains its form by the effect of the inserted nasal in aspirating the tenuis, compare *ἐγχο* from root *ἐκ*.





τίς δ' οἶδ' εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθὼν,  
 ἢ δ γε μούνος ἐὼν, ἢ καὶ σύμπαντες Ἀχαιοί;  
 εἰ γάρ σ' ὥς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη  
 ὥς τὸτ' Ὀδυσσῆος περικήδετο κυδαλίμοιο  
 δῆμψ' ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί— 220  
 οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ φιλεῦντας  
 ὥς κείνψ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη—  
 εἰ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ,  
 τῷ κέν τις κείνων γε καὶ ἐκλεάλοιοτο γάμοιο.  
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ  
 'ὦ γέρον, σὺ πω τοῦτο ἔπος τελέεσθαι δῶ  
 λίην γὰρ μέγα εἶπες· ἄγῃ μ' ἔχει. οὐκ ἂν ἐμοί γε  
 ἐλπομένψ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὥς ἐθέλοιεν.  
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 'Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 225  
 βεῖα θεὸς γ' ἐθέλων καὶ τηλόθεν ἀνδρα σαώσαι.

216. ἀποτίσεται] Ζηνόδοτος γράφει 'ἀποτίσαι,' καὶ τὸ ἐξῆς 'ἢ σὺ γε μούνος'  
 Schol. H. This seems to imply that he retained vv. 199, 200. 230. Τηλέμαχε]  
 A few MSS. give Τηλέμαχος. Zenodot. altered the whole line, reading, 'Τηλέ-  
 μαχ' ἡφαγόρη, μέγα νήπιε, ποῖον εἶπες;' but there is abundant authority for the  
 lengthening of the final ε. Cp. Od. 3. 41; 4. 685; 5. 415; 6. 151; 8. 434; 10. 42;  
 12. 396, etc. See Ameis, ad loc. Zenodotus omits v. 231. 231. θεός γ'] Some  
 edd. read θεός κ', but the simple potential optative is quite appropriate. Cp.  
 inf. 319; Od. 1. 47; Il. 10. 247, 556; Od. 14. 122.

216. σφι, 'on them,' sc. μνηστήροι.  
 βίας, accusative plural = 'violence';  
 the singular βίη = 'might,' thus reversing  
 the signification of *vīs*, *vires* in Latin.

217. δ γε, here used with its  
 characteristic force, resuming the  
 original subject of the sentence. Cp.  
 Il. 6. 192 αὐτοῦ μιν κατέρυκε, δίδου δ'  
 δ γε θυγατέρα ἦν, Il. 5. 672 μερμήριζε δ'  
 ἔπειτα . . ἢ προτέρω Διὸς υἱὸν . . διώκοι, |  
 ἢ δ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν  
 ἔλατο. Cp. Il. 1. 485; Od. 4. 821;  
 Hdt. 2. 173 οὕτω δὴ καὶ ἀνθρώπου κατὰ-  
 στασις· εἰ ἐθέλοι κατεσπουδάσθαι αἰεὶ  
 μηδὲ ἐς παιγνίην τὸ μέρος ἑαυτὸν ἀνίεμαι,  
 λάθοι ἂν ἦτοι μανεῖς, ἢ ὅγε ἀπόκλητος  
 γενόμενος. See Od. 2. 327.

218. εἰ γάρ. The wish expressed by  
 this protasis is resumed at 224 inf. in  
 the words εἰ σ' οὕτως foll.

222. ὥς κείνψ . . Ἀθήνη. More at

length in Il. 23. 782 θεὰ . . ἢ τὸ πάρος  
 περ | μήτηρ ὥς Ὀδυσῆι παρίσταται ἡδ'  
 ἐπαρίγει.

224. τις = 'many an one.'  
 καὶ ἐκλεάλοιοτο, i.e. not merely re-  
 pent of or foreclose his wooing, but  
 'actually forget' it, sc. in death, 'where  
 all things are forgotten.'

227. λίην . . ἐθέλοιεν, 'for thou hast  
 spoken of a very hard thing: I am all  
 amazed at it. Never within my hopes  
 could this be done, not even if the  
 gods determined it so.' οὐκ . . γένοιτο,  
 literally, 'not to me at least hoping  
 it;' so ἐμοὶ δὲ κεν ἀσμένψ εἴη Il. 14.  
 108. For μέγα see on infra 261.

231. βεῖα . . σαώσαι. Nitzsch shows  
 that τηλόθεν cannot be referred to θεός,  
 in the sense of Aesch. Eum. 297 κλύει  
 δὲ καὶ πρόσθεν ἂν θεός, or of Il. 16.  
 514 κλύθι, ἀναξ, ὅς που Λυκίης ἐν πτόνι

βουλοίμην δ' ἂν ἐγὼ γε καὶ ἄλγεα πολλὰ μογήσας  
οἴκαδ' ἑλθέμεναι καὶ νόστιμον ἡμᾶρ ιδέσθαι,  
ἢ ἔλθων ἀπολέσθαι ἐφέστιος, ὥς Ἀγαμέμνων  
ᾤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἧς ἀλδοχοιο. 235  
ἀλλ' ἢ τοι θάνατον μὲν ὁμῶιον οὐδὲ θεοὶ περ  
καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκόμεν, ὅππότε κεν δῇ  
μοῖρ' ὅλοη καθέλῃσι τανηλεγέος θανάτοιο.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδδα·  
' Μέντορ, μηκέτι ταῦτα λεγόμεθα κηδόμενοι περ' 240  
κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οἱ ἤδη  
φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.  
νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρῆσθαι

232-238.] *ἀθετοῦνται* Schol. E. H. M. Q. R. This objection seems to be made without good reason. The first four lines are rejected as standing *οὐκ ἀκολουθοῦσας τοῖς προκειμένοις*, the latter three because they seem to contradict the words *βῆα σάωσαι*. But all that is here said is that the god's help must end when the hour of death is come. 241, 242.] *ὀβελίζονται δύο* Schol. H. M. Q. R.

δῆμ' | εἰς, ἢ ἐν Τροίῃ δύναισι δὲ σὺ  
πάντος' ἀκούειν | ἀνέρι κηδομένῳ, inas-  
much as (1) the question here is not  
of hearing, but of helping; nor is it  
the manner of the Homeric gods to  
help without being present; and, (2)  
whereas Telemachus' difficulty was to  
conceive that the gods would or could  
bring his father home after so long an  
absence, and from some unknown place,  
it would be no answer to him to say  
that a god can help without personal  
presence. But, proceeding on this view  
as the certain basis of interpretation,  
we come upon two possible ways of  
constructing the words. Either we  
may bring this passage into accordance  
with Od. 6. 312 νόστιμον ἡμᾶρ ἵσθαι |  
χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν  
ἐστίν, and 7. 193 ἦν πατρίδα γαῖαν  
ἱκεταὶ | χαίρων καρπαλίμως, εἰ καὶ μάλα  
τηλόθεν ἐστίν, thus joining τηλόθεν with  
ἄνδρα in the sense, 'if he is far from  
home.' In this case τηλόθεν would  
stand elliptically as an attribute of a  
noun, cp. Od. 1. 434 ἄμα = 'going with  
him'; 2. 367 κακὰ ὀπίσω, 'evil to  
be wrought presently.' Or, following  
Nitzsch, we may, more simply, trans-  
late, 'can bring a man safe home even  
from a great distance; joining, in fact,

τηλόθεν with σάωσαι, as in Od. 21. 309  
ἐνθεν δ' οὐ τι σάωσαι. Cp. Od. 5. 452  
τὸν δ' ἐσάωσεν ἐς ποταμοῦ προχοάς, Il.  
5. 224 νῦν πόλινδε σάωσεται, and Eur.  
Hel. 778 σωθεὶς δ' ἐκείθεν.

232. βουλοίμην. The emphasis is on  
ἄλγεα πολλὰ μογήσας. I would rather  
go through my portion of misery before  
reaching home, than get home at once  
(ἐλθὼν), and be thereupon murdered.  
For βούλεσθαι followed by ἢ cp. Od.  
11. 488; 12. 350; 16. 106; 17. 81,  
404; 20. 316; Il. 1. 112, 117; 3. 41;  
11. 319; 17. 331; 23. 594.

235. ὑπ' Αἰγίσθοιο. The preposition  
governs both the genitives, δόλῳ being  
added as a circumstantial dative.

236. ὁμῶιον, 'common to all; so  
used Il. 4. 315 of γῆρας, ib. 444 of  
νέικος, 9. 440, etc. of πόλεμος.

240. κηδόμενοι περ, 'although we  
are in sorrow; and sorrow would  
naturally brood upon its own subject.  
Telemachus is unwilling to occupy  
Nestor's ear with his own troubles,  
beyond satisfying the purpose for which  
he came; so he seeks to change the  
conversation. Cp. Od. 13. 296; Il. 13.  
292; 22. 416.

242. φράσσαντο. Notice force of  
aorist = *constituerunt*.





Νέστορ', ἐπεὶ περίοιδε δίκας ἡδὲ φρόνιν ἄλλων  
 τρὶς γὰρ δὴ μὲν φασιν ἀνάξασθαι γένε' ἀνδρῶν, 245  
 ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι.  
 ὦ Νέστορ Νηληιάδῃ, σὺ δ' ἀληθὲς ἐνίσπες  
 πῶς ἔθαν' Ἀτρείδης εὐρὺ κρείων Ἀγαμέμνων;  
 ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὀλεθρον  
 Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω; 250  
 ἦ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ, ἀλλὰ πῃ ἄλλῃ

244-246.] ἀθετοῦνται οἱ στίχοι οὗτοι ὡς περιτοί Schol. H. M. 246. ἀθάνατος] The reading of Aristoph., restored by Wolf from Schol. Harl., instead of the common reading ἀθανάτοις. 248. εὐρὺ κρείων] Not εὐρυκρείων. See on Od. 2. 400. εὐρυκρείων is however read in Venet. A. 251. ἦ οὐκ Ἄργεος] τινὲς δὲ 'ἦ οὐκ Ἄργει ἔην ἐν Ἀχαιικῷ' Schol. H. Q.

244. δίκας. Perhaps the plural means 'rules of right': so that Nestor would be the best person to consult on any question about the dealings of man with man. The plural is used in 9. 215; II. 16. 542 and Od. II. 571 in a somewhat different sense. Join *περίοιδε ἄλλων*, 'he knows better than any other men'; cp. II. 10. 247 *περίοιδε νοῆσαι*, Od. 19. 285 *ὡς περὶ κέρδεα πολλὰ καταθυγρῶν ἀνθρώπων* | *οἷδ' Ὀδυσσεύς*. Others join *φρόνιν ἄλλων* = 'what other men think,' comparing Od. I. 3 *πολλῶν ἀνθρώπων νόον ἔγνοι*.

245. ἀνάξασθαι . . ἀνδρῶν. This is the only use of a middle voice of ἀνάσσειν. Nauck conjectures *ἀνασσεύμεναι*, but adds *sed gravior videtur corruptela*. The common construction with this verb is with a personal dative, II. 1. 180, 231, 288; Od. 2. 234, etc.; or with a dative of the thing, as Od. 1. 117, 402; 4. 93, etc.; sometimes with a genitive, II. 1. 38; 10. 33; Od. 11. 276; or accompanied by the preposition *ἐν* or *μετὰ*. If this line is genuine, we must interpret it, by taking *γένεα* as the accusative of duration of time, and rendering, 'hath been king thrice during generations of men;' here however *τρὶς* is equivalent to *τρία*, and the sentence will run 'hath been king during three generations of men.' But the substitution of the adverb for the adjective is suspicious. The same description is given of Nestor, II. 1. 250 foll. *τῷ δ' ἡδὲ δύο μὲν γενεαὶ μερόπων ἀνθρώπων* | *ἐφθιάτ', οἱ οὐ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο* | *ἐν Πύλῳ ἡγαθέρη*,

*μετὰ δὲ τριτάτοισιν ἄνασεν*. Nestor was called in later times *τριγέρων* and *trisacclisenex*. In Horace, C. 2. 9. 14, the phrase *ter aeuo functus*, used of Nestor, may remind us of the use of *τρὶς* in the present passage. It would seem that a 'generation' was variously reckoned. With the Latins it was equivalent to one hundred years. Cp. Ov. Met. 12. 187 '*vixi | annos bis centum: nunc tertia vivitur actas*:' with the Greeks the *γενεά* was something over thirty; cp. Hdt. 2. 142 *γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστιν*. Perhaps the line is an interpolation, by way of giving an interpretation of the next words, ἀθάνατος ἰνδάλλεται, which only referred to his noble mien, but which were wrongly taken to refer to age beyond the span allotted to mortals.

246. ὥς τέ μοι. See on Od. 1. 127, 'He seems to me as it were an immortal in look.'

248. πῶς ἔθαν', 'How was it that he died!' Telemachus knew the fact of his death and something of the circumstances (cp. 193-203); but he wishes for a full account. Cp. Plato, Phaedo, 57 A *τί οὖν δὴ ἐστιν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ θανάτου; καὶ πῶς ἐτελεύτα; . . καὶ γὰρ . . οὐδεὶς . . σαφές τι ἀγγεῖλαι οἷός τ' ἦν περὶ τούτων πλήν γε δὴ ὅτι φάρμακον πῶν ἀποθάνει*. But it is simpler to take *πῶς* here not as asking for details of the case, but expressing wonder how it was that Agamemnon came to such an end.

251. Ἄργεος. With this local geni-

πλάζετ' ἐπ' ἀνθρώπους, ὁ δὲ θαρσύνσας κατέπεφνε;'

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππῶτα Νέστωρ  
 'τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.  
 ἦ τοι μὲν τάδε καὐτὸς ὀίειαι, ὥς κεν ἐτύχθῃ, 255  
 εἰ ζῶντ' Αἴγισθον ἐνὶ μεγάροισιν ἔτεμνεν  
 Ἀτρεΐδης Τροίηθεν ἰὼν, ξανθὸς Μενέλαος·  
 τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἔχευαν,  
 ἀλλ' ἄρα τὸν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν  
 κείμενον ἐν πεδίῳ ἐκὰς ἄστεος, οὐδέ κέ τίς μιν 260  
 κλαύσεν Ἀχαιῶδων· μάλα γὰρ μέγα μῆσατο ἔργον.  
 ἡμεῖς μὲν γὰρ κείθι πολέας τελέοντες ἀέθλους

255. ὥς κεν] The Harl. has ὥς περ, which Wolf approved, and Fäsi adopts.  
 256. [ζῶντ'] The common reading [ζῶν γ'] seems to suggest an unreal emphasis;  
 many good MSS. give ζῶντ'. 260. ἄστεος] So Eustath. Cod. Harl. etc. The  
 majority of MSS. and Schol. H. give Ἀργεος; see note.

tive ep. Od. 14. 97 οὐτ' ἠπείρου μελαί-  
 νης, [οὐτ' αὐτῆς Ἰθάκης, 21. 108 οὐτε  
 Πύλου ἱερῆς κ.τ.λ. It gives a less  
 definite localisation than the use of  
 the dative. The epithet Ἀχαικόν is  
 appropriated to Ἀργος as the chief  
 place in the Peloponnese, or serves to  
 distinguish it from Ἀργος Πελασγικόν  
 in Thessaly, Il. 2. 681.

252. ὁ δὲ . . κατέπεφνε, this clause,  
 introduced in parataxis, gives the result  
 of Menelaus' absence: 'so that he  
 plucked up courage and slew him.'

255. ἦ τοι . . ἐτύχθῃ, 'doubtless thou  
 dost [we should say 'canst'] imagine  
 for thyself, how things would have  
 been done.' We must supply a plural  
 noun neuter as nominative to ἐτύχθῃ,  
 in keeping with such phrases as Τρωσὶ  
 μὲν εὐκτὰ γένηται Il. 14. 98, οἶον λοίγι'  
 ἔσεσθαι 21. 533, ἴσα ἔσσεται Od. 2.  
 203. Cp. Od. 8. 384; 9. 420. The  
 following words explain 'how things  
 would have been done,' namely, Aegi-  
 sthus would have died without even a  
 burial. If we adopt (as Ameis in later  
 edd.) ὥς περ ἐτύχθῃ, as referring to  
 what *did* happen, we shall have to put  
 a colon after these words, and take the  
 next line as abruptly stating the hypo-  
 thetical case of what would have  
 happened afterwards. We should render  
 then, 'Yea, verily, of thine ownself thou  
 imaginest rightly how it all befell.'  
 For Telemachus had indeed suggested

the cause of this unexpected boldness on  
 the part of Aegisthus. So far all is  
 satisfactory: but the abruptness with  
 which the next line is introduced goes  
 far to discredit this reading.

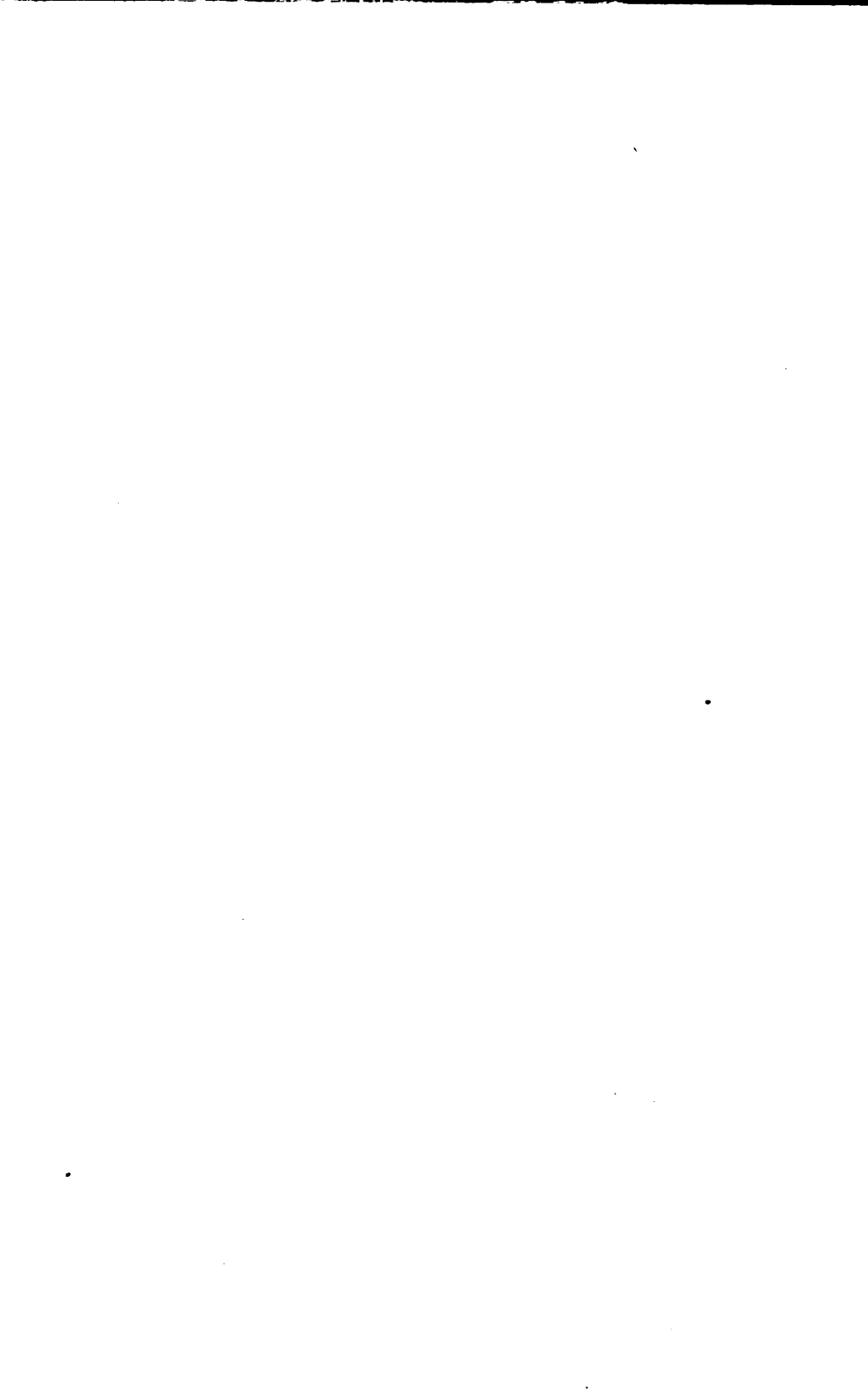
259. κατέδαψαν requires the repe-  
 titition of κε from τῷ κε (258).

260. ἐκὰς ἄστεος, i.e. Mycenae. The  
 difficulty in this reading lies in the fact  
 that ἄστῃ generally takes the initial F;  
 but to this rule there are exceptions;  
 as e.g. Il. 24. 320 ὑπὲρ ἄστεος. The  
 reading Ἀργεος introduces a geographical  
 difficulty; for it cannot refer to the  
 city of Argos, where Diomed was  
 king, and if we extend it to include  
 the whole kingdom of Agamemnon, it  
 will not suit the circumstances of the  
 text.

261. μέγα ἔργον. All the passages,  
 both in Iliad and Odyssey, give for this  
 phrase one of three meanings: (1)  
 'arduous,' 'troublesome,' as supra 227;  
 infra 275; Od. 4. 663; 12. 373; 19.  
 92; 21. 26; 22. 149; or (2) 'bold,'  
 Od. 11. 474; 22. 438; (3) in a bad  
 sense, 'audacious,' 'shameless,' 'im-  
 pious,' as here, and Od. 11. 272. But  
 it is not easy to keep these meanings  
 quite distinct.

γάρ here, as often, gives the reason of  
 what follows: *because* we were kept at  
 Troy, *therefore* Aegisthus was left to his  
 own devices.

262. κείθι, sc. at Troy.





ἤμεθ'· ὁ δ' εὐκηλος μυχῷ Ἄργεος ἱπποβότοιο  
 πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.  
 ἢ δ' ἢ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικὲς, 265  
 δία Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῷσι.  
 παρ δ' ἄρ' ἔην καὶ αἰδοῖς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν  
 Ἀτρεΐδης Τροίηνδε κίων εἵρυσθαι ἄκοιτιν.  
 ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,

263. μυχῷ Ἄργεος ἱπποβότοιο. If Ἄργος be taken as co-extensive with the Peloponnese, the phrase here can only be used in the most general sense, just as in Pind. Nem. 6. 29 μυχῷ Ἑλλάδος simply means 'within Hellas.' E. Curtius, Pelop. 2. 400 (quoted by Seiler), explains the expression thus, 'Northwest of Heraeion lies Mycenae, at the innermost corner of the plain of Inachos, where the lofty rocks begin to close in upon it.' Argos would thus represent not the whole Peloponnese, but the Agamemnonian kingdom. In Il. 6. 152 we find Ἐφύρη μυχῷ Ἄργεος, where we must either follow the Schol. in denying the identity of Ephyra with Corinth, or consider μυχῷ Ἄργεος as meaning little more than 'in Argos;' for Corinth is reckoned in the kingdom of Agamemnon in Il. 2. 570. The epithet ἱπποβότοιο, used here, seems to strengthen the view of Curtius, quoted above; for while the Inachian plain is fertile, the general character of Argos is given by the epithet πολυδάψιον Il. 4. 171.

266. δία, 'queenly;' referring only to position or birth. So διογενὲς and διοτρεφεῖς are ordinary epithets for kings.

266. φρεσὶ ἀγαθῷσι. See on Od. 2. 117; and cp. Il. 4. 421; 16. 398; 24. 194.

267. αἰδοῖς ἀνὴρ. Eustath. quotes from Athenaeus (I. 14 B), who describes the minstrel as φύλακα καὶ παραινέτηρά τινα, δὲ πρῶτον μὲν ἀρετὰς ἡρωικῶν διερχόμενος ἐνέβαλλε τινα φιλοτιμίαν ἐς καλοκάγαθίαν, εἰτα δὲ διατριβὴν παρέχων ἡδεῖαν ἀπεπλάνα την διάνοιαν φαῦλον ἐπινοῶν. He also quotes a certain Timolaus as saying that this minstrel was brother of Phemius, δὲ ἀκολουθήσασθαι φησι τῇ Πηνελόπῃ εἰς Ἰθάκην φύλακα. But, as Dr. Hayman remarks,

Odysseus appointed no one to watch (εἵρυσθαι) Penelope. Mentor's commission extended only to the house and goods (Od. 2. 225). For this use of εἵρυσθαι cp. Od. 16. 463; 23. 229.

269. μοῖρα . . δαμῆναι. Eustath. ad loc. (1) ἢ λέγει ὅτε μοῖρα ἦν θανεῖν τὸν αἰδῶν ἢ ὅτε (2) ἐχρὴν ἀποθανεῖν τὸν Αἰγισθον· ἢ ὅτε (3) μοῖρα ἦν τὴν Κλυταιμνήστραν ὑπὸ τῷ Αἰγίσθῳ γενέσθαι, δ καὶ κρείττον· to which the Schol. adds (4) the impossible view ἢ τὴν Ἀγαμέμνονα. Nitzsch strangely adopts (1) and refers μιν το αἰδοῖς, in spite of the words τὸν μὲν αἰδῶν that follow. The reference (2) to Aegisthus seems on the whole the simplest, and the expression that he was 'Fate-bound to his ruin' reminds us of Od. 1. 37 εἶδος αἰτὴν δλεθρον, etc. Besides which it is more likely that Αἰγισθον is the subject to δαμῆναι, because ἀγων and κάλλειν must of necessity refer to him. At the same time it may be remarked that it is distinctly said there that Aegisthus fell ὑπὲρ μόρον, which is somewhat inconsistent with μοῖρα θεῶν ἐπέδησε. The view (3) which Eustath. supports is ably advocated by Ameis, who points out that the words ἀλλ' ὅτε δὴ μιν stand in close relation to τὸ πρὶν μὲν (265), and that δαμῆναι, in the sense of 'yielding' to any overmastering influence, is used of lust or passion in Il. 14. 515, 353, where we find θεᾶς ἔρος . . θυμὸν ἐδάμασεν, and φιλότῃτι δαμείς. Nor is this view inconsistent with ἐθέλουσαν ἀνήγαγε (272), for, her scruples once overcome, she was only too glad to follow her lover: but the conquest of these scruples was hard enough to justify the use of δαμῆναι, for Aegisthus was so surprised at his own success that he sacrificed drink-offerings, ἐκτελέσας μέγα ἔργον δ οὐ ποτε ἔλαπετο θυμῷ.

δὴ τότε τὸν μὲν αἰοῖδον ἄγων ἐς νῆσον ἐρήμην 270  
 κάλλιπεν οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,  
 τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνδε δόμονδε.  
 πολλὰ δὲ μῆρι' ἔκκε θεῶν ἱεροῖς ἐπὶ βωμοῖς,  
 πολλὰ δ' ἀγάλματ' ἀνήψεν, ὑφάσματά τε χρυσόν τε,  
 ἐκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλπετο θυμῷ. 275  
 ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,  
 Ἀτρεΐδης καὶ ἐγὼ, φίλα εἰδότες ἀλλήλοισιν·  
 ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ' ἄκρον Ἀθηνέων,  
 ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων  
 οἷς ἀγανοῖς βελέεσσιν ἐποιοχόμενος κατέπεφνε, 280  
 πηδάλιον μετὰ χερσὶ θεοῦσης νηὸς ἔχοντα,

276. ἅμα πλέομεν] Ζηρόδοτος ἀναπλέομεν. κατὰ Schol. M.

274. ἀγάλματα, 'fair offerings;' namely ὑφάσματά τε χρυσόν τε. For a similar *erehexesis* cp. Od. 8. 134 *φυήν γε μὲν οὐ κακὸς ἐστί | μῆρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὑπερβεν | αὐχένα τε στιβαρόν*, 9. 184 *μῆλ', οἷός τε καὶ ὄγες*, II. 23. 259 *ἀέθλα, . . λέβητάς τε τρίποδάς τε*, Od. 19. 317, *κάθετε δ' εὐνήν, | δέμνια καὶ χλαῖνας καὶ ῥήγια*. Sometimes the generic word follows instead of beginning the list, as Od. 7. 234 *φάρος τε χιτῶνά τε εἴματ' ἰδοῦσα*.

276. ἡμεῖς μὲν γάρ. Nestor uses the same combination to introduce a change of scene in sup. 262 = 'Now we.'

277. φίλα εἰδότες, 'with kindly feeling;' see Od. 9. 189.

278. Σούνιον ('*linquirit Eois longe speculabile proris Sunion*' Stat. Theb. 12. 624) is now called Cape Colonna (*κάβω Κολόννας*), from the six Doric pillars remaining there, the ruins of a temple to Athena. This probably accounts for the epithet *ἱρὸν*. It is not unlikely however that it was so called from the cult paid there by sea-faring men to Poseidon; cp. Aristoph. Eqq. 559 *ὃ χρυσουτρίαν', ὃ δελφῖναν μεδέων Σουνιάρατε*. Damm, Hom. Lex., interprets it '*quia ibi colebatur Zeús Σουνιεύς*.'

280. οἷς ἀγανοῖς . . κατέπεφνε. A sudden death without suffering is ascribed to the 'painless shafts' of Artemis or Apollo, the goddess generally bringing death to women, the god to men. Such a death was easy; cp. Od. 18. 202 *εἶθε μοι ὅς μαλακὸν*

θάνατον πόροι Ἀρτεμὺς ἀγνή. In Od. 11. 172 it is contrasted with *δολιχῇ νοῦσος*, and, in 15. 407-411, with any form of *νοῦσος*. Such a death is besought from Artemis by Penelope, Od. 20. 61. Those who died by such a visitation did not look like an ordinary corpse, but, as Patroclus is described, *ἑρσῆις καὶ πρόσφατος* II. 24. 757. It does not however follow that the visitation was one of mercy, for Artemis kills Ariadne in righteous anger (Od. 11. 324); and Orion for jealousy, Od. 5. 124, if the passage be genuine. It has been impugned as violating the apparent rule that only women are so visited by Artemis, and only men by Apollo. So too the daughter of Arybas is slain, Od. 15. 477; and the mother of Andromache, II. 6. 428. The inhabitants in *Συνή νῆσος* (Od. 15. 411) are spared all diseases, and are slain by the shafts of Apollo and Artemis, when old age comes upon them. Rhexenor too is killed by the same god, Od. 7. 64. Possibly a mistaken view of *ἀγανὸν βῆλη* suggested the words to Pope, 'favour'd man by touch ethereal slain.' Essay on Man, Ep. 3. 68 (where see Mr. Pattison's note, ed. Clarendon Press, 1869). Is it not possible that we have in this expression a poetical way of describing the sudden effect of sun-stroke? A similar fatal influence has also been ascribed to the rays of the moon. Cp. Psalm 121. 6.

281. μετὰ χερσὶ. This corroborates

81. my Ed'nev: not domin. The blade of the cutter was probably broader than that of the my Ed'nev.

88. Here again, encountered a storm (cf 574), and hence O.L. decision to do South (cf 80)

Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φύλ' ἀνθρώπων  
 νῆα κυβερνήσαι, ὅπότε σπέρχοιεν Ἀελλαι.  
 ὥς ὁ μὲν ἔνθα κατέσχετ', ἐπειγόμενός περ ὁδοῖο,  
 ὅφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν. 285  
 ἀλλ' ὅτε δὴ καὶ κείνος, ἰὼν ἐπὶ οἶνοπα πόντον  
 ἐν νηυσὶ γλαφυρῇσι, Μαλειᾶων δρος αἰπὺ  
 ἴξε θεῶν, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς  
 ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' ἀντμένα χεῦε  
 κύματά τε τροφόντα πελώρια, ἴσα ὄρεσσιν. 290  
 ἔνθα διατμήξας τὰς μὲν Κρήτη ἐπέλασσευ,  
 ἦχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ρέεθρα.

283. σπέρχοιεν] So Schol. Vindob. 56, from which Bekker restored it, instead of the common reading *σπερχοίαι*. Ameis and Nauck adopt *σπέρχοιεν*. 289. λιγέων δ'] διχῶς Ἀρίσταρχος λιγέων δὲ καὶ λιγέων τε Schol. H. 290. τροφόντα] Ἀρίσταρχος γράφει τροφόντο ἀντὶ τοῦ ηὔξανοντο Schol. H. τροφόντο, ηὔξανοντο Schol. M. V. τροφόντο is of course a *vox nihili*. La Roche adopts τροφόντο into his text, as the true Aristarchean reading. But Dind. (note on Scholl. ad loc.) estimates it as *ineptius quam ut Aristarcho imputari posse videatur*, and would read the confused Schol. as follows, τροφόντο ἀντὶ τοῦ ηὔξανοντο Ἀρίσταρχος γράφει τροφόντα.

the fact that the rudder of the Homeric ship is a paddle; for anything like a tiller would not be grasped between the hands.' *πηδὼν* too is an 'oar-blade,' which suggests the shape of the *πηδάλιον*.

284. ἐπειγόμενός περ ὁδοῖο. See Od. I. 309.

286. καὶ κείνος, i.e. Menelaus set sail, *even as Nestor had done*.

287. Μαλειᾶων δρος. The name of this promontory, the S. E. point of Laconia, now Cape Malia, or St. Angelo, was written in various ways: e.g. Μαλέα(η) Hdt. 4. 179, Μαλέαι Hdt. I. 82, Μάλεια, as here, and Od. 19. 187, and Μάλεια Od. 9. 80. The dangers in the neighbourhood of this Cape from storms and currents are graphically described in Od. 4. 514 foll.; and Eustath. quotes as a proverbial saying, Μαλέας δὲ κάμψας ἐπιλάθου τῶν οἰκάδε.

290. τροφόντα, 'big,' 'solid.' Compare *τρόφι κύμα* Il. II. 307; and *τρέφειν γάλα* in the sense of 'thickening' milk into curd, Od. 9. 246. Cp. Lat. *altus* and *alo*.

291. διατμήξας, 'having parted the fleet in twain'; the two divisions being τὰς μὲν (291) and τὰς πέντε (299).

292. ἦχι is a nearer epexegetis of Κρήτη, sc. 'to that part of it where the Cydones were dwelling.' The tribes inhabiting Crete are enumerated by Homer, Od. 19. 175 *ἐν μὲν Ἀχαιοὶ | ἐν δ' Ἑτεόκριτες μεγαλήτορες, ἐν δὲ Κύδωνες, | Δωριεὲς τε τριχάικες, δῖοι τε Πελασγοί*. On which Strabo, 10. 371, says, *τούτων φησὶ Στάφυλος τὸ μὲν πρὸς ἑω Δωριεῖς κατέχειν, τὸ δὲ δυσημικὸν Κύδωνας, τὸ δὲ νότιον Ἑτεόκριτας*. The city of the Cydonians (the name is not given in Homer) and the river Iardanus were on the north coast; but the tribe occupied the breadth of the island and lay along the south coast till it bends suddenly at a right angle to form the southern cape of Crete, here called *σκαῖον βίον*. Gortyn lay inland from that bend of the coast, on the fertile plain bounded on the north and north-west by Mt. Ida, and on the south-east by the chain that runs due eastward from the southern cape. Phaestus, to the S.S.W. of Gortyn, is thus described by Strabo, l. c. *τῆς μὲν Γόρτυνος διέχουσαν ἐξήκοντα (stadia), τῆς δὲ θαλάττης εἰκοσι, τοῦ δὲ Ματάλου (conject. for Μετάλλου) τοῦ ἐπικείου τετταράκοντα*. Between Phaestus at the head of the

ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἄλα πέτρῃ  
 ἔσχατιῇ Γόρτυνος, ἐν ἡeroειδεί πόντῳ,  
 ἔνθα Νότος μέγα κύμα ποτὶ σκαῖδν ῥίον ὥθει,  
 295 ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κύμ' ἀποέργει.  
 αἱ μὲν ἄρ' ἐνθ' ἦλθον, σπουδῇ δ' ἦλυξαν ὀλεθρον  
 ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν  
 κύματ'. ἀτὰρ τὰς πέντε νέας κυανοπρωεῖους  
 Αἰγυπτῷ ἐπέλασσε φέρων ἀνεμὸς τε καὶ ὕδωρ.  
 300

293. λισσῇ] τινὲς μὲν ὄνομα κύριον τὴν νῦν Βλίσσην καλουμένην Schol. H. M. Q. Crates λισσῇ. 296. μικρός] γράφει δὲ Ζηνόδοτος 'Μαλέου λίθος,' Μάλειον γὰρ ὀνομάζεται τὸ πρὸς Φαιστίας λιμένος ἀκρατήριον Schol. E. M. Q. V. Cp. Eustath. ad loc.

bay, and the south cape above which lay Matalon, the coast is here described as λισσὴ αἰπεῖά τε εἰς ἄλα πέτρῃ, 'a sheer and lofty cliff;' and the waves as they rolled from the south-west (μέγα κύμα) would dash full against this and beat up northwards ἐς Φαιστόν.

293. Eustath., and Steph. Byzant., s. v. Φαιστός, mention that a doubt afterwards arose whether λισσῇ here was an epithet or a proper name. Steph. certainly speaks of ὁ Λισσῆς: the same interpretation doubtless lies concealed in the reading 'Ολύσσην τῆς Φαιστίας in Strabo. The 'western headland' (σκαῖδν ῥίον) is the abrupt termination westward of the mountain chain which runs along the island from the south promontory to Cape Ampelos. The simplest way in which to reconcile the geography with the course taken by the ships is not, with some commentators, to redistribute the Cretan tribes, or to imagine that the sailors put to sea again after having gone into the Cydonian bay; but rather that the part of the fleet which was not driven down to Egypt (299) neared Crete (τὰς μὲν Κρήτην ἐπέλασσον) at the western extremity of the south coast, say at the promontory of Κρόιον μέτωπον, and then drifted along under the south coast as far as the sudden bend to the southward; against the cliffs of which southern extension the ships were wrecked.

At the same time it must be remarked that λισσῇ τις πέτρῃ, described afterwards as μικρὸς λίθος, would be a better expression for some isolated rock, which by its position as a natural

shelter enabled the men to escape while their ships were wrecked. Therefore, some take σκαῖδν ῥίον as a little cape serving as a break-water to the port of Phaestus; Schol. M. Q. V. τὸ γὰρ ὑπὸ τοῦ νότου κύμα τὴν Φαιστόν ἀν' ἐποίει δάλμενον, εἰ μὴ προκείμενος ὁ λίθος ἐκάλυεν ἐντὸς μέγα γίνεσθαι κύμα, προκαταγνυμένον περὶ αὐτὸν τῶν κυμάτων. There was a tradition that the name of this rock was Μάλειον, a tradition preserved in the reading ascribed to Zenodotus: see critical note.

294. ἔσχατιῇ Γόρτυνος, 'on the verge of the territory of Gortyn.' ἔσχατις seems to resemble the Anglo-Saxon 'mark' or 'marches;' waste forest land which surrounded the greater divisions and the subdivisions of the country.

297. σπουδῇ, 'with much ado;' cp. Od. 24. 119; so (by a litotes) μὴ δσπουδί Il. 8. 512; in contrast to which is Od. 21. 409 ἄτερ σπουδῆς.

299. κυανοπρωεῖους. The phrase νεδς κυανοπρωεῖοις is found thirteen times in Homer. We must suppose the form in the present passage to be lengthened, metri gratia, the termination -εῖος being analogous to that found in εὐρυδῆεια, εὐπατέρεια, and perhaps ἡγυγῆειος. A form κυανοπρωείρους, or -είρους, is mentioned in Etym. M. 692. 32; Zon. Lex. 1581, and is accepted by Cobet (Nov. Lect. 204).

Compare with the story given here the legend of Jason, Hdt. 4. 179 καὶ μὲν ὡς πλείοντα γενέσθαι κατὰ Μαλέην ὑπολαβεῖν ἀνεμον βορρῇ καὶ ἀποφείνει πρὸς τὴν Λιβύην.



05. This is usurpation. There are no regents in Hom. During Ag. absence the rule was left in the hands of Clyt. with a minister as a reservoir.

29. 'Apytiot here and 0240 the only 2 places in O.S. where 'Apy. refers to dwellers in Argos. Elsewhere he was expected to combat ants at Troy.

ὥς δ' μὲν ἔνθα πολλὸν βίοτον καὶ χρυσὸν ἀγείρων  
 ἡλάτο ξὺν νηυσὶ κατ' ἄλλοθρόους ἀνθρώπους·  
 τόφρα δὲ ταῦτ' Αἴγισθος ἐμήσατο οἰκοῖσι λυγρά·  
 ἐπτάετες δ' ἤνασσε πολυχρύσοιο Μυκῆνης  
 κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ. 305  
 τῷ δέ οἱ ὀγδοάτῳ κακὸν ἤλυθε δῖος Ὀρέστης  
 ἄψ' ἀπ' Ἀθηνάων, κατὰ δ' ἔκτανε πατροφονῆα,  
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.  
 ἦ τοι τὸν κτείνας δαίνυ τάφον Ἀργείοισι

301. ὥς] Al. ὅς. Nitzsch ἔως. 303-305.] The usual order of the lines runs, τόφρα δὲ | κτείνας Ἀτρεΐδην | ἐπτάετες δ'. The text follows the order given by Bergk. See note below. 305. δέδμητο] δέδμητο Ἀρίσταρχος, ὡς 'ἡ πληθὺς ἀπονέοντο' Schol. H. M. Q. R. 307. Ἀθηνάων] Ζηνόδοτος μὲν 'ἄψ' ἀπὸ Φωκίων.' Ἀρίσταρχος δὲ ἀπ' Ἀθηναίων Schol. H. M. Q. But cp. sup. 278, where the form of genitive is Ἀθηναίων. 309, 310.] ἐν τισὶ τῶν ἐκδόσεων οὐκ ἦσαν Schol. M. Q.

301. ὥς δ' μὲν. If we accent ὅς here, with most editions, the words which it introduces ought to be a resumption of what precedes (as in sup. 284), which they cannot exactly be. It is therefore reasonable to read ὥς (or even with Nitzsch ἔως) as forming a natural protasis to τόφρα δέ. Then the form of the sentence harmonises with the corresponding passage, Od. 4. 90 εἰς ἐγὼ περὶ κείνα πολλὸν βίοτον συναγείρων | ἡλώμην, τείως μοι ἀδελφεὸν ἄλλος ἐπέφνε. The word ἀγείρων points (as Nitzsch observes) to getting presents, as Menelaus is said actually to have done, Od. 3. 125-132; 15. 117.

304. ἐπτάετες δέ. The order of vv. 304, 305 is inverted in the present text. In the common order, the pronoun ταῦτα, instead of referring back to what has been stated, is made to throw its meaning forward, so that κτείνας follows it as a sort of epexegetis for which we should rather expect κτεῖναι γ' or κτεῖνε γάρ. La Roche supports the inversion, 'genuinum horum versuum ordinem restituiimus, Bergkio praeunte, secuti scholiastam ad Soph. Electr. 267 καὶ γὰρ μετὰ τὸ φονεῦσαι Ἀγαμέμνονα Αἴγισθος ἐβασίλευσεν. "Ομηρος" Αἴγισθος ἤνασσε πολυχρύσοιο Μυκῆνης, κτείνας Ἀτρεΐδην κ.τ.λ.'

306. τῷ δέ οἱ ὀγδοάτῳ, supply ἔτει from ἐπτάετες. Here κακὸν is a predicative nominative, literally, 'came in

the eighth year as a disaster upon him.' Cp. Od. 16. 103 κακὸν πάντεσσι γεινοίμην, Il. 5. 63; Od. 12. 118.

307. ἀπ' Ἀθηνάων. Orestes came, according to the tragic legend, from Phocis. See crit. note. Aeschylus makes him visit Athens after the fatal deed. The Phocians are mentioned Il. 2. 517. We find Ἀθήνη (Od. 7. 80) as well as Ἀθῆναι (Il. 3. 546) for the name of the city; and similarly Μυκῆνη, as here, but Μυκῆναι Il. 2. 569.

309. δαίνυ τάφον, 'gave a funeral banquet.' So δαίνυναι γάμον Od. 4. 3. For such a feast see Il. 23. 29; 24. 82. The Schol. states that vv. 309, 310 were wanting in some edd.; adding ὃ δὲ Ἀρίσταρχος φησὶν ἐνὶ διὰ τούτων παρποφαίνεται ἐνὶ συναπώλετο Αἰγίσθου ἢ Κλυταίμνηστρα. τὸ δὲ εἰ καὶ ὑπὸ Ὀρέστου, ἀθλὸν εἶναι. Certainly, here alone, if anywhere (as Nitzsch remarks), does Homer attribute the death of Clytaemnestra to Orestes. We are given to understand clearly that she died with Aegisthus, who met his death (197) at the hand of Orestes. Most probably Homer's legend imputed the mother's death to him as well; but he suppresses the explicit mention of this feature of the story, only by this artifice to deepen the impression of Orestes' great misfortune. Orestes is however represented as justified in the eyes of his own people to whom he gave the feast; nor is there

μητρόσ τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο· 310  
 αὐτῆμαρ δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος,  
 πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν.  
 καὶ σὺ, φίλος, μὴ δητὰ δόμων ἀπο τῇλ' ἀλάλησο,  
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν  
 οὕτω ὑπερφιάλους, μὴ τοι κατὰ πάντα φάγωσι 315  
 κτήματα δασσάμενοι, σὺ δὲ τηρσίην ὁδὸν ἔλθῃς.  
 ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα  
 ἐλθεῖν· κείνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,  
 ἐκ τῶν ἀνθρώπων ὅθεν οὐκ ἔλποιτό γε θυμῷ  
 ἐλθέμεν, ὃν τινα πρῶτον ἀποσφῆλωσιν ἄελλαι 320  
 ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἴωνοι  
 αὐτότετες οἴχνευσιν, ἐπεὶ μέγα τε δεινὸν τε.  
 ἀλλ' ἴθι νῦν σὺν νηὶ τε σῇ καὶ σοῖς ἐτάροισιν·  
 εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι,  
 παρ δέ τοι υἱὲς ἔμοι, οἳ τοι πομπῆς ἔσονται 325  
 ἐς Λακεδαίμονα διὰν, ὅθι ξανθὸς Μενέλαος.

any mention of the persecution of the Erinnyes. For the growth and the different forms of the story see Schneidewin's Sophokles, Einleit. zur Elektra.

310. ἀνάλκιδος. Cp. the description of Aegisthus in Aesch. Ag. 1224 λέοντ' ἀναλκιν.

311. βοὴν ἀγαθός. This is the standing epithet of Menelaus, of whom it is used twenty-five times; and of Diomedes, to whom it is applied twenty-one times. It is used exceptionally of Ajax, Il. 15. 249; 17. 102; of Hector, Il. 13. 123; of Polites, Il. 24. 250. The Schol. regards βοή as equivalent to μάχη, like φιλοκίς; but it is more likely used with reference to the loud marshalling or rallying 'shout' of a captain. Cp. Il. 8. 91, 92.

312. ἄχθος, 'as freight.'

316. τηρσίην. The commonly given etymology, viz. ταῦσιος for αἰσιος = αὐτός, 'in vain,' seems absurd. Düntz. refers it to adj. τὰς, 'big,' and sees in it the occasional force of μέγας, viz. 'over-big,' 'impracticable.'

319. ἔλποιοτο. The optative unaccompanied by ἄν or κε requires us to

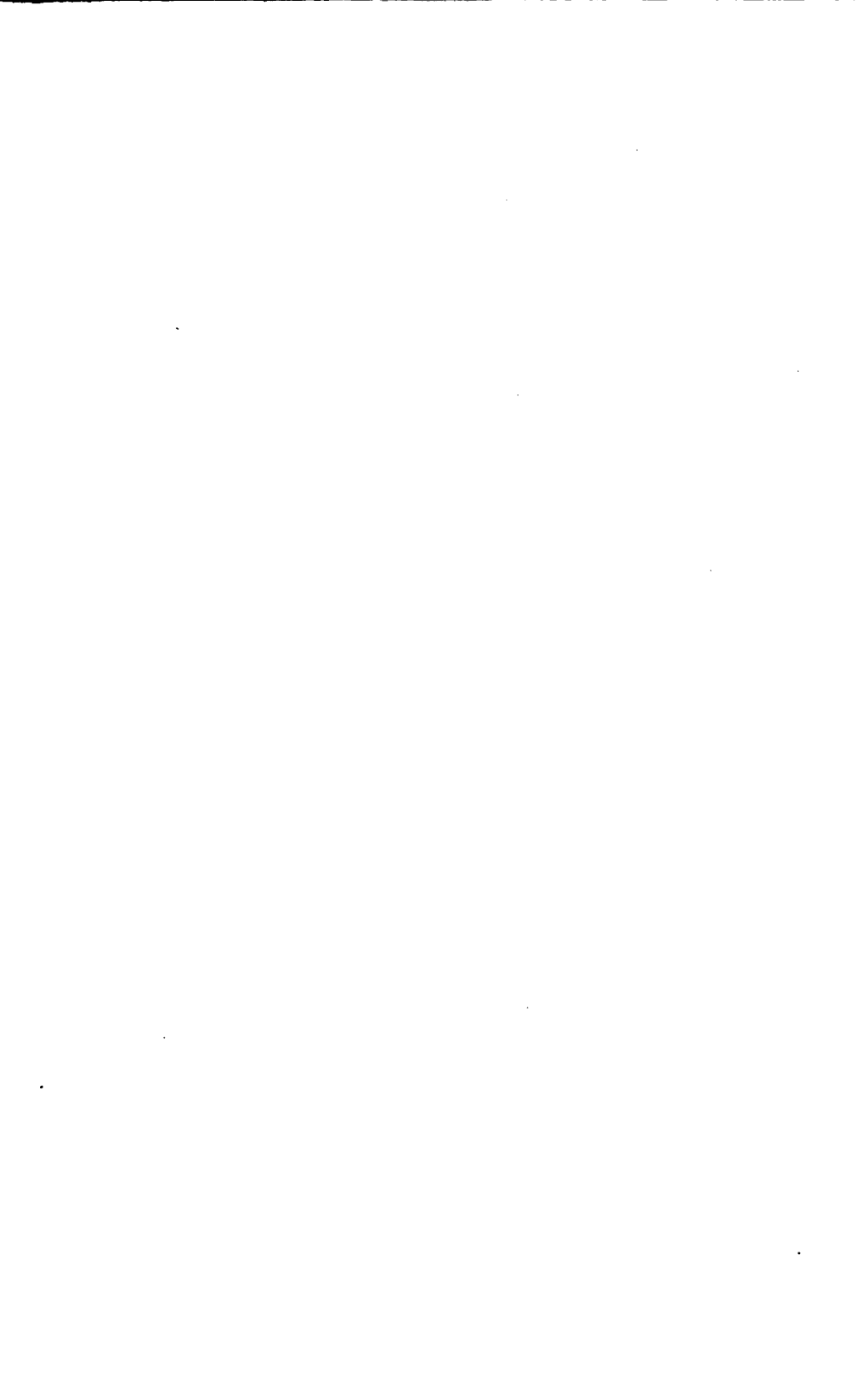
take τῶν ἀνθρώπων to mean no definite people, but only 'such people;' which is really expegetic of the vague ἄλλοθεν, 'from abroad.'

320. πρῶτον ἀποσφῆλωσιν, 'have once sent wide of his course.' For πρῶτον used in this sense of the first occurrence of a particular action cp. sup. 183 ἐπεὶ δὴ πρῶτα θεὸς προέηκεν ἀῆναι.

321. μέγα τοῖον. See note on Od. 1. 209, and cp. Il. 20. 178 τόσσον δμίλον πολλὸν ἐπελθάν. The Schol., on the passage, says ὑπερβολικῶς τοῦτό φησιν. Cp. the different account in Od. 14. 253-7 ἐπλέομεν βορέῃ ἀνέμῳ ἀκραίῃ καλῶ .. πεμπταῖοι δ' Αἴγυπτον ἐνρρείτην ἰκόμεσθα. But the illustration here is only half serious.

322. αὐτότετες οἴχνευσιν, 'can wend in the space of one year.' οἴχνεῖν is commonly used of customary action, as in 6. 157; 9. 120. τὴ δεινὸν τε. With a single exception (Il. 8. 133) δεινός always lengthens a preceding short vowel, by the force of the original digamma, (δφεινός).

324. ἐθέλεις, sc. λέναι, supplied from ἴθι in preceding line.



34. The Hon. man went early to bed ( 329); but company did not always depart  
at sun-down ( § 321, 7 137)

λίσσεσθαι δέ μιν αὐτὸς, ἵνα νημερτὲς ἐνίσπη.  
 ψεύδους δ' οὐκ ἔρείει· μάλα γὰρ πεπνυμένος ἐστίν.  
 ὧς ἔφατ', ἥελιος δ' ἄρ' ἔδυ καὶ ἐπὶ κνέφας ἦλθε.  
 τοῖσι δὲ καὶ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 330  
 ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·  
 ἀλλ' ἄγε τάμνετε μὲν γλώσσας, κεράσασθε δὲ οἶνον,  
 ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισι  
 σπείσαντες κοίτοιο μεδώμεθα· τοιοῦ γὰρ ὥρη.  
 ἦδη γὰρ φάος οἴχεθ' ὑπὸ ζόφον, οὐδὲ ἔοικε 335  
 δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι.  
 Ἥ ῥα Διδὸς θυγάτηρ, τοῖ δ' ἐκλυον αὐδησάσης.  
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,  
 κούροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,  
 νόμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσι· 340

327. αὐτός] So Aristarch., not αὐτόν. See on sup. 19. 335. οἴχεθ'] Ζηρόδοτος φησιν Schol. H.

332. γλώσσας. The tongues of the bulls sacrificed at the beginning of this book are intended. But what does *τάμνετε* mean? The commentators mostly give 'cut out.' But is it not rather (as in *δρῦα τάμνειν*) 'cut in pieces' for sacrifice? The Attic phrase (Aristoph. Av. 1705; Pax 1060) *ἡ γλώσσα χωρὶς τέμνεται* favours this, for it would be hard to find any sense for *χωρὶς* if *τέμνεται* means 'is cut out.' Cp. Aristoph. Plut. 1111 *ἡ γλώσσα τῷ κήρυκι χωρὶς τέμνεται*, on which a Schol. says, *ἔθος ἦν τὰς ἀπαρχὰς τῆς γλώττης τῷ κήρυκι δίδουσαι*. The tongues, then, in the case before us had been previously cut out and laid apart. To whom were they now offered? Some have answered To Hermes, as god of language, in accordance with the custom mentioned Od. 7. 137 *ἀργεῖφόντῃ | φῖ πύματον σπένδουσιν δτε μνησαίαιτο κοῖτον*. But there is no trace here of Hermes; rather (as Nitzsch says), the next line suggests Poseidon, in whose honour the whole day had been kept. The religious character of the day as a whole was thus completed, by the reservation and offering, at the last moment, of the tongues—as the Schol. says *δτι τὸ κάλλιστον τοῦ ἱεροῦ ἡ γλώττα*, or as Philochoros (quoted by Nitzsch), *τὴν*

*γλώτταν εἶναι φησι τὸ κάλλιστον καὶ πρωτεύον μέρος*.

337. *ἡ βα. ἡ* is an imperfect from a defective *ἡμί*, appearing in the Skt. *āha*, Lat. *ai-o*. The stem *ἡ* stands quite alone in having lost a guttural after its vowel. The Skt. *āh-a* 'I spoke,' points to an original *gh*, which has been regularly shifted to *g*, in the Lat. *ad-ag-iu-m*. The existence of this final *χ* is corroborated by the form *ἡχ-αε-ν* *ἔειπεν* (Hesych). Curt. Verb. 103. See Lehrs, Aristarch. 95 'ἡ "dixit," *ponitur tantum post orationem peractam*.' Schol. on Il. 1. 219 *καὶ σεσημείωνται Ἀρίσταρχος δτι ὁ μὲν Ὅμηρος ἀεὶ ἐπὶ προειρημένοις λόγοις ἐπιφέρει τὸ ἡ δηλοῦν τὸ ἔφη, ὡς ἐπὶ τοῦ προκειμένου, ὁ δὲ Πλάτων μετ' αὐτὸν ἐπιφέρει τὸν λόγον*. Seiler, remarking on the use of *ἡ* in introducing the transition from a speech to the action consequent upon it, reckons its commonest use in combination with *καί*, viz. *ἡ, καί* occurring in thirty-six places; *ἡ ῥα, καί* in forty-three. It is elsewhere combined, but far less commonly, with *αὐτάρ* or *δέ*.

340. *νόμησαν . . δεπάεσσι*. The way for interpreting this line with precision has been prepared by Buttm. and Nitzsch. The following account, while in the main it follows them, supple-

γλώσσας δ' ἐν πυρὶ βάλλον, ἀνιστάμενοι δ' ἐπέλειβον.  
 αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμὸς,  
 δὴ τότε Ἀθηναίη καὶ Τηλέμαχος θεοειδῆς  
 ἄμφω ἴεσθην κοίλῃν ἐπὶ νῆα νέεσθαι.  
 Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσιν· 345  
 'Ζεὺς τό γ' ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,

ments them in some points. To begin with *δεπάσει*. That it is closely joined with *ἐπαρέαμενοι* is proved by Od. 18. 418, *οἶνοχόος μὲν ἐπαρέασθαι δεπάσει*, where there is no alternative. Now, the *οἶνοχόος* (represented here by *κῶροι*) held the *πρόχοος* (Od. 18. 397), the *δέπα* were in the hands of the company; he was 'wine-pourer,' not 'cup-bearer.' So that, whatever is meant by *ἐπαρέαμενοι*, *δεπάσει* cannot be the dative instrumenti, but means rather 'into the cups.' *ἐπαρέεσθαι*, as Buttm. has shown, is a word connected with ritual. Reserving the question of the force of *ἐπὶ*, we see that *ἀρέαμενοι* signifies the offering in sacrifice of a 'first portion' of anything. The particular method of this religious ceremony as applied to wine-drinking may be ascertained from Od. 18. 425 *νόμῃσαν δ' ἄρα πᾶσιν ἐπιστάδον· οἱ δὲ θεοῖσι | σπείσαντες μακάρεσσιν πῖον*. That is, the wine-pourer, as he came round to each of the company, poured into the cup of each a first drop, to be emptied in libation, and then he poured in the full draught. The pouring in of the first drop and the pouring it out in libation are respectively *ἐπαρέεσθαι* and *σπένδειν*. Cp. Od. 18. 419 *οἶνοχόος μὲν ἐπαρέασθαι δεπάσειν | ὅρα σπείσαντες κατακείμεν*. And so, in the passage before us, *ἐπαρέαμενοι* attaches to *σπείσαν* (342), which further indicates that *νόμῃσαν* prepares for *ἐπιον*. The preposition in *ἐπαρέαμενοι* signifies 'in succession;' it is amplified in Od. 18. 425 into *ἐπιστάδον*, which means 'stopping at each in succession.' The same force attaches to it in Od. 1. 143 *κῆρυξ δ' αὐτοῖσιν θάμ' ἐπ' ἔχετο οἶνοχόων*, and in Plato, Rep. 372. B *ἐπιπίνοντες*. By comparison of Od. 18. 425 and 418 we see that the pourer did not first go round *ἐπαρχόμενος*, and then make a second round to fill the cups, but that he stopped for each drinker to make his *σπονδή*, and then filled his cup.

It may be worth while here to investigate the word *ἐπὶ δεξιά* or *ἐνδεξία* which occurs in some passages in connection with wine-pouring. Is it from 'left to right' of the company, or of the wine-pourer, as he stands facing them? Doubtless of the company: cp. Od. 21. 141 *δρυσθ' ἔξειλθ' ἐπὶ δεξιά πάντες ἑταῖροι, | ἀρέαμενοι τοῦ χάρου ὅθεν τέ περ οἶνοχόουσι*, where we see that the direction followed by the *οἶνοχόος* was identical with the direction implied by *ἐνδεξία* generally, independent of any *οἶνοχόος* or any other person standing in front. In other words, *ἐνδεξία* is from left to right of the company and not of the pourer. The principle on which this direction, and not the opposite one, was followed had regard to the sun's course relatively to the Northern Hemisphere, and the wine in its movement was as it were to take the sun's place. A noticeable passage as to *ἐπὶ δεξιά* is Hdt. 2. 36 *γράμματα γράφουσι καὶ λογιζονται ψήφοισι Ἕλληες μὲν ἀπὸ τῶν ἀριστερῶν ἐπὶ τὰ δεξιά φέροντες τὴν χεῖρα· Αἰγύπτιοι δὲ ἀπὸ τῶν δεξιῶν ἐπὶ τὰ ἀριστερά· καὶ ποιεῦντες ταῦτα, αὐτοὶ μὲν φασὶ ἐπὶ τὰ δεξιά ποιεῖν, Ἕλληνας δὲ ἐπ' ἀριστερά*.

341. *ἐπέλειβον*. There is some uncertainty about the force of the preposition in this compound. It may possibly contain the notion of successive action, as in *ἐποίχεσθαι*, *ἐπαρχεσθαι*, see above, or the addition may merely express that the libation was an *adjunct* to the sacrifice proper. The use of *ἀνιστάμενοι* however suggests that they actually rose, went to the *ἐσχάρη*, and poured the libation *over* the burning meats. Cp. inf. 459 *καθε δ' ἐπὶ σχίστης ὁ γέρον, ἐπὶ δ' αἰθονα ὀνον | λείβε*, and Od. 12. 362, where the sacrificers were obliged to use water, because *οὐδ' εἶχον μέθυ λείψαι ἐπ' αἰθομένοισιν*.

345. *καθαπτόμενος*, see Od. 2. 39.

346. *τό γε . . ὤς*. Here the phrase *ὡς . . κίοιτε* forms the true expegesis





ὥς ὑμεῖς παρ' ἐμῆιο θοὴν ἐπὶ νῆα κίοιτε  
 ὥς τέ τευ ἢ παρὰ πάμπαν ἀνείμονος ἢ πενιχροῦ,  
 ᾧ οὐ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ,  
 οὐτ' αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν. 350

αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλὰ.  
 οὐ θὴν δὴ τοῦδ' ἀνδρὸς Ὀδυσσῆος φίλος υἷος  
 νηὸς ἐπ' ἱκριόφιν καταλέξεται, ὅφρ' ἂν ἐγὼ γε  
 ζῶω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λῖπωνται,  
 ξείνους ξεινίσειν, ὅς τις κ' ἐμὰ δάμαθ' ἱκῆται.' 355

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 'εὐ δὴ ταυτὰ γ' ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικε  
 Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.  
 ἀλλ' οὗτος μὲν νῦν σοὶ ἄμ' ἔψεται, ὅφρα κεν εὖδῃ  
 σοῖσιν ἐνὶ μεγάροισιν ἐγὼ δ' ἐπὶ νῆα μέλαιναν 360  
 εἰμ', ἵνα θαρσύνω θ' ἐτάρους εἶπω τε ἕκαστα.  
 οἷος γὰρ μετὰ τοῖσι γεραίτερος εὐχομαι εἶναι'

349.] αἱ Ἀριστάρχου 'ᾧ οὔτι,' Ζηνόδοτος δὲ, 'ᾧ οὐπερ χλαῖναι καὶ κτήματα πόλλ' ἐνὶ οἴκῳ,' ἀπαιρῶς Schol. M. 362. γεραίτερος] 'Aliud quid scripserat Zenodotus; fortasse γεραίτατος, quod etiam Cobetus coniecit' Dind.

to τό γε, and stands in place of the common expegetical infinitive, for which cp. Od. 1. 376; 7. 159; 9. 3; 11. 363, etc.

348. ὥς τέ τευ. Reducing the hyperbaton, the order is ὥς τε παρὰ τευ πάμπαν ἢ ἀνείμονος ἢ πενιχροῦ. By ἀνείμονος is meant not, of course, 'unclothed,' but 'without changes of raiment,' and πενιχροῦ, as distinct from this, is explained in the next line as one who lacks furniture for his beds and chairs.

349. ῥήγεα were costly blankets, fine, thick, and soft; they were laid on chairs (θρόνοι Od. 10. 352), and on beds. As bedding, they had under them a κῶας, and over them, for the sleeper to lie on, either a sheet (λίνον Od. 13. 73, 118), or the still more luxurious coverlet of wool (τάπηρ Od. 4. 124, 298). We also find the τάπηρ laid on κλισμοί (Il. 9. 200), and on κλισίαι (Od. 4. 124), and on θρόνοι (20. 150).

The χλαῖνα served as a counterpane for beds, to lay over the sleeper (Od. 4. 299), and also to throw κατὰ κλισμούς

τε θρόνους τε (Od. 17. 86), besides being worn over the χιτῶν as a substitute for the φᾶρος (Il. 10. 133).

352. τοῦδ' ἀνδρός stands prominently for Ὀδυσσῆος, which follows expegetically, like Od. 1. 194 δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι | σὸν πατέρα, or 20. 106 ἐνθ' ἄρα οἱ μύλαι εἶατο ποιμένη λαῶν. The use of ὅδε ἀνὴρ to represent the speaker is not known to Homer, with whom it always stands for one present, either to sense or (as here and 15. 388; 16. 364) to thought. Note that ὅδε and not οὗτος is used, comparing Od. 6. 201 with interpretation there given.

353. ἱκριόφιν. See Appendix on the Ship.

ὅφρ' ἂν, 'so long as.'

355. ξείνους . . ὅς τις . . ἱκῆται. For this distributive use of ὅς τις and ὅς κε after a plural noun Ameis compares Od. 12. 40; 13. 214; 15. 345; 16. 228; 18. 142; 20. 188, 295; 22. 315; Il. 3. 279; 12. 428; etc.

357. Join σοὶ πείθεσθαι.

361. ἕκαστα, 'their several duties.'

οἱ δ' ἄλλοι φιλότῃτι νεώτεροι ἄνδρες ἔπονται,  
 πάντες ὀμηλική μεγαθύμου Τηλεμάχιοι.  
 ἔνθα κε λεφαίμην κοῖλῃ παρὰ νηὶ μελαίνῃ 365  
 νῦν ἅτὰρ ἥωθεν μετὰ Καύκωνας μεγαθύμους  
 εἰμ', ἔνθα χρεῖός μοι ὀφέλλεται, σὺ τι νέον γε,  
 οὐδ' ὀλίγον· σὺ δὲ τοῦτον, ἐπεὶ τεδὺν ἵκετο δῶμα,  
 πέμψον σὺν δίφρῳ τε καὶ νιέῃ· δῶς δέ οἱ ἵππους,  
 οἳ τοι ἐλαφρότατοι θέειν καὶ κάρτος ἄριστοι.' 370  
 ὥς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη  
 φήνῃ εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας,

368. ἐπεὶ τεδὺν ἵκετο δῶμα] Zenod. ἐπεὶ τὰ σὰ γούναθ' ἱκάνει Schol. H. Q. V;  
 371. ἐπεὶ τὰ σὰ γούναθ' ἱκάνει Schol. H. Q. V;  
 372. ἐπεὶ τὰ σὰ γούναθ' ἱκάνει Schol. H. Q. V;

364. ὀμηλική, see on sup. 49.

365. ἔνθα κε λεφαίμην. Almost equivalent to a future, but just depending on the fulfilment of the intention expressed in εἰμ' (361). Cp. Od. 12. 347 αἰψά κεν . . νηὶν | τεύεσθαι, ἐν δὲ κε θείμεν ἀγάλματα, 15. 506 ἐσπέριος ἐμὰ ἔργα κάτειμ, ἥωθεν δὲ κεν ὕμνιν ὁδοπόριον παραθείμην, 19. 595, 598 λέξομαι εἰς εὐνὴν . . ἔνθα κε λεφαίμην.

366. Καύκωνες. These were a Pelasgian stock, occupying the ground between the borders of Arcadia and the western coast of Elis. Strabo divides them into two principal tribes, one living in Triphylia and one in Κοῖλῃ Ἠλίδι. Herodotus (1. 147) speaks of Pylian Caucones, which must refer to the Triphylia branch. These must be distinguished from the Caucones in Paphlagonia, who were in alliance with the Trojans, II. 10. 429.

367. The χρεῖος was property carried off by a raid, or wrongfully retained. Thus II. 11. 698 καὶ γὰρ τῷ χρεῖος μεγ' ὀφείλει· ἐν Ἠλίδι δὲ, | τίς σαρπηδὸν ἀλλοφύροι ἱπποὶ . . τοὺς δ' αὖθις ἀναξ ἀνδρῶν Λυγείας | κάσχεθε. The claim was sometimes backed by force, as in the sequel of the passage just quoted, and ib. 685 foll.; sometimes also it was urged pacifically, as here (for Mentor has too scanty a force for violent reprisals), and in Od. 21. 16 ἦ τοι Ὀδυσσεὺς | ἦλθε μετὰ χρεῖος τό β' αἰ πᾶς δῆμος ὀφείλει, | μῆλα γὰρ ἐξ Ἰθάκης Μεσσηνίους ἄνδρες δαίραν | . . τῶν ἔνκε' ἔξουσι πολλὴν δδὸν ἦλθεν Ὀδυσσεὺς | παιδὸς ἑὸν, πρὶν γὰρ ἦκε πατὴρ ἄλλοι τε γέροντες.

ὀφέλλεται = ὀφείλεται. Both forms come from stem ὀφελ with termination -ιω (ῥω). From ὀφελ-ιω we get by assimilation ὀφέλλω, while in ὀφείλω we may regard the ι as compensatory for a lost λ, or as simply transposed. That ὀφέλλω and ὀφείλω can be used in the same sense may be seen from such phrases as μοιχάγρ' ὀφέλλει Od. 8. 332, ζῶαγρ' ὀφέλλει ib. 462, χρεῖος πᾶς δῆμος ὀφείλει Od. 21. 17. From this use with a direct accusative object the transition to the use of the verb with an infinitive as object = 'ought to do so and so,' is easy. The verb ὀφείλειν, *augere*, is distinct: some refer it to a root *phal*, 'to bring forth.'

372. φήνῃ. This bird is mentioned in connection with the vulture, Od. 16. 217. The description given of it by Aristot. H. A. 8. 5. is φήνῃ τὸ μέγεθος ἀετοῦ μείζων τὸ δὲ χροῖμα σποδοειδές, and the eye of the bird is represented as having a film to cover it (ἐπαργεμὸς ἐστι). It is commonly taken to be the sea-eagle, called by Linnaeus *falco ossifragus*, or it may be equivalent to the Lämmergeier. With the disappearance of Athena here compare particularly the note on ὄρνις δὲ ἀνοπαία διέτατο Od. 1. 320. Seiler notes that εἰδόμενος and εἰδομένη are regularly used in Homer to express not mere similarity of movement or action, but actual corporeal resemblance, as in the phrase εἰδ. δέμας ἥδὲ καὶ αὐτὴν Od. 1. 105; 6. 22; 8. 8; also εἰσαόμενος and εἰσαμένη Od. 6. 24; 11. 241. etc.





θαύμαζεν δ' ὁ γεραῖος, ὅπως ἶδεν ὀφθαλμοῖσι·  
 Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 'ὦ φίλος, οὐ σε ἔολπα κακὸν καὶ ἀναλκιν ἔσεσθαι, 375  
 εἰ δὴ τοι νέφ' ὦδε θεοὶ πομπῆς ἔπονται.  
 οὐ μὲν γάρ τις δδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,  
 ἀλλὰ Διὸς θυγάτηρ, ἀγελείη τριτογένεια,  
 ἥ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.  
 ἀλλὰ, ἀνασσο', ἱλῆθι, δίδωθι δέ μοι κλέος ἐσθλὸν, 380  
 αὐτῷ καὶ παιδεσσι καὶ αἰδοίῃ παρακοίτῃ·  
 σοὶ δ' αὖ ἐγὼ βέξω βοῦν ἦνιν εὐρυμέτωπον,  
 ἀδμήτην, ἣν οὐ πω ὑπὸ ζυγὸν ἥγαγεν ἀνὴρ·  
 τήν τοι ἐγὼ βέξω χρυσὸν κέρασιν περιχεύας.'

378. ἀγελείη] The reading of Zenodotus was *κυδίστη*, which is followed by a few MSS. We may suppose that ἀγελείη is the reading of Aristarchus. Schol. H. M. 380. ἱλῆθι] Zenod. *ἐλάειρε* Schol. H. M. 382. ἦνιν] So Herodian; and not *ἦνιν*. But, as in Sanscrit, the chief feminine suffix was originally *i*, and it would seem that the metre here suggests *ἦνιν* rather than *ἦνιν*, Monro, H. G. § 116. 3. In ll. 6. 94 *ἦνις* is plural.

377. οὐ τις ἄλλος . . ἀλλὰ. For this construction instead of the more ordinary one with *ἥ*, cp. Od. 8. 312 οὐ μοι αἴτιος ἄλλος | ἀλλὰ τοκῆς δύνω, Od. 21. 72 οὐδέ τιν' ἄλλην | μύθου ποιήσασθαι ἐπισχεσθῆν ἐδύνασθε, | ἀλλ' ἐμὲ λέμενοι γῆμαι.

378. τριτογένεια. According to the ancient Greeks this name is derived from Triton, a forest stream in Boeotia, running into lake Copais from the west. Just so Athena is called Ἀλακομενῆς (ll. 4. 8; 5. 908) from the Boeotian Alalcomenae. The name of lake Tritonis in Libya is referred to a Greek origin by Hdt. 4. 179. For the etymology of Triton in connection with *water* see note on Ἀμυτρίτῃ (Od. 3. 88), which contains the same stem as the Skt. *trita*, meaning 'water-born.' The title may contain an allusion to the birth of the gods from Oceanus and Tethys, ll. 14. 201. Eustath. mentions as another received derivation the Cretan word *τριτώ* = 'head,' so that the epithet would refer to the marvellous birth of Athena; which however is not alluded to in Homer. If we regard the force of metre in lengthening or shortening vowels, we may be not indisposed to refer the word to *τρίτος*, as if Zeus the

god of Heaven and Hera goddess of Earth reckon as 1 and 2, so that Athena the goddess of Aether can be called τριτογένεια.

381. Notice the accent παρακοίτῃ for κοίτῃ, as μήτῃ ll. 23. 315.

382. βέξω and ἐρῶ are both to be referred to the same root *ferg*, the latter through the form *ferg-jai*, the former through *fberg-jai*, Curt. Probably the notion of sacrifice in these words, as in their Lat. equivalents, *facere* and *operari*, belonged originally only to the combination ἐρδειν or βέζειν ἱερά, after which the verbs themselves took the secondary meaning.

ἦνιν. According to the Schol. = 'of one year old,' from ἔνος, but this meaning renders ἀδμήτην superfluous. Others refer to *ἦναι* in the sense of 'dazzling bright,' comparing Virg. Aen. 9. 625 'candentem juvenem.' Düntzer suggests, with great probability, that it is connected with *ἀναι*, *efficere*, in the same sense as τέλειος or τελής.

383. ἀδμήτην. This word is explained by the epexegetis from ἦν . . ἀνὴρ.

384. περιχεύας, 'having spread,' i. e. in the form of foil, and not with any allusion to molten metal; cp. Od. 6. 232.

'Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη. 385  
 τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππῶτα Νέστωρ,  
 υἷαςι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά.  
 ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοιοῦτο ἀνακτος,  
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε,  
 τοῖς δ' ὁ γέρων ἔλθοῦσιν ἀνὰ κρητῆρα κέρασσαν 390  
 οἴνου ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ  
 ὤειξε ταμὴν καὶ ἀπὸ κρήδεμνον ἔλυσεν  
 τοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνη  
 εὔχετ' ἀποσπένδων, κούρῃ Διὸς αἰγίοχοιο.  
 Αὐτὰρ ἐπεὶ σπείσαν τ' ἐπὶ ὅν θ' ὅσον ἤθελε θυμὸς, 395  
 οἱ μὲν κακκεῖοντες ἔβαν οἰκόνδε ἑκαστος,  
 τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππῶτα Νέστωρ,  
 Τηλέμαχον, φίλον υἱὸν Ὀδυσσῆος θεῖοιο,  
 τρητοῖς ἐν λεχέεσσιν, ὑπ' αἰθούσῃ ἐριδούπῳ,  
 παρ δ' ἄρ' εὐμμελὴν Πεισίστρατον, δρχαμον ἀνδρῶν, 400

391. ἐνδεκάτῳ] Schol. E. seems to point to a reading ἐν δεκάτῳ. 400, 401.] Ζη-  
 νόδοτος τοῖς δύο στίχοις περιγράφει Schol. H. M. Q. R.

389. κλισμούς τε θρόνους τε. See on  
 Od. 1. 132.

390. ἀνὰ . . κέρασσαν. The Schol.  
 interprets ἀνὰ here by ἐκ δευτέρου, and  
 Eustath. by δις ἐκέρασεν. But Fäsi  
 renders better, *permiscuit*, in the sense of  
*permisceri iussit*, cp. κεράσσατο infra  
 393. The adverbial ἀνὰ, then, implies  
 the diffusion of the wine through the  
 water in the mixing bowl, as Od. 9.  
 209 ἐν δέπας ἐμπλήσας (sc. οἴνου) ὕδατος  
 ἀνὰ εἴκοσι μέτρα | χεῖν. Compare ἀνὰ  
 δὲ κρὶ λευκὸν ἔμιξαν Od. 4. 41, ἀνέμω-  
 γε δὲ σίτῳ φάρμακα Od. 10. 235. Our  
 English equivalent, 'mixed up', comes  
 near enough to the meaning.

392. κρήδεμνον. This is not exactly  
 as the Schol. interprets τοῦ πίθου πῶμα,  
 but rather the string which passed over  
 the πῶμα to keep it secure.

393. τοῦ, sc. οἴνου, κρητῆρα, 'a bowl  
 thereof.'

396. οἰκόνδε ἑκαστος. The persons  
 signified are the υἱες καὶ γαμβροί (387),  
 with the exception, which is mentioned  
 immediately, of Pisistratus. It is not  
 likely that οἰκόνδε simply refers to their  
 own chambers in the palace, as we  
 might suppose from inf. 413 ἐκ θαλά-

μων ἐλθόντες, since the θάλαμοι are  
 distinguished from the αἰθουσα ἐριδούπου,  
 which is described as being 'on the  
 spot' (αὐτοῦ), implying that the θάλαμοι  
 are further off. In the description of  
 Priam's palace, Il. 6. 242 foll.,—τὸ παρὰ  
 by the more doubtful question of the  
 position of the πεντήκοντα θάλαμοι of  
 his sons,—those of his sons-in-law are in  
 detached buildings, ib. 247 κουράων δ'  
 ἐτέρωθεν ἐναρτίοι ἐνδοθεν αὐλῆς | δόδεκ'  
 ἔσαν τέγχοι θάλαμοι ξεστοῖο λῆθιο | πλη-  
 σίοι ἀλλήλων δεδμημένοι. We may well  
 suppose that the θάλαμοι in our passage  
 also were detached buildings, as their  
 occupants likewise were all married  
 persons. Pisistratus, who had no such  
 θάλαμος, is the only ἡθῆος, or unmarried  
 son. Pisistratus sleeps beside Tele-  
 machus αὐτοῦ ('on the spot'); which  
 pronominal description is presently par-  
 ticularised into ὑπ' αἰθούσῃ ἐριδούπῳ.  
 See on Od. 1. 424.

400. εὐμμελῆν, 'with good spear.'  
 The ash being the most appropriate  
 wood for spear-shafts, was used as an equi-  
 valent for the spear itself. Cp. Ov. Met.  
 5. 143 'nam Clyti per utrumque gravi  
 librata lacerto | fraxinus acta femur.'



02. μυχα δ. ὑψηλοῖο: here was the bed of Menel. (δ 304, of Alcinoos (γ 346; cf. ε 226)  
Noack thinks the pt. was in the back part of a room, and not in the rear of the house  
S. 196.

Nestor's bed was not made until he was ready to retire. It did not stand ready  
all day long — it was in the πύλινον, where the lord and lady usually slept.  
(Helen has her διδάμεος δ 121.) Guests slept in the porch (this room (δ 302, γ 336)  
Unmarried sons also slept in porch (399). Telem. has a separate room (α 22);  
but he was an only son.

03. polished stone covered with a coat of varnish or elucco (S)  
Divinites sat in the porch of the hall — there at 'assembly' γ 11

ὅς οἱ ἔτ' ἡίθεος παίδων ἦν ἐν μεγάροισιν.  
αὐτὸς δ' αὖτε καθεῦθε μυχῶ δόμου ὑψηλοῖο,  
τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.

— Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
ὄρνυτ' ἄρ' ἐξ εὐνήφι Γερήνιος ἱππῶτα Νέστωρ, 405  
ἐκ δ' ἐλθὼν κατ' ἄρ' ἕξετ' ἐπὶ ξεστοῖσι λίθοισιν,  
οἱ οἱ ἔσαν προπάροιθε θυράων ὑψηλῶν  
λευκοὶ, ἀποστῆλθοντες ἀλείφατος· οἷς ἐπὶ μὲν πρὶν

403. πόρσυνε] Didymus on Il. 7. 342 γρ. πόρσυνε ἐν ταῖς Ἀριστάρχων. The Etym. Mag. gives πορσαίνω, calling it an Aeolic form. Apoll. Rhod. uses both forms.

401. ἡίθεος, according to Fick, from Skt. *vadh*, *vadhati* 'to conduct home,' 'to marry.' So that ἡίθεος means a marriageable youth.

403. λέχος . . εὐνήν. The former of these words, meaning properly the bedstead, corresponds with the Lat. *lectus* or *fulcrum*; while εὐνή, 'the bedding,' is equivalent to *lorus*. Cp. Virg. Aen. 6. 603 'lucent genalibus altis | aurea fulcra toris,' Ov. Met. 11. 471 'petit anxia lectum | seque toro ponit.'

πόρσυνε, Schol. *ἡντρέπει*, is used always of the wife who shares the bed; as of Arete, Od. 7. 347; cp. Il. 3. 411. In Apoll. Rhod. 3. 840, young maidens are described as ἡλικες οὐπὼν λέκτρα σὺν ἀνδράσι πορσύνουσαι. Ameis takes in the sense of 'honouring' the bed, in contradistinction to ἀσχύνειν Od. 8. 269, but the use of the word comes from the simple fact that no one but the wife had free access to the husband's chamber, and so she actually 'prepares' his bed for the night's rest. Cp. Theocr. 6. 33 αὐτὰρ ἐγὼ πλατὺ θύρας ἐς τέ κ' ὁμόσση | αὐτὰ μοι στορέσειν καλὰ δέμνια. That from this use it passed into the ordinary meaning of 'sharing' the bed, we see from Od. 7. 347 πᾶρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν. The master's chamber lay quite at the back of the premises, μυχῶ. Compare the expression ἐς μυχὸν ἐξ οὐδοῖο, meaning 'from front to back,' Od. 7. 96.

407. προπάροιθε θυράων. The position commonly assigned to these seats of polished stone is outside the αὐλή, and so on the public way. But Gerlach (Philol. 30. p. 503 foll.) seems

right in placing them in the πρόδομος, at either side of the door. He remarks that in the ruins of the temple of Themis in Rhamnus similar seats are found. Sitting on one of such λίθοι, we may suppose Menelaus talks to Telemachus, Od. 4. 311; and the suitors when playing with the πεσσοί are described as sitting προπάροιθε θυράων Od. 1. 106 foll.

408. ἀποστῆλθοντες ἀλείφατος. The Schol. E. gives γλίσχρον δὲ ἐν τῷ ἔλαιον στίλβον ποιεῖ τὸ χρίμενον, ὅσον τὸ μάρμαρον. This suggests the interpretation that ἀλείφαρ here means some polish or varnish applied to stone-work. Compare Plato, Critias, 116 B καὶ τῶν οἰκοδομημάτων τὰ μὲν ἀπλὰ τὰ δὲ μύγνυντες τοὺς λίθους ποικίλα ὕφανον παιδῶς χάριν . . καὶ τοῦ μὲν περὶ τὸν ἑσπέρου τροχὸν τείχους χαλκῷ περιελάμβανον πάντα τὸν περίδρομον, ὅσον ἀλοιφῇ προσχρόμενοι. This suits with Hesychius' interpretation of ἀλοιμα (Soph. Frag. 73), viz. χρῖσμα τοίχων (quoted by Hayman); and though Nitzsch insists that the epithet ξεστοί precludes the notion of a plaster or stucco, yet it is equally likely that ἀποστῆλθ. ἀλ. is here the particular exegesis of ξεστοί, showing the special way in which the smoothness was produced. With the construction cp. Od. 23. 289 ἐντυον εὐνήν | ἐσθῆτος μαλακῆς. We may also quote, as bearing on this passage, Il. 18. 595 χιτῶνας . . ἤκα στίλβοντας ἑλαίῳ, but for a fuller interpretation see note on Od. 7. 107. Eustath. and the Scholl. generally give the explanation, αἰτρεῖ τὸ ὄσ, i. e. 'glistening as if with oil.'

Νηλεὺς ἴζεσκεν, θεῶν μῆστωρ ἀτάκωντος  
 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς "Αἰδόσθε βεβήκει. 410  
 Νέστωρ αὖ τὸτ' ἐφίξε Γερῆνιος, οὖρος Ἀχαιῶν,  
 σκῆπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἡγερέθοντο  
 ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε  
 Περσεύς τ' Ἀρητὸς τε καὶ ἀντίθεος Θρασυμήδης.  
 τοῖσι δ' ἔπειθ' ἔκτος Πεισίστρατος ἦλυθεν ἥρως, 415  
 πὰρ δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν ἄγοντες.  
 τοῖσι δὲ μύθων ἦρχε Γερῆνιος ἱππῶτα Νέστωρ·  
 'Καρπαλίμως μοι, τέκνα φίλα, κρήνην' ἐέλδωρ,  
 δφρ' ἦ τοι πρῶτιστα θεῶν ἰλάσσομ' Ἀθήνην,  
 ἦ μοι ἐναργῆς ἦλθε θεοῦ ἐς δαῖτα θάλειαν. 420  
 ἀλλ' ἄγ' ὁ μὲν πεδίονδ' ἐπὶ βοῦν ἵτω, ὄφρα τάχιστα  
 ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνήρ·  
 εἰς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν  
 πάντας ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δὺ' οἴους·  
 εἰς δ' αὖ χρυσοχόν Λαέρκεα δεῦρο κελέσθω 425  
 ἐλθεῖν, ὄφρα βοδὸς χρυσὸν κέρασιν περιχεύῃ.  
 οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἵπατε δ' εἶσω  
 δμῳῇσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,

411. οὖρος, 'warder,' from root ὄρ or For, whence ὄρῳ, ὄρα, cp. ἐπίουρος, φρουρός. For the connection between guarding and seeing compare Lat. *tueri*.

420. ἐναργῆς, cp. Il. 20. 138 χαλεποί δὲ θεοὶ φαίνεσθαι ἐναργεῖς, i. e. 'in visible presence;' Virg. Aen. 4. 358 'manifesto in lumine vidi.'

θάλειαν. Exists only in the fem., as πότνια, etc., and is formed from the same root as θάλλω.

421. ἐπὶ βοῦν, 'for a cow.' i. e. 'to fetch a cow.' So ἐπὶ τεύχεα ἱσσεύοντο Od. 24. 466; Il. 2. 808. Cp. Hdt. 7. 193 ἐπὶ τῷ κῶας ἔπλεον, 'for the golden fleece.'

422. ἔλθῃσιν, sc. βοῦς, as inf. 430.

423. ἐπιβουκόλος. See Lehrs, Aristarch. p. 107 foll., s.v. ἐπίουρος: 'Bene Aristarchus attenderat ad hoc genus compositionis cuius certissima sunt apud Homerum exempla. Sic μετάγγελος,

h. e. internuntius, ψ. 199; O. 144. Et ut μετάγγελος est ὁ μετὰ τισιν ἀγγελος, sic ἐπιβουκόλος et ἐπιβάτωρ, ὁ βουκόλος. ὁ βῆτωρ ὃν ἐπὶ τινων, minime vero id quod Nitzschium velle video (ad Od. 3. 422) pastoribus praefectum significat.' Cp. ἐπιμάρτυρος, ἐπαμύντωρ, ἐπαρῶς. For the pleonasm in βοῶν ἐπιβουκόλος compare αἰπόλος αἰγῶν Od. 17. 247, ἐν προδόμῳ δόμου Od. 4. 302, συνὼν συμβόσια Od. 14. 101, ποδάνιστρα ποδῶν 19. 343. Also see inf. 472 φῆνον οἰνοχοεύοντες.

425. The goldsmith is called, inf. 432, χαλκεύς, from the name of the metal which was most generally worked. 'Fuerunt iam illo tempore δημιουργοί, h. e. homines liberi qui artem aliquam exercebant, in his fabri lignarii et ferrarii; nec domi apud Nestorem habitat hic χρυσοχός, quamvis metallorum abunde est in aedibus regum, memoraturque (Od. 18. 328) Ulyssis officina ferraria ad cotidianos usus,' Bothe.

18. No men-servants, as none γ 430 (housemaids γ 392). Bath drawn by a princess  
γ 464. Nestor's wife, not a maid, prepares his bed (408); yet N. had 90 ships

25. Nothing is said concerning payment. Did the smith have to perform this work  
without pay in return for having the right to ply his trade? Cf. Irish "duty-work"  
and "duty-chickens" <sup>from</sup> ~~from~~

32. χαλκεύς: a goldsmith - here, a blacksmith L 392, a bronze smith Δ 187.  
Generally men about a place smelt work metals.

41. οὐδαί. only connection with sacrifices. May represent the food of the early worshippers

ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ.

\*Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίησιν. ἦλθε μὲν ἄρ' βούς 430

ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἕϊσης

Τηλεμάχου ἑταροὶ μεγαλήτορος, ἦλθε δὲ χαλκεὺς

δπλ' ἐν χερσὶν ἔχων χαλκήϊα, πείρατα τέχνης,

ἄκμονά τε σφύραν τ' εὐποίητόν τε πυράγρην,

οἷσιν τε χρυσὸν εἰργάζετο ἦλθε δ' Ἀθήνη 435

ἱρῶν ἀντίβωσα. γέρων δ' ἱππηλάτα Νέστωρ

χρυσὸν ἔδωχ'. ὁ δ' ἔπειτα βόδς κέρασιν περιέχευεν

ἀσκήσας, ἵν' ἀγαλμα θεὰ κεχάροιτο ἰδοῦσα.

βούν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων.

χέρνιβα δέ σφ' Ἀρητος ἐν ἀνθεμβέντι λέβητι 440

ῥηλυθεν ἐκ θαλάμοιο φέρων, ἐτέρῃ δ' ἔχεν οὐλὰς

429. ἔδρας and ξύλα both go with οἰσέμεν. The servants are not only to bring clear water, but 'seats and store of logs to set at either side' (ἀμφὶ) of the altar which stood in the midst. For the combination at the introduction of the sentence, οἱ δ' ἄλλοι μύνετε, 'but do all the rest of you bide here,' compare λαοὶ μὲν σκίδνασθε Od. 2. 252, ἄλλοι μὲν νῦν μύνετε Od. 9. 172, μύνετε δ' ἄλλοι πάντες Il. 19. 190.

οἰσέμεν, Epic weak aorist formed as a Thematic tense with ε and ο instead of ᾱ. So οἰσέμεναι Od. 8. 399; 12. 10; 18. 291; Il. 3. 120; 23. 564. In Il. 18. 191 οἰσέμεν is generally described as the future infin., but it can equally well be the aorist. See note on τελευτηθήναι Od. 2. 171.

433. πείρατα. This plural is used elsewhere with νίκης, δόθρου, γαίης, δέθλων, also (Il. 23. 350) ἐκάστου πείρατ' εἶπεν. The singular πείρα is used with διός, Od. 5. 289, and for the issue of a trial, Il. 18. 501. Here translate, 'wherein lie the issues of art,' i. e. on which art depends for its accomplishment; through which the artistic conception is realized. Eustath. περατωτικά. Or, if we emphasise the notion of 'boundary' in πείρα, we may speak of the tools as the 'limits within which the craft lies;' which will produce a similar meaning by a different process. For a fuller discussion of πείρα see on Od. 12. 51.

435. ῥηλυθεν δ' Ἀθήνη. Not now in

the person of Mentor, but in her god-head, yet invisible.

437. The mention of the tools shows that περιέχευεν means nothing more than 'spread' the gold in the shape of leaf or foil round the horns. Nitzsch quotes from Millin, Minéralog. Hom. 180 'Rien n'indique l'application antérieure d'aucun mordant, la lame enveloppe seulement les cornes de l'animal, et comme il doit bientôt être immolé, une plus grande solidité n'est point nécessaire.'

438. ἀσκήσας. For the use of ἀσκεῖν in the sense of 'working up,' 'preparing,' compare κέρα .. ἀσκήσας περατοῦσος ἦραρε τέκτων Il. 4. 110; cp. Il. 14. 179, 240; κόσμῳ ἀσκήσας Hdt. 3. 1.

440. χέρνιβα (χείρ .. νίπτειν), water for washing, not for sprinkling. Cp. Il. 24. 302 foll. for the same preparation for worship. Here, the water was brought in a bowl damasked with flowers, according to the Schol. ποικίλον ἀπὸ τῶν ἐντετορευμένων ἀνθῶν, which bowl had been kept in a store-room (θάλαμος), and was brought out for the occasion.

441. ἐτέρῃ signifies the left hand. The other, with which ἐτέρῃ is thus contrasted, being the 'right,' par excellence. So τῇ ἐτέρῃ λαβεῖν comes to mean to get a thing with little trouble, without having to put the right hand to the work at all. Plat. Soph. 226 A; cp. Od. 10. 171.

οὐλὰς, Attic ὀλαί, signifying coarsely-

ἐν κανέφ' πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης  
 ὄξυν ἔχων ἐν χειρὶ παρίστατο, βούν ἐπικόνων.  
 Περσεὺς δ' ἄμνιον εἶχε· γέρων δ' ἱππηλάτα Νέστωρ  
 χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη 445

443. χερσὶ] So Aristarch. Al. χερσί. Schol. H. 444. ἄμνιον] This was generally taken to be ἀγγεῖον τι εἰς δὲ δέχονται τοῦ σφαττομένου τὸ αἷμα Schol. M., which accounts for the orthography αἰμνιον, see Suid. i. 2. 36. But Schol. E. and Hesych. interpret it as μικρὸν μαχαίριδιον δὲ καὶ σφάγιον καλοῦσιν οἱ Ἀττικοί, which comes nearer to the reading ascribed to Zenodotus and Nicander, viz. δαμνιον ἀπὸ τοῦ δάμνασθαι.

ground barley-meal, is referred by M. Müller to root *mar*, and so made identical with Lat. *mola*, and connected with ἀμαλδύνω, *mollis*, etc., etc. Curtius would refer οὐλαί to root *fel*, seen in εἰλύνω, ἱλύνω, ἀλέω, ἀλάω, Lat. *vol-vo*.

444. ἄμνιον is the vessel for the blood, probably connected with αἷμα. Curt. suggests a connection with ἀμύς.

Νέστωρ. There is little truth in the common notion that the office of King and Priest was originally vested in the same person. Of the Homeric King—here, for example, of Nestor—it is true in that sense alone in which every head of a family is his own *lepeús* at home. This was purely a domestic sacrifice. Otherwise the several gods had their own *lepeús*, and as Lobeck (*Aglaoph.* 258) observes, in the only instances where a state sacrifice is offered, namely at the beginning of this book and Od. 21. 258, the sacrificer is not specified.

The following statement of Aristotle cannot accordingly apply to the Homeric Kings, but only to later, though still early, times. The Kings he says (*Pol.* 3. 14. 11–12) κατὰ τοὺς ἡρακοὺς χρόνους . . κύριοι ἦσαν . . τῶν θυσιῶν δοαὶ μὴ ἱερατικά, and these he explains (6. 8. 20) to be δοαὶ μὴ τοῖς ἱερεῦσιν ἀποδίδασιν ὁ νόμος, ἀλλ' ἀπὸ τῆς κοινῆς ἐστίας ἔχουσι τὴν τιμὴν ('but the ministers whereof derived their office from the state altar-hearth'). That is, when a state, whether by adopting the family gods of its royal house, or otherwise, had come to have its tutelary deities and rites and altar-hearths, the Kings were naturally made the ministers of the national tutelars as such. To such a ministry reference is made in Hdt. 4. 161 τῷ βασιλεῖ τεμένεα ἔξελάν καὶ ἱρασύνας τὰ ἄλλα πάντα τὰ πρότερα εἶχον οἱ βασιλεῖς ἐς μέσον τῷ δήμῳ ἔθηκε, and the Athenian Archons had stated sacrifices to perform for the

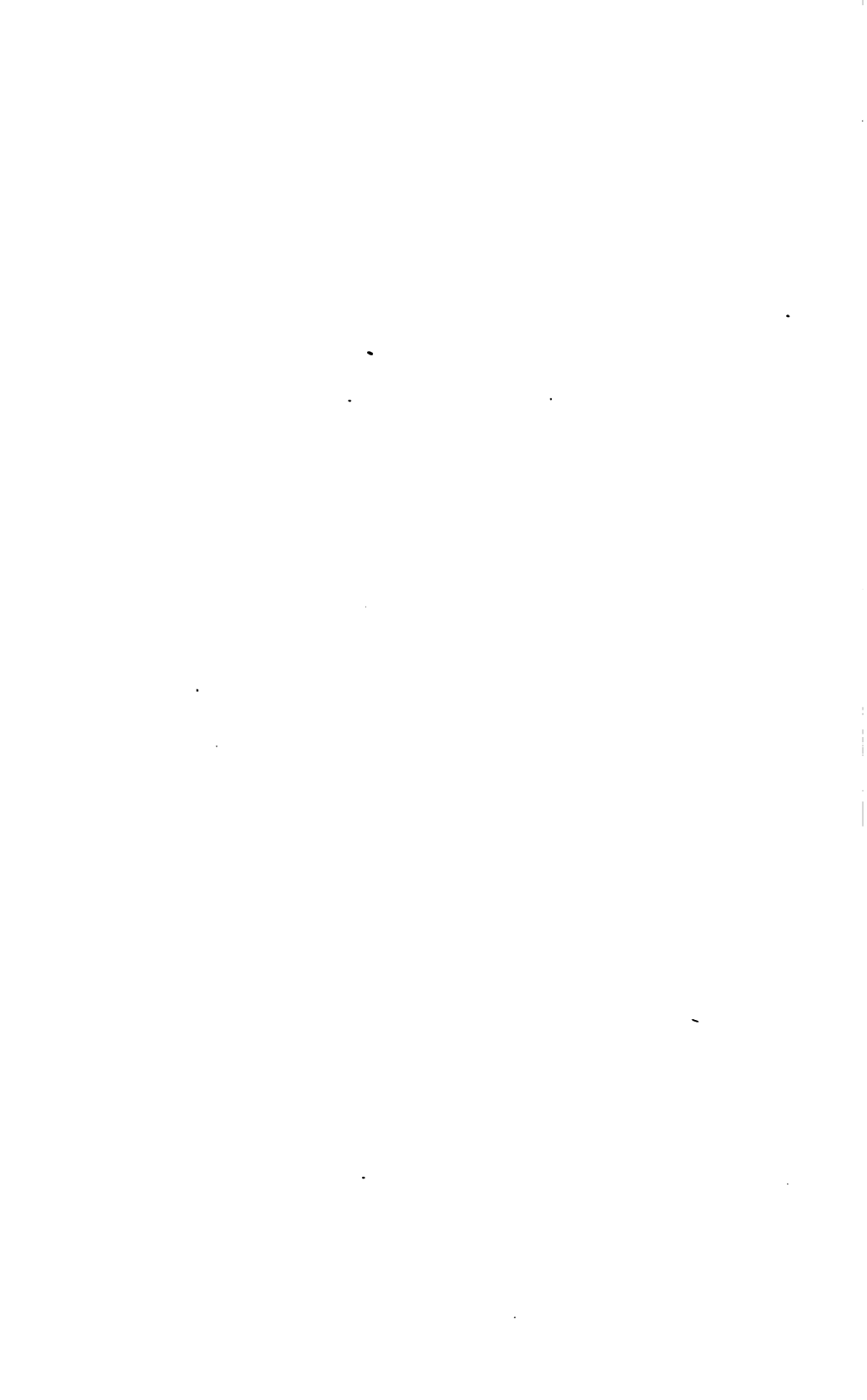
same reason. But the state-officers exercised no priestly function except with reference to the state-tutelars.

Thus, any peculiar connection of the kingly office with the sacerdotal can only be admitted under two considerable limitations. First, it was a post-primitive accretion which only arose along with the worship of state-tutelars. Secondly, at no time whatever did it exist beyond this range; witness Aristotle as already quoted. The temples had their own priests; it was only at the *πρυτανεῖον τῆς πόλεως* that the King could officiate. Virgil's crude antiquarian fact in Aen. 3. 81 'Rex Anius, rex idem hominum Phoebeique sacerdos,' is an instance either of a tutelar connection of Apollo with the community of which Anius was King, or of a combination of offices worth mentioning on account of its singularity.

445. οὐλοχύτας κατήρχετο. The coarse-ground grain called οὐλαί (sup. 441) is here called οὐλοχύται, which word is used proleptically, as the meal is not really sprinkled yet, but only raised from the basket. The word κατάρχεσθαι belongs technically to ritual, signifying to 'perform preliminary rites.' Compare κατάρχομαι μὲν, σφάγια δ' ἄλλοισιν μέλει Eur. I. T. 40; in later Greek it is construed with the genitive, as Hdt. 2. 45; Eur. Phoen. 573, etc.; here with the accusative, as if equivalent to καταρχόμενος ἀνείλετο, on the analogy of Il. 1. 449 χερσὶν ἄγαντο δ' εἵπειτα καὶ οὐλοχύτας ἀνείλοντο, which means 'lifted up a handful ready for sprinkling.' Translate, 'Nestor began the rite with the lustral water and meal for sprinkling, and earnestly prayed to Athena, as he commenced the sacrifice by casting the forelock into the fire.' The actual sprinkling of the meal is given by the word προβάλλοντο, 'cast

The sacrifice is domestic, not public. b. Ag. > sacrifice in his reconciliation with his

T 252



εὔχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλων.

Αὐτὰρ ἐπεὶ ρ' εἶξαντο καὶ οὐλοχύτας προβάλλοντο,  
αὐτίκα Νέστορος υἱὸς, ὑπέρθυμος Θρασυμήδης,  
ἤλασεν ἀγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας  
αὔχηνιους, λῦσεν δὲ βοδὸς μένος· αἱ δ' ὀλόλυξαν 450  
θυγατέρες τε νυοὶ τε καὶ αἰδοίη παράκοιτις  
Νέστορος, Εὐρυδίκη, πρέσβα Κλυμέναιο θυγατρῶν.  
οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυδοεῖς  
ἔσχον· ἀτὰρ σφάζεν Πεισίστρατος, ὄρχαμος ἀνδρῶν.  
τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ρύη, λίπε δ' ὄστέα θυμὸς, 455  
αἰψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον

453. ἀνελόντες] ἡ ἑτέρα τοῦ Ἀρισταρχοῦ ἀνίσχοντες Schol. H. M., Dind. ἀν-  
σχόντες, Porson ἀνέχοντες.

forth.' Compare with the whole passage Eurip. Elect. 791 foll. λούτρ' ὡς τάχιστα τοῖς ξένοις τις αἰρέτω, | ὥς ἀμφὶ βαιῶν σῶσι χερρίβαν πέλας | .. οἱ μὲν σφαγείον ἔφερον, οἱ δ' ἦρον κανᾶ .. λαβὼν δὲ προχύτας μητρὸς εὐνέτης σθέν | ἔβαλλε βαιμούς .. ἐκ κανοῦ δ' ἔλδων | Αἰγισθος ὀρθῇ σφαγίδα, μοσχίαν τρίχα | τεμὼν, ἐφ' ὀγνὸν πῦρ ἔθηκε δεξιᾷ. With ἀπαρχόμενος .. βάλλων compare Il. 19. 254 κάπρου ἀπὸ τρίχας ἀρξάμενος, which the Schol. interprets by the words ἀπαρξάμενος τρίχας, τεμὼν ὡς ἀπαρχήν.

450. ὀλόλυξαν. This is not a shriek of horror, but a religious shout (ὀλο-  
— λυγμὸν .. ἔλασκον εὐφημοῦντες Aesch. Ag. 595) at the moment of the consummation of the sacrifice, significant of joy and satisfaction. Compare Il. 6. 301; Od. 4. 767, and especially 22. 411 ἐν θυμῷ, γρηῷ, χαίρει καὶ ἴσχει, μήδ' ὀλόλυξε | οὐχ ὁσὶν καταμένοισιν ἐπ' ἀνδράσιν εὐχετάσθαι. Notice that the cow is not actually killed till line 455: the single blow that 'severed the neck-muscles' only 'stunned its senses' (λύσεν βοδὸς μένος).

453. οἱ μὲν. These are the other sons of Nestor, in contrast with Pisistratus. The victim had been felled by the blow of the axe (449); and these young men 'having lifted his head held him so.' This process seems identical with that described by Eurip. (Elect. 813) as κάσφας ἐπ' ὤμων μόσχον, ὡς ἦσαν χερσὶν | δμῶες, and appears in a similar scene in Il. 1. 459 as ἀνέρυσαν

μὲν πρῶτα καὶ ἔσφαζαν καὶ ἔδειραν, the head being thus 'drawn back,' not only to expose the throat to the knife, but that the victim might turn its head upwards towards the Gods in whose honour it was sacrificed. Where a victim is sacrificed to the powers of the nether world, it is slain with its head bent earthward, ἐνθ' ὧν ἀρνεῖον βέζειν .. εἰς ἔρεβος στρέφας Od. 10. 528.

456. διέχευαν. Schol. διέτεμον. This means 'broke up,' or 'dismembered;' the process of dividing into small pieces is given by the word μιστύλλων inf. 462. Cp. Od. 14. 427; 19. 421; Il. 7. 316. μιστύλλω must be referred to root *mi* as in μινίθω.

μηρία is a distinctly ritualistic word. Ameis (Anh. ad loc.) states that it is used fifteen times in Homer, and the form *mḗra* five times; in three passages out of the five (viz. Od. 12. 364; Il. 1. 464; 2. 427) it is found in connection with the phrase *mḗrois éxetaimon*. The older grammarians regarded *mḗra* as a metaplastic form of *mḗroi* with the special meaning of τὰ ἀγιαζόμενα θεοῖς, while the oxytone form *mḗrā* they held as wholly identical with *mḗroi*. See Lobeck, Proleg. 13, who denies this subtle distinction, accepting *mḗrā* either as a derivative from *mḗroi* with a change in signification, or as a by-form of *mḗra*. Hermann, on Aesch. P. V. 496, sums up the facts of the case thus, '*mḗroi* pluralem habent etiam neutrius generis *mḗra*, significatione congru-

πάντα κατὰ μοῖραν, κατὰ τε κνίσῃ ἐκάλυψαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον  
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπόβολα χερσίν. 460  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τάλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτων δ' ἀκροπόρους ὀβελούς ἐν χερσίν ἔχοντες.

Τόφρα δὲ Τηλέμαχον λοῦσεν καλὴ Πολυκάστη,  
 Νέστορος ὀπλοτάτη θυγάτηρ Νηληϊάδαο. 465

*entem cum vocabulo μηρία.* Nitzsch remarks that with *μηρία* or *μήρα* Homer generally uses *καίειν*, but with *μηροί* the common expression is *ἐκτέμνειν*. According to this, *μηρός* represents the whole thigh (Il. 5. 305), and the portions cut from it and used in sacrifice are *μηρία* or *μήρα*, i. e. the slices or lumps cut from the thigh. To facilitate the burning of these lumps of meat, and to produce the sacrificial 'sweet savour,' they were wrapped up in fat, one layer of which went below and one above the meat, the process being described as, 'laying it (sc. *κνίσῃν*) double.'

458. *δίπτυχα* is variously taken as an adverb analogous in form to *διχθα*, or as the adverbial neut. plur. of *δίπτυχος*. It is better to take it as a metaplastic form of the accusative, as if from *δίπτυσ*, compare *δίπτυχα λάπην* Apoll. Rhod. 2. 32. With the form, compare *ὑπόβρυχα* Od. 5. 319. The phrase may be illustrated by Il. 23. 243 *ἀπλάκει δημῷ*, and Soph. Ant. 1010 *καταβρύει | μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς*. Upon these lumps, thus prepared for burning, they laid raw slices (*ἐπ' αὐτῶν ὠμοθέτησαν*), cut from various parts of the carcase. See Od. 14. 428 *ὁ δ' ὠμοθέτειτο συβώτης | πάντας ἀρχόμενος μέλων ἐς πίονα δημόν*.

460. *παρ' αὐτὸν ἔχον*, 'came to his side and held.'

461. *σπλάγχν' ἐπάσαντο*. Schol. ad Il. 1. 464 *πρὸ τοῦ φαγεῖν ἐμερίζοντο ταυτοῖς εἰς βρώσιν τὰ σπλάγχνα, τουτίστι τὰ ἐντοσθίδια, σπλήνα, καρδίαν, ἥπαρ*. It was a kind of πρόγονοις before the regular sacrificial feast, analogous to the preliminary rite with the cups in drinking.

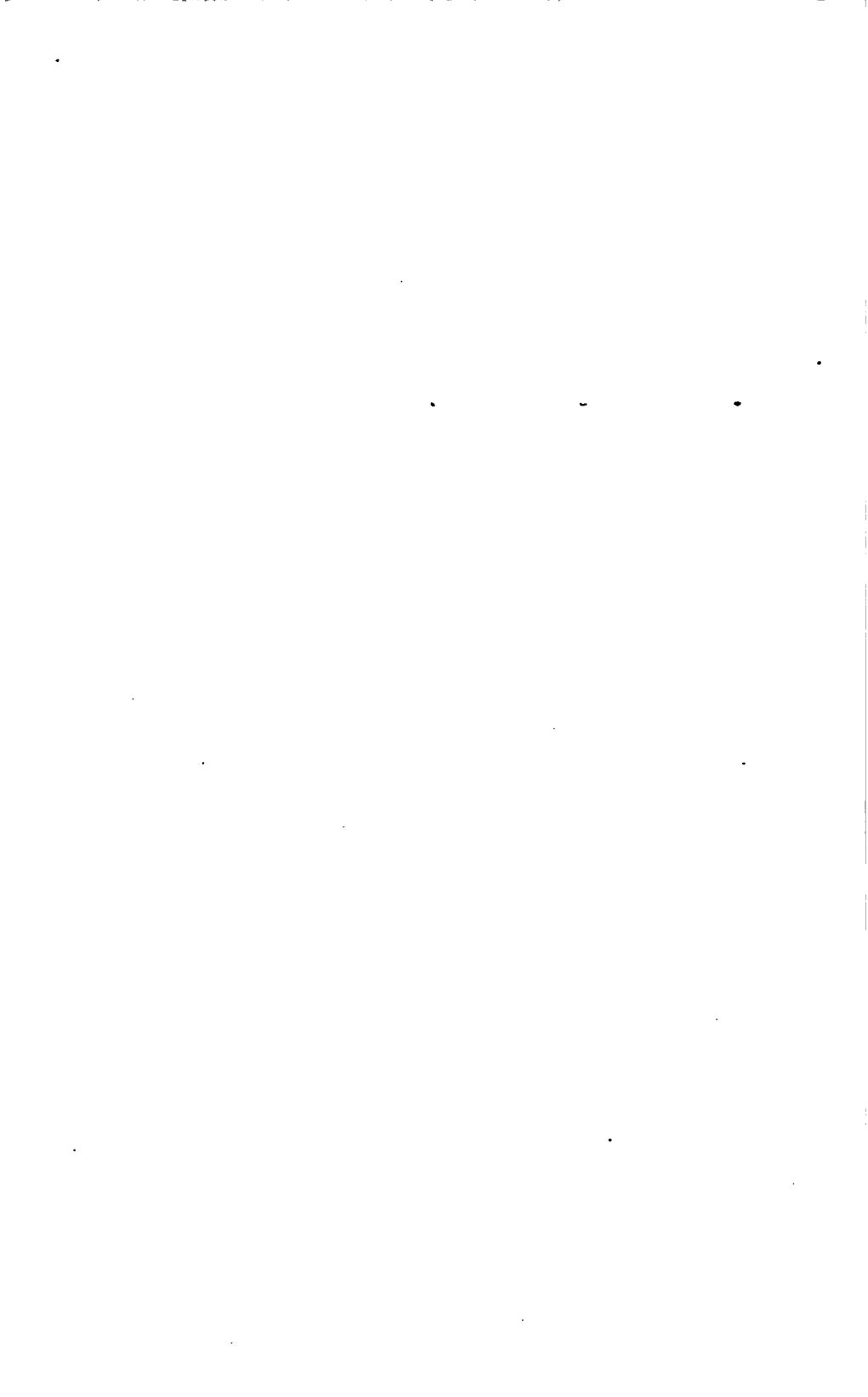
462. *ἀμφ' ὀβελοῖσιν ἔπειραν*. In Od. 19. 422 we find *πεῖράν τ' ὀβελοῖσι*,

which suggests that in the present passage *ἀμφί* is an adverb and not a preposition; cp. *περὶ δουρὶ πεπαρμένῃ* Il. 21. 577. The adverb here gets the meaning 'right through,' being used proleptically with the verb, 'so that the spit projected on either side of the meat.' Cp. Od. 12. 395.

464. *λοῦσεν*. With pluperfect force, 'meanwhile Polycasta had bathed.' Compare Od. 5. 246 *τόφρα δ' ἐνεικε τέρετρα Καλυψώ*, and ib. 258; see also sup. 303.

465. *ὀπλοτάτη*, 'youngest' is perhaps connected with *ἀπαλός*. The part which women are in the Odyssey represented as taking in the 'bathing' of men, has been variously commented upon; and lastly by Gladstone (Homeric Age, 2. 513). The leading *loci* are (1) the present passage vv. 464-467; (2) the formula where slaves only are mentioned, Od. 4. 48; 17. 88 *ἐς β' ἀσαμίνους βάντες ευέστας λούσαντο*. | *τοὺς δ' ἐπεὶ οὖν δμῶα λούσαν καὶ ἔχρισαν ἐλαίῳ κ.τ.λ.*; (3) Helen's account of what she did for Odysseus, Od. 4. 252 *ἀλλ' ὅτε δὴ μιν ἐγὼ λῶεον καὶ χρίον ἐλαίῳ*, | *ἀμφὶ δὲ εἴματα ἔσσα κ.τ.λ.*; (4) the description of Odysseus in Scheria, Od. 6. 209-222 *ἀμφίπολοι .. λούσατέ τ' ἐν ποταμῷ .. παρ' δ' ἄρα οἱ φάρος τε χιτῶνά τε εἴματ' ἔθηκεν*, | *δαίκαν δὲ .. ἐλαιον*, | *ἤνεγκον δ' ἄρα μιν λούσθαι κ.τ.λ.* Compare Odysseus' own account of the same transaction (Od. 7. 296) *καὶ λούσ' ἐν ποταμῷ καὶ μοι τάδε εἴματ' ἔδωκεν*. (5) The scene at Circe's house, Od. 10. 361 *ἐς β' ἀσαμίνους ἔσσα λῶ' ἐκ τρίποδος μεγάλιοι*, | *θυμήρης κεράσασα, κατὰ κρατός τε καὶ ὤμων*, | *.. αὐτὰρ ἐπεὶ λούσεν τε καὶ ἔχρισεν λίπ' ἐλαίῳ*, | *ἀμφὶ δὲ με χλαῖαν καλὴν βάλεν ἥδ' ἐ χιτῶνα κ.τ.λ.*; and





αὐτὰρ ἐπεὶ λούσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,

(6) the washing of Odysseus in his own palace, Od. 19. 317 ἀλλά μιν, ἀμφίπολοι, ἀπολούσατε . . 357 ἀλλ' ἄγε νῦν ἀνστήσα περίφρων Εὐρύκλεια, | νίψον σοῖο ἀνακτος δμήλεια . . 392 νίξε δ' ἄρ' ἄσπον Ιούσα ἀναχθ' ἰδὼν, ἀντίκα δ' ἔγνω | οὐλόην . . 467 τὴν γρη῏ς χεῖρεςσι καταπρηνέσσι λαβούσα | γνῶ β' ἐπιμασσαμένη κ.τ.λ. (but here the question is only of ποδάνιπτρα).

Mr. Gladstone urges that λούειν and ἀμφιβάλλειν mean only 'cause to bathe,' 'cause to put on;' that is, to supply the requisites for bathing and for dressing. This interpretation is grammatically sound; just as Od. 10. 366 εἶσε μ' ἐπὶ θρόνῳ is 'bade me sit.' Mr. Gladstone compares our own idiom of 'feeding the poor.' But, beyond this, he shows that in instance (4), this interpretation is absolutely forced upon us; since Od. 7. 296 Νausικῆα λούσ' ἐν ποταμῷ is the account which Odysseus gives of a transaction which circumstantially was as follows: Nausicaa, (6. 210) addressing her ἀμφίπολοι, with reference to Odysseus, says, λούσατέ τ' ἐν ποταμῷ, and accordingly they πᾶρ δ' ἄρα οἱ φάρῳ τε χιτῶνά τε εἴματ' ἔθηκαν, | δῶκαν δὲ . . ἔλαιον, | ἥρωγον δ' ἄρα μιν λούσθαι. To this we may add an argument from instance (2), which first informs us that the men λούσαντο ('washed themselves,' the line is frequent in the Iliad where there is no question of women), and then, immediately after, identifies this with δμῶα λούσαν. A certain reservation is made necessary by instance (5); on which Mr. Gladstone justly observes: '1. The statement that the water was poured over his head and shoulders, as he sat in the bath, evidently implies that what may be called essential decency was preserved. 2. Even if it were not so, we could not in this point argue from the manners and morals of a Phœnician goddess to those of a Greek damsel. 3. She gave him water to wash with, pouring it over his head and shoulders, and then leaving to him the substance of the operation which was not completed by this mere act of affusion.' It may be added that the scantiness of light in Homeric rooms was itself a veil—a consideration applicable to all the cases of in-door bathing, whatever we take the women's part to have been.

'It would appear therefore,' says Mr. Gladstone, 'that the statements of Homer give no ground whatever for sinister or disparaging imputation. His pictures do not entirely correspond with modern ideas: but they may well leave on our minds the impression that, in the period he describes, if the standard of appearances in this department was lower, that of positive thought and action was higher, as well as simpler, than in our own day.'

See the question amusingly treated by Prof. Buchholz, Hom. Real. II. 2. § 10, who contrasts 'der Naivität des homerischen Weibes' with the 'zierpuppenhafte Verschämtheit unserer modernen Dämchen.'

The supposition of indelicacy is indeed broadly inconsistent with the sentiment expressed by Odysseus (Od. 6. 218) ἀμφίπολοι, στήθ' οὕτω ἀνέπρῳθεν, δφρ' ἐγὼ αὐτὸς | ἄλμην ἔμουν ἀπολούσομαι . . ἀντην δ' οὐκ ἂν ἐγὼ γε λοίσσομαι· ἀλδίομαι γὰρ | γυμνούσθαι, κ.τ.λ., and again (Od. 19. 344) οὐδὲ γυνή ποδὸς ἄφεται ἡμετέροιο | . . εἰ μὴ τις γρη῏ς ἔστι παλαιή, κεδνὰ ἰδυία, which last passage is the more forcible, because the refusal must have been in unison with custom, else it would have betrayed the underlying motive which Odysseus had of concealment.

The various suppositions, that it was the business of the lord's daughter specially to attend to the bath, or that here is signified a distinguished mark of attention paid by Polycaста to Telemachus, or that female slaves performed the duty only in default of a daughter of the house, are none of them consistent with *all* the instances. The truth is, that as the bath was a primary feature in the guest's welcome, and as the household arrangements were superintended either by the mistress or by the grown-up daughter, upon whom she had devolved her duties, we naturally find one of these to be giving orders for the bath; and the orders are carried out by female slaves. Hence in some passages the bath is said to have been *provided* by the mistress, or her daughter, e. g. instances (1), (3), (5); in others by the ἀμφίπολοι, under mother's or daughter's orders, (4), (6); or lastly, by δμῶαί, without such orders, (2).

466. λίπ' ἐλαίῳ. This phrase is

ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἡδὲ χιτῶνα,  
 ἔκ ρ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος  
 παρ δ' ὃ γε Νέστορ' ἰὼν κατ' ἄρ' ἔζετο, ποιμένα λαῶν.

Οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 470  
 δαίνυνθ' ἐζόμενοι· ἐπὶ δ' ἄνδρες ἐσθλοὶ ὄροντο  
 οἶνον οἰνοχοεῦντες ἐνὶ χρυσέοις δεπάεσσιν.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππῶτα Νέστωρ·

‘Παῖδες ἐμοί, ἄγε, Τηλεμάχῳ καλλίτριχας ἵππους 475  
 ζεύσασθ' ὑφ' ἄρματ' ἄγοντες, ἵνα πρήσσησιν ὁδοῖο.’

Ὦς ἔφασθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδ' ἐπίθοντο,  
 καρπαλίμως δ' ἐξευξαν ὑφ' ἄρμασιν ὠκέας ἵππους.

ἐν δὲ γυνὴ ταμὴν σῖτον καὶ οἶνον ἔθηκεν

δψα τε, οἷα ἐδουσι διοτρεφέες βασιλῆες. 480

ἂν δ' ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον·

παρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν,

ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσὶ,

μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην

469. ποιμένα] Bekk. with a few MSS. for ποιμένι, as required by Homeric usage. Cp. Od. 4. 51; 8. 469; 24. 411.

472. οἰνοχοεῦντες] So written with better reason than the v. l. ἐνοἰνοχοεῦντες, as *foinochoeō* is probably digammated. But the digamma is by no means constant with this word, cp. Od. 1. 110; 3. 40, 51; 6. 77; 11. 61; 15. 334, 507; 19. 122; Il. 9. 224; 18. 545. 476. πρήσσησιν] So rightly, and not πρήσσωσιν. Cp. La Roche, ad loc. ‘πρήσσειν ὁδοῖο nusquam nisi de hominibus dicitur; πρήσσειν κέλευθον etiam de equis et navibus.’

always used in connection with χρίσαι, ἀλείφαι Il. 18. 350, etc. See Eustath. on Od. 6. 227, where the simple λίπ' ἀλείφειν occurs. λίπαι is taken by some as an adverb, formed like τάχα, κρύφα, etc., and signifying ‘smoothly,’ i. e. ‘oilily.’ But it seems better to regard it as a dative for λίπαι, or λίπαι from an old nominative τὸ λίπαι. Then ἐλαίῳ will be the dative from an adjective ἐλαῖος from ἐλάα. Translate, ‘with oil-olive,’ as Exod. 27. 20.

471. ἐπὶ . . . ὄροντο, commonly rendered ‘moved along them’ as they sat; the meaning being the same as that of ἐπώχετο Od. 1. 143. Others refer ὄροντο to root ὄρ or ὄρ, from which come ὄρῳ and ὄρος (supra 409), and render

it ‘looked after them.’ See Curtius, Verb. 144, 544; Monro, H. G. § 30, 393. And this seems necessarily the meaning in ἐπὶ δ' ἄνδρες ἐσθλοὶ ὄρονται Od. 14. 104.

475. ἄγε. Used here, as in Od. 2. 252, with plural.

476. ὑφ' ἄρματα (and 478 ὑφ' ἄρμασιν), ‘beneath the yoke,’ which forms part of the apparatus of the chariot. Notice the use of the plural to denote a complex structure, as ἱστία.

δοῖο. A partitive genitive. Cp. Od. 15. 47; Il. 24. 264.

480. δψα, ‘flesh-meat,’ properly that which is cooked, ὀπτός, whereas ἡια (cp. Od. 5. 368) is ‘bread,’ here described as σῖτον.

67. φᾶρος: α 061: but χλαῖνα δ 50, p 86, φ 118. All men wear the χλαῖνα, but only nobles wear the φᾶρος. φᾶρος was a variety of χλαῖνα, but it was not used as a blanket. It was of linen (ἐπίπλυνέ's 0392), and more for display than warmth. No pins were needed for it apparently. It has no taphel or embroidery.

85. No mountain range mentioned between Pylus & Sparta.

88. Φηραι = (1) Kalamata. (2) Alipheia in Arcadia, 14 or 15 miles from Samium. (Alipheia to Sparta 70 miles!)

(3) Leonidai in the upper valley of Aepheios. 8 1/2 hours from Sparta.

ἐς πεδίον, λιπέτην δὲ Πύλου αἰπὺ πτολίεθρον. 485

οἱ δὲ πανημέριοι σείον ζυγὸν ἀμφὶς ἔχοντες.

Δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγυαί·

ἐς Φηράς δ' ἴκοντο Διοκλῆος ποτὶ δῶμα,

υἱὸς Ὀρσιλόχοιο, τὸν Ἀλφειδὸς τέκε παῖδα.

ἔνθα δὲ νύκτ' ἄεσαν, ὃ δὲ τοῖς παρ ξείνια θῆκεν. 490

Ἦμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἥως,

ἵππους τ' ἐξεύγνυντ' ἀνά θ' ἄρματα ποικιλ' ἔβαινον·

[ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου]

μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.

ἔξον δ' ἐς πεδίον πυρηνφόρον, ἔνθα δ' ἔπειτα 495

ἦγον ὁδὸν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.

486. σείον] Aristoph. read θείον, i.e. ἔτρεχον. Callistratus defended σείον. Schol. H. M. Q. R. 489. Ὀρσιλόχοιο] La Roche reads with Zenod. Ὀρσιλόχοιο. 493.] Omitted in the majority of MSS. Bekk. retains it but rejects the next line.

486. ἀμφὶς ἔχοντες, 'supporting it at either end.' The ζυγὸν was a bar at the end of the pole, and at right angles to it, lashed on with a thong; at either end of the ζυγὸν was a pad, where it rested on the horses' necks, and from each pad came the straps (λέπαδνα) that served as collars, cp. Il. 5. 729 τοῦ δὲ ἐξ ἀργύρεος θυμὸς πέλεν· αὐτὰρ ἐπ' ἀμφὶ | δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα | κάλ' ἔβαλε, χρύσει'. ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρῃ | ἵππους ὠκύποδας. Where the yoke joined the pole was a boss, ὀμφαλός, and the thong that connected yoke and pole is called ζυγόδεσμον. On the yoke were rings (οἰήκες) through which the reins passed. The pole ended in a pin (ἔστωρ), over which was slipped a ring in the centre of the yoke called κρίς. See for the whole description Il. 24. 266 foll.

488. Φηραί (Φηρή Il. 5. 543) has in Homer the epithets ἐνκείμεναι (ib.) and ῥάθει Il. 9. 151. Its position in Messene is settled by Od. 21. 15-19. It was situated on the left bank of the Nedon, at the north-east side of the Messenian Gulf, and belonged to the Lacedaemonian kingdom. It forms one of a group of cities, described as ἐγγὺς ἀλὸς νίαται Πύλον ἡμαθόεντος Il. 9. 151-153. Its modern name is Kala-

máta. The two sons of Orsilochous were slain before Troy by Aeneas, Il. 5. 540 foll.

493. ἐκ δ' ἔλασαν. This line involves a prothysteron, as one must needs pass the αἶθουσα [αὐλῆς] before reaching the πρόθυρον, the exit from the courtyard. For similar prothystera cp. Od. 16. 341 λίπε δ' ἔρκαά τε μέγαρόν τε, and 18. 102 ἔφρ' ἵκετ' αὐλήν | αἰθούσης τε θύρας, and 22. 474 ἐκ δὲ Μελάνθιον ἦγον ἀνὰ πρόθυρόν τε καὶ αὐλήν. But the insertion of the line here makes a confusion by leaving the subject to μάστιξεν wholly uncertain.

495. πυρηνφόρον, for the more usual form πυροφόρον cp. Il. 12. 314; 14. 123; 21. 602. So we find θαλαμη-πόλος, νεφέ-φατος, ελαφηβόλος, ὀλιγηπελέων. The epithet is hardly in accordance with the physical features of the upper Eurotas valley, which was rugged and narrow; we can scarcely avoid the conclusion that there is a blank here in the poet's geographical knowledge, which he fills up from guess.

496. ἦγον, from ἄνω, epic form of ἀνώ, 'made for their journey's end;' literally, 'sought to finish their journey.'

τοῖον. See on Od. 1. 209, and compare it further with Od. 1. 409, τόδ'

δύσετό τ' ἥελιος σκιδωντό τε πᾶσαι ἀγυιαί.

*ικάνει*, both words being properly adjectives, in agreement with a neuter accusative cognate. Cp. Od. 23. 18 *τοῖόνδε κατέδραβον*, 24. 62 *τοῖον γὰρ ὑπώρορε Μοῦσα*, and again I. 140 *οἶον ἀναίξας ἄφαρ οἴχεται*, 2. 239 *νεμεσίζομαι οἶον ἅπαντες ἦσθε*.

*ὑπέκφερον*. This verb is used transi-

tively in later Greek, as Apoll. Rhod. I. 1264 *πόδες αὐτὸν ὑπέκφερον ἀίσσοντα*, and may be so rendered here, 'bore them forward.' But we may, with Eustath., take the verb intransitively, as in Hdt. 4. 125, and as *ἐκφέρειν* is used in Il. 23. 376, 759 = 'dashed forward.'

*bore them, bore down and*  
*off and alone*



1. No wall or gate mentioned

3. The feast = marriage. With the feast was a sacrifice. This also the wedding  
+ was at house of father. Here a double wedding. Mr. son is here  
married from his father's house. That feast should be "palace" thing  
natural. cf. v 307.

# Ο Δ Υ Σ Σ Ε Ι Α Σ Δ.

## Τὰ ἐν Λακεδαίμονι.

Οἱ δ' ἔξον κοίλην Λακεδαίμονα κητώεσσαν,  
πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο.  
τὸν δ' εὖρον δαινύντα γάμον πολλοῖσιν ἔτησιν

1.] *Ζηνόδοτος* δὲ γράφει *καιετάεσσαν* ἀντὶ τοῦ *καλαμινθώδη* Schol. H. M. Q. R. Eustath. 1478. 38. See Strabo 8. 367. Lobeck, Path. El. 1. 344, would write *καιετάεσσαν*. Cp. Curt. Gk. Etym. p. 135.

1. *Λακεδαίμονα*. Buttmann insists that here *Λακεδαίμων* signifies the name of the district of which the chief town was Sparta, as in Il. 2. 581 οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν | Φᾶρῖν τε Σπάρτην τε, κ.τ.λ. The epithets moreover are suitable to a district but not to a town. *κοίλην* is distinct in meaning from *κητώεσσαν*. 'The valley of Sparta is a deep depression between Taygetus and Parion, 18 miles in length, by 4 or 5 in breadth, and intersected by the Eurotas, which flows down to it from the uplands of Arcadia, and its southern end passes through a narrow defile to the sea. This was the "hollow Lacedaemon" of Homer,' Tozer, Classical Geogr. 87. Similarly, parts of Syria and of Elis, and Argos (Soph. O. C. 378) have the epithet *κοίλος* = 'mountain-pent.' Strabo (8. 563) quotes the Cresphontes of Eurip. (Frag. 1. Dind.) *τὴν Λακωνικὴν ἔχων | πολλὴν μὲν ἄροτον ἐκπονεῖν δ' οὐ ῥάδιον, | κοίλην γὰρ, ὄρεσι περιδρομος, τραχεῖά τε.*

*κητώεσσα*, by the regular rule of the composition of adjectives in *-εις*, must come from *κήτος*, 'a gulf;' root *καF*, Lat. *can-us*; and thus means 'cavernous.' Ameis quotes from Plutarch, Cim. 16 ἡ τε χώρα τῶν Λακεδαίμονιαν χάσματος ἐνώλισθε πολλοῖς, and Strabo 8. 367 *οἱ δὲ τῶν σεισμῶν βωχοὶ καιετοὶ λέγονται . . εὐσεistos δὲ ἡ Λακωνική.*

Zenodotus' emendation *καιετάεσσαν* (which Buttmann thinks never existed

as a real variant) would have this meaning equally, from *καῖαρ*, akin to which is the name of the best-known of those hollows, the *Καῖάδας*, into which malefactors were thrown, Thuc. 1. 134. Others again see in *κητώεσσα* merely a reference to the deep valley between Taygetus and Parthenius, in which Lacedaemon lies. Strabo also mentions *μεγάλη*, as one interpretation of the word, and calls this rendering *πιθανώτερον*. But without doubt the epithet refers to 'the numerous rifts and fissures in the undulating ground.' Tozer, ib.

3-19. The criticism given in Athenaeus (5. 180) on this place, is to the effect that Diodorus, ὁ Ἀριστοφάνειος, expunged the whole passage (*ἔλων τὸν γάμον περιέγραψε*), which we are told he did on the supposition that the scene intended to be described was the full height of the festivity (*τοπάων πρώτας ἡμέρας εἶναι*). Hennings (Die Telem. p. 178 foll.) adopts this view, and regards the passage as a later interpolation. But it must be remarked that the excision of vv. 3-19 makes the connection between v. 2 and 20 very awkward.

3. *δαινύντα γάμον*, compare *δαινύναι τάφον* Od. 3. 309. Doubtless this was not the actual wedding-day, but rather, as Athen. loc. cit. says, *συνεχοῦς οὐσης τῆς ἐστίαςως καὶ τῶν ἀεμαίων ἡμερῶν παρελλυθειῶν ἐν αἷς παρείληπτο μὲν ἡ γαμονμένη πρὸς τοῦ νυμφίου*, but

υἱέος ἡδὲ θυγατρὸς ἀμύμονος φ' ἐνὶ οἴκῳ.  
 τὴν μὲν Ἀχιλλῆος ῥηξήνορος υἱεὶ πέμπεν 5  
 ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε  
 δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.  
 τὴν ἄρ' ὃ γ' ἐνθ' ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι  
 Μυρμιδόνων προτὶ ἄστν περικλυτὸν, οἷσιν ἄνασεν.  
 υἱεὶ δὲ Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην, 10  
 ὃς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης

4. ἀμύμονος] Bekk., ed. 2, ἀμύμονα, as the possessive ὃς always has the initial F.

it is doubtful if Nitzsch can be right in inferring, from v. 8, that Hermione was already gone. The tenses (πέμπε and ἐξετέλειον) would rather suggest that preparations were just being made for her departure, and, similarly, that the daughter of Alector was on her way from Sparta to join Megapenthes. Thus Telemachus comes in upon the end of the feasting, for there is no sign of it when he enters the palace (assuming vv. 15-19 to be an interpolation, on which see below), nor on the next day. Nevertheless, the hesitation of Eteoneus (28, 29), about admitting Telemachus indicates that the bustle and confusion of the occasion had not subsided.

ἐτησιν. The Schol. explains this word by πολῖταις. Apoll. Lex. Hom. renders it by ἑταίροις, and Nitzsch understands by it near relations or dependents of the family, comparing Il. 6. 238 ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεόν ἡδὲ θύγατρες | εἰρόμεναι παῖδας τε κασιγνήτους τε ἕτας τε, and Il. 9. 464 ἔται καὶ ἀνεψιοί, whence we learn two facts; (1) that the word excludes kinsmen, and (2) that it expresses a relation in which the female sex shared. Again from Il. 7. 293 ὥς σὺ τ' ἐνφρήνης πάντας . . Ἀχαιοὺς, | σοὺς τε μάλιστα ἕτας καὶ ἑταίρους οἳ τοι ἔσαι we learn that ἔται are distinct from the body of the citizens or the whole nation, and again distinct from ἑταῖροι. It is difficult to see how Nitzsch can regard them as being in a nearer relation than ἑταῖροι. On the contrary, the relation seems a wider one, as we see that men could stand in that relation to women, but not in the relation of ἑταῖροι. So Hector is described, Il. 6.

262, as ἀμύμον ἐτησιν, i. e. 'helping the ἔται in the fight,' and not, in a general sense, fighting for countrymen and countrywomen. So then ἔται are neither kinsmen, nor ἑταῖροι, but stand between these on the one hand, and the whole body of the citizens on the other. They are perhaps *aequales*, persons of the same generation, who have been known to each other (often slightly) all their lives. ἔτης was originally *σφέτης*, from stem *swa* of 3rd Pers. Pron., and so = Lat. *sui*.

7. ἐξετέλειον, 'were bringing to accomplishment.' Notice the tense here, and in πέμπε and ἤγετο.

8. πέμπε νέεσθαι. With this infinitive of purpose after πέμπε compare infra 29; Od. 13. 206; 23. 419; Il. 9. 575; 16. 575; 18. 240.

9. ἀνασσειν, sc. Neoptolemus, who was king of Phthia.

10. ἤγετο, commonly used of the bridegroom bringing home his own wife, here refers to the father getting a wife for his son. So κασιγνήτῳ δὲ γυναῖκα | ἡγάγετο Od. 15. 237, ἄφομαι ἀμφοτέροις ἄλόχους Od. 21. 214. Join Σπάρτηθεν closely with Ἀλέκτορος and not with ἤγετο, for the marriage was taking place at Sparta.

11. τηλύγετος. Buttman supposes this word to be a metathesis for τελευ- γετος, sc. ὁ τελευταῖος γενόμενος, and finds in this the secondary meaning, 'dearly-loved,' 'tenderly-treated.' This does not suit μόνον τηλύγετον Il. 9. 482; Od. 16. 19; nor ἄμφω τηλυγέτω Il. 5. 153; even if there were strong grounds in favour of the interpretation.

The word τήλιοςτος, (Orph. Arg. 179, 1186) and the adverb τήλυ, Apoll. Dysc. de Pronom. 329 B, with the

5. This would be the longest drive in Hom., longer than from Pylos to Sparta. 408

10. ἤγειτο: He father selected a wife for son. So Peleus for Achilles  
I 394, So ~ oldest times

Ἀλέκτορος: ἀλέκτωρ from ἄλχος a connects ἀλέκτωρ cock.  
(Cocks & hens not common till 5<sup>th</sup> c., but found on monument 6<sup>th</sup> c.).

12. Horn. never uses masc. δούλος, but has δουλοσύνη, δούλιον ἥμα,  
δούλιον εἶδος. Its nearest equivalent. δούλος is δμῶς (which  
cognate δδμῖατο Γ 183, used & Πρῖνι - ἄγι οὐδὲν) i.e. bondman  
δούλος (not diff. from δμῶς) here and Γ 409 uses a concubine.  
δούλος not - Hesiod. Hesiod: δμῶς = 'man'.

ἐκ δούλης· 'Ελένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,

12. δούλης] τινὲς δὲ τὸ Δούλης κύριον φασὶ Schol. H. M. Q. R. 'Ελένη] ἐν τῇ κατὰ Ῥιανὸν καὶ Ἀριστοφάνην, 'Ελένης, σὺν τῷ σ Schol. M.

Hesychian gloss on τηλότροον, sc. μεγαλόφωνον, all point to an adjective τηλός. This word shows itself in τηλεκλυτός, τηλεσκώπος and, especially, in τηλέπυλος, an epithet applied to the Laestrygonian city, Od. 10. 82; 23. 318. The common interpretation, τῇλε διεστηκυίας ἔχουσα τὰς πύλας, requires the addition to τῇλε of the whole verbal notion 'mutually distant.' Now Eustath. on Od. 10. 82 writes τινὲς δὲ τηλέπυλόν φασὶ τὴν μακρόπυλον, οὐ τῷ διαστήματι ἀλλὰ τῷ πλάτει τῶν πυλῶν ἢ τῷ μήκει. Thus we may parallel τηλέπυλος with ὑψίπυλος or εὐρύπυλος, and (by help of the passage quoted above from Hesych.) may render it 'great-gated.' With τηλός we may further compare Ταῦγετος, 'the great mountain,' referring to the glosses in Hesych. ταῖς μέγας and ταύσας· μεγάλυνας, and ταυγάτας· πύλαις· ταῖς μεγάλας. The termination -γετος may be compared with the Latin *indigetes* and with such Gk. forms as ἀτρύγετος ἔρη-ετός. It has generally been referred to root γε-, but this would give γατος. However, provisionally accepting the meaning 'grown-big' for τηλύνετος, we may see how it suits the passages in which it is found,—II. 5. 152 Diomedes kills in battle φαῖνονος υἱε, | ἄμφω τηλυγέτω δὲ δὲ τέρετο γήραϊ λυγρῷ, | υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι. Here the word implies that though these two sons were grown-up or nearly so, there were no younger brothers still children. So in II. 9. 481 καὶ με φίλησ' ὡς εἴ τε πατὴρ δν παῖδα φιλήσῃ | μούνον τηλύνετον, πολλοῖσιν ἐπὶ κτεάτεσσι, a father's increasing fondness for an only son is described; he is the heir of large possessions, and the father's love for him grows as the chance of having other sons diminishes; the eldest being already in early manhood. And when such a son comes home after long absence, one vivid element in the father's joy is the contrast of his youthful manhood with his recollections of him as a child. See Od. 16. 17 foll.

In II. 9. 143 Agamemnon speaks of Orestes as the son ὅς μοι τηλύνετος τρέφεται. Now Orestes, according to

Eurip. (I. A. 465, 466, 622-7, 1118, 9), was not more than three or four years old at the departure of the host for Troy. In the tenth year of the war, according to this reckoning, Orestes would be thirteen or fourteen, and therefore, 'growing up to be a great boy.' In like manner, Iphigenia recognising in her brother, now grown-up, the child she formerly knew, says, ἔχω σ', Ὅρεστα, τηλύνετον χθονὸς ἀπὸ πατρίδος Eur. I. T. 829.

In II. 3. 175 Helen reproaches herself with having deserted her home, παῖδά τε τηλυγέτην, implying that Hermione was growing into womanhood at the time of Helen's flight.

In the present passage vv. 11-14 ὅς οἱ τηλύνετος. 'Ερμῶνη, the implication is that Helen's flight occurred long after the birth of Hermione; long enough to let the conclusion be drawn 'Ελένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον. That interval was the measure of the age of Hermione. Now the Schol. on Od. 4. 4, and Eustath. 1479 say that Hermione was actually given in marriage to Orestes while Menelaus was at Troy, quoting the authority of Sophocles, who ἐν 'Ερμῶνῃ ἱστορεῖ ἐν Τροίᾳ ἔτι ὅντος Μενελάου ἐκδοθῆναι τὴν 'Ερμῶνην ὑπὸ Τυνδάρει τῷ Ὀρέστῃ· εἰτα ὑστερον ἀφαιρεθεῖσαν αὐτοῦ ἐκδοθῆναι τῷ Νεοπτολέμῳ κατὰ τὴν ἐν Τροίᾳ ὑπόθεσιν. But see Eur. Hel. 689, where Helen describes the condition of Hermione as ἀγαμος, ἀτεκνος, ὃ πόσι, καταστίνει γάμον ἀγαμον αλοχίνῳ. Hermione must thus have been growing-up, or at least past childhood at the time of Helen's flight, which satisfies the meaning assigned to τηλύνετος, even without making allowance for the exaggeration of regret in Helen's mention of her. The application of τηλύνετος here to Megapenthes is no less appropriate. Born after Helen's flight, but before the Trojan expedition, he would now be nineteen or twenty. Among the interpretations which Eustath. collects here of τηλύνετος he gives as the last ὁ αὐξηθεὶς μετὰ γέννησιν.

The only remaining passage to notice

ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινήν,  
'Ερμιόνην, ἣ εἶδος ἔχε χρυσεῆς Ἀφροδίτης.

Ὡς οἱ μὲν δαίνυντο καθ' ὑπερεφές μέγα δῶμα 15  
γείτονες ἡδὲ ἔται Μενελάου κυδαλίμοιο,  
τερπόμενοι μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς  
φορμίζων· δοιῶ δὲ κυβιστητῆρε κατ' αὐτοὺς  
μολπῆς ἐξάρχοντος ἐδίνεον κατὰ μέσους.

Τῷ δ' αὐτ' ἐν προθύροισι δόμων αὐτῷ τε καὶ ἱππῷ, 20  
Τηλέμαχος θ' ἥρωας καὶ Νέστορος ἀγλαὸς υἱὸς,  
στῆσαν· ὁ δὲ προμολῶν ἶδετο κρείων Ἑτεωνεύς,

15-19.] φασὶ τοὺς ε' στίχους τούτους μὴ εἶναι τοῦ Ὀμήρου, ἀλλὰ τοῦ Ἀριστάρχου Schol. M.T. See note below. 19. ἐξάρχοντος] According to Athenaeus, quoted below, Aristarchus read ἐξάρχοντες, as does the Venet. A. on Il. 18. 606.

is Il. 13. 470 ἀλλ' οὐκ Ἴδομενῆα φόβος λάβε, τηλύγετον ὧς, where Buttm. renders 'like a spoiled child;' but the meaning of a 'great boy' suits equally well here, 'no stripling's fear seized Idomeneus.'

τηλύγετος thus corresponds very closely with the Lat. *adolescens*, both in its denotation, and its literal etymological sense. The limits of age implied by it may be from thirteen to twenty or twenty-three. From J. Savelsberg, Rhein. Mus. 1853, p. 441.

11. Μεγαπένθης, a name commemorative of the 'great sorrow' caused by Helen's faithlessness, cp. the name Benoni, Gen. 35. 18, and Tristram.

12. δοῦλης is not a slave by birth, but a captive.

13. ἐπεὶ δὴ. The same commencement is found in Od. 8. 452; 21. 25; 24. 482; Il. 22. 379; 23. 2. See on Od. 12. 423.

15-19. Athenaeus (5. 180), referring to this mention of dancing and tumbling, considers the addition out of place in the house of Menelaus, and suggests that the lines were introduced by οἱ περὶ Ἀρίσταρχον, who failed to see that the marriage-feast was really over;—μὴ συνέντες ἀλλ' ἐξαπατηθέντες ὑπὸ τοῦ πρώτου ἔπους (sc. v. 3) προσσυνήσαν τοιοῦτους τινὰς στίχους (vv. 15-19), μετενεγκόντες ἐκ τῆς Ὀπλοποιίας (Il. 18. 604-606) σὺν αὐτῷ γε τῷ περὶ τὴν λῆξιν ἀμαρτήματι· οὐ γὰρ ἐξάρχοντες οἱ κυβιστητῆρες, ἀλλ' ἐξάρχοντος τοῦ ἀοιδοῦ

πάντως ἀρχοῦντο. But it is simply incredible that Aristarchus, the critic famed beyond everything for his περιττὴ εὐλάβεια, should have out of sheer ignorance (μὴ συνέντες) had recourse to such an interpolation. It is far more likely that Aristarchus himself marked the verses with the obelos, or asteriscos, or both, and that the error lies with Athenaeus or his informant. The Schol., who gives the same story, mentions it merely as a current saying, φασὶ τοὺς ε' στίχους τούτους μὴ εἶναι Ὀμήρου ἀλλὰ τοῦ Ἀριστάρχου. With the entrance of Telemachus and his friend, we may suppose the music and dancing would cease.

18. κυβιστητῆρε. As κεφαλὴ had a bye-form κεβαλή, Etym. Mag. 195. 39, so the Cretan form κυφή, 'head', was also written κύβη, Etym. Mag. 543. 22, and κυβιστάω, which presupposes a verb κυβίω, is interpreted by εἰς κεφαλὴν πηδάω.

19. ἐξάρχοντος, sc. ἀοιδοῦ. So ἐξάρχειν γόσιο Il. 18. 51; cp. Eur. Troad. 148 ἐξάρξω μολπῶν, ib. 152 ἐξήρχον θεοῦς. κατὰ μέσους, as a nearer definition of κατ' αὐτοὺς.

20. προθύροισι, sc. the entrance from outside into the αὐλή.

22. κρείων. This title implies that Eteoneus was of gentle birth. In Od. 15. 96 he is mentioned again as living near Menelaus. For θεράπων see on Od. 1. 109. The Schol. M describes him as ὁ τοῦ Ἀλέκτορος τοῦ συμπεπνέρου

14. χρυσέης: 'ornaments' (cf. bronze 'Ares'). No woman has 'golden hair'.

15. κυβιστήρες: 'tumblers', in  $\Pi$  74 = 'divers'



δτρηρὸς θεράπων Μενελάου κυδαλίμοιο,  
βῆ δ' ἴμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,  
ἀγχού δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα 25

‘Ξείνω δὴ τινε τῷδε, διστρεφὲς ᾧ Μενέλαε,  
ἄνδρε δύω, γενεῇ δὲ Διὸς μέγαλοιο ἔικτον.  
ἀλλ' εἴπ' ἢ σφωιν καταλύσομεν ὥκείας ἵππους,  
ἢ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ.’

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος 30

‘οὐ μὲν νήπιος ἦσθα, Βοηθοίδη Ἑτεωνεῦ,  
τὸ πρὶν ἅτὰρ μὲν νῦν γε πάις ὥς νήπια βάζεις.

ἢ μὲν δὴ νῶι ξεινῆια πολλὰ φαγόντε  
ἄλλων ἀνθρώπων δεῦρ' ἰκόμεθ', αἶ κέ ποθι Ζεὺς  
ἐξοπίσω περ παύσῃ οἰζύος. ἀλλὰ λυ' ἵππους 35  
ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι.’

‘Ὡς φάθ', ὁ δὲ μέγαροιο διέσσυτο, κέκλετο δ' ἄλλους  
δτρηροὺς θεράποντας ἅμα σπέσθαι ἐοῖ αὐτῷ.  
οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,  
καὶ τοὺς μὲν κατέδησαν ἐφ' ἱππείησι κάπησι, 40  
παρ δ' ἔβαλον ζεῖας, ἀνὰ δὲ κρὶ λευκὸν ἐμίξαν,

27. ἔικτον] Nitzsch prefers, with a few MSS., the commoner form ἔικτην from the pluperfect. 29. φιλήσῃ] παρέλκει (is redundant) ὁ κε Schol. M. ‘Si Scholion Aristonici est, colligi potest Aristarchum φιλήσει probasse’ Dind. 33. φαγόντε] Bekk. with Harl. etc. reads φαγόντες. 37. ὁ δὲ μέγαροιο] Vulg. ὁ δ' ἐκ μέγαροιο. Cp. Schol. H. M. Q. R. ‘Ἀριστάρχος χωρὶς τῆς ἐκ . . . βούλεται γὰρ λέγειν διὰ μέγαροιο. 38. σπέσθαι] So with Bekk. from Harl. MS., instead of ἄμ' ἐσπίσθαι, σπέσθαι being the more genuine form of the infin. aor. Cp. σπείω Il. 10. 285.

Μενελάου ἀδελφός, and Schol. B. H. M. Q. adds συγγενὴς οὖν Μενελάου Ἑτεωνεὺς καὶ θεράπων αὐτοῦ ὡς Ἀχιλλέως Πάτροκλος.

26. τῷδε, ‘here,’ ‘yonder;’ with a gesture.

27. γενεῇ Διός. This implies royalty; kings being generally called *διογενεῖς* and *διοστρεφεῖς*.

29. Join ἢ πέμπωμεν ἱκανέμεν ἄλλον ὅς κε. The doubt that Eteoneus feels about welcoming the strangers, implies that the house was in a state of bustle with the festivities. The Schol. thinks that the treachery of the guest Paris had suggested fresh caution in admitting strangers.

34. ἰκόμεθ', αἶ κε . . οἰζύος, ‘we are

come here, in the hope that Zeus may rid us of sorrow for the days to come.’ περ adds an emphasis to ἐξοπίσω, for the past had been troublesome enough. The emphasis lies in the words ξεινῆια πολλὰ φαγόντε, meaning, ‘many were the hospitalities that we enjoyed before we settled down here;’ therefore, let us not fail in extending such hospitality to others.

36. ἐς δ' . . ἄγε προτέρω, ‘bring them forward into the house.’

39. Join ὑπὸ ζυγοῦ λῶσαν, as ὑπ' ἀπήνης ἔλυον Od. 7. 5.

41. ζεῖας. Nitzsch, after Voss, identifies this with Virgil's ‘*farra*,’ Georg. 1. 73. It is much disputed what species of corn ζεῖα was. Herodot. (2. 36)

ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα,  
 αὐτοὺς δ' εἰσήγον θείον δῶμον· οἱ δὲ ἰδόντες  
 θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος.  
 ὥς τε γὰρ ἡελίου αἶγλη πέλεν ἢ σελήνης  
 δῶμα καθ' ὑψερεφές Μενελάου κυδαλίμοιο.  
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,  
 ἔς β' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.  
 τοὺς δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,  
 ἀμφὶ δ' ἄρα χλαίνας σῆλας βάλλον ἡδὲ χιτῶνας,

45

50

says [Αἰγύπτιοι] ἀπὸ δλυνέων ποιεῖνται σιτία, τὰς ζεῖας μετεξέτεροι καλέουσι, where Bachr comments thus: 'ad commune τῆς ζεῖας genus pertinuisse videtur δλυντα tanquam species. Quod enim distinguunt, et triticum spelta (Dinkel), et zea (Spelz), utrumque . . . communi ζεῖας appellatione indicatum, illud, si accuratius loquaris, δλυντα, hoc ζεῖα appellari debet.'

42. ἐνώπια. According to Nitzsch, the inner faces, opposite to each other, of a gateway or doorway; here, that of the αὐλή, but in Od. 22. 21, that of the μέγαρον. So the Scholl. τοὺς ἀντικρὺ τόπους τῆς εἰσόδου, and more nearly Eustath. p. 722. γὰρ τὰ ἐντὸς τῶν θυρῶν. The epithet παμφανόωντα, applied elsewhere to τεύχεα, ἔντεα, δούρατα, κυνή, αἶγλη, φλόξ, λέβης, κάρη, might be taken to mean that the ἐνώπια were plastered smooth, if there were any ground for assuming them to be so. But probably the key is supplied by the Schol. τοὺς φωτισμένους ἐφ' ἡλίου τόπους ἢ τῆς σελήνης. In the dark shadow thrown by the front wall with its colonnades, the open gateway, with the sun shining through it on one side or the other, and reflected from its pavement, would well deserve the epithet. Against one of these walls the chariot was rested atill.

45. The full form of this brachylogical sentence would be αἶγλη πέλεν ὥς τε [like] ἡελίου αἶγλη. The line occurs again Od. 7. 84, and with the form of sentence we may compare Od. 4. 122; 11. 605; 12. 86, 396.

43. δῶμον . . δῶμα. The words are contradistinguished again in Od. 16. 273-6; and used indiscriminately together, Od. 15. 509-11. It would seem

that δῶμος, in its proper sense, is more restricted than δῶμα, which is used of the whole building, exclusive only of the αὐλή (see Od. 7. 139; 15. 109; 16. 74), though sometimes also of the μέγαρον (Od. 22. 494 ἐδ' διεθείωσεν μέγαρον καὶ δῶμα καὶ αὐλήν); on the other hand, the reference in the words οἶο δῶμοιο Od. 1. 330, signifies only Penelope's apartment. In Od. 7. 88 θύραι πυκινὸν δῶμον ἐντος ἔργον, ib. 131 ἐπ' αὐλῆς οὐδὸν . . πρὸς δῶμον ὑψηλόν, Od. 18. 237 οἱ μὲν ἐν αὐλῇ | οἱ δ' ἐντοσθε δῶμοιο, and elsewhere, δῶμος is identified with μέγαρον, the banquet-hall. This last seems the proper use of δῶμος, while the proper signification of δῶμα is the whole of the inhabited buildings. There is another sense in which both words are used, which, being the perfectly general one of 'abode,' reduces the two words to synonyms. Both words are found in their proper sense in the plural as well as the singular.

44. θαύμαζον κατὰ δῶμα. Some commentators propose to connect ἰδόντες, in preceding line, with κατὰ δῶμα, but Fäsi rightly remarks that the phrase κατὰ δῶμα forms the object to θαύμαζον, or rather it is the brachylogical substitute for it, signifying in fact, 'the house, throughout itself'; cp. Od. 9. 6. We might render the expression in Latin 'mirabantur singula hic illic aedium.' Compare with the sense here, though not in illustration of the idiom, Od. 9. 153 νῆσον θαυμάζοντες ἰδυνέμεσθα κατ' αὐτήν.

47. ὀρώμενοι. Contrast this tense expressing the leisurely examination, with ἰδόντες (supra 43), which describes one glance.

50. σῆλας. Curtius, G. E. p. 310,

22. Since  $\epsilon\sigma\omega\iota\alpha$  means on face, it would seem that  $\omega\sigma\sigma\epsilon\sigma\epsilon\sigma$  is  
wall that met the eye of any one entering the court from 'street', but 'word  
may have been used also 'opposite wall' enclosure, on either side 'entrance  
' court, where chariot wheels, a c. - modern ideas, be left naturally. S. 186

$\pi\alpha\mu\phi\rho\omega\nu\tau\alpha$  : by 'use'  $\sigma\eta\epsilon\epsilon\upsilon$ ?

52. x3p v. 134: hands washed before a meal, though they had just bathed

55. The waiting here done by women (as at 139. 147); by page & hair & suitors  
• 331; and by herald

ἔς ῥα θρόνους ἔζοντο παρ' Ἀτρείδην Μενέλαον.  
 χέρνιβα δ' ἀμφίπολος προχῶν ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 νύσασθαι παρὰ δὲ ξεστὴν ἐτάσσουσε τράπεζαν.

σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα, 55  
 εἶδاتا πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.

[δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰέρας  
 παντοίων, παρὰ δὲ σφί τίθει χρύσεια κύπελλα.]  
 τὼ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·

‘Σίτου θ' ἄπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα 60  
 δείπνου πασσαμένῳ εἰρησόμεθ' ὅς τινες ἔσον

[ἀνδρῶν] οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων,  
 ἀλλ' ἀνδρῶν γένος ἔστέ διοτρεφέων βασιλῆων

54. ξεστὴν] γρ. χρυσὴν Schol. H. 57, 58] Rejected by most editors subsequent to Wolf, as wanting in the Harl. and several other MSS. 61. πασσα-  
 μένω] A few MSS. read παυσαμένω. 62-64.] προηθετοῦντο καὶ παρὰ Ζηνοδότῃ καὶ  
 παρὰ Ἀριστοφάνει, τό τε γὰρ σφῶν οὐχ' Ὀμηρικῶς μονοσυλλάβως ἐξηνέχθη, κ.τ.λ.  
 σφῶν χωρὶς τοῦ ι, ὡς Ἀρίσταρχος καὶ Ἡρωδιανός, Ἀπολλάνιος δὲ . . . μετὰ τοῦ ι

refers οὖλος to the same root as ἔριον, Skt. *ur-ma*, Lat. *vellus*, Goth. *vulla*, and English 'wool,' with the common interchange of *r* and *l*.

The mention of χλαῖνα before χιτῶνες is a common Homeric prothysteron. So Od. 3. 467 φῶρος ἤδ' ἐπὶ χιτῶνα, 5. 264 εἵματα ἀμφίτασσα . . . καὶ λούσασα. The inverted order is suggested by the fact that the φῶρος or χλαῖνα, being the exterior garment, is the one which impresses the eye. The χλαῖνα, or 'overall' (Od. 8. 455; 17. 89), was a piece of cloth either square, or rounded at the corners, passing over the left and under the right arm, the end that hung down behind being thrown over the left shoulder (so ἀπ' ὤμων χλαῖναν θέτο Od. 21. 118), where it was fastened with a brooch or pin, χλαῖναν περιήσατο Il. 10. 133.

59. δεικνύμενος, 'welcoming.' See on Od. 3. 41.

61. δείπνου. This was probably the principal mid-day meal, and although the day was now far spent it is correctly used to describe the first regular meal that the travellers had enjoyed. In inf. 213 it is called by its regular name δόρυον. For a similar use of δείπνον to describe the meal taken by travellers

on setting out, see Od. 15. 79, or by herdsmen before leaving home for the day, ib. 397.

62. σφῶν, as a contracted form of σφῶιν, is found only here. See above critical note. There was a great uncertainty about the correct way of writing this dual. According to Aristarch., Apoll., and Herod. σφῶι is nom. and accus. dual of the second personal pronoun; σφῶε of the third. For the gen. and dat. dual of the second person they wrote σφῶιν; of the third, σφῶιν. Of these forms σφῶε and σφῶιν were enclitic. See generally La Roche, Hom. Textkrit. p. 357. Translate, 'For [the nobility of] your parentage is not lost in you,' i.e. in your persons. With this use of ἀπόλωλε with the dative, cp. Il. 10. 186 ἀπὸ τέ σφισιν ἔπνος δλωλεν. This interpretation is equivalent to the words of the Schol. οὐ γὰρ ἀφανῶν ἐστὲ γονέων, and is better than giving the force of an agent-dative to σφῶν, viz. 'the nobility of your parentage has not been discredited by you;' for Menelaus could hardly argue that (1) they were noble because their faces were noble; and (2) then compliment them on not discrediting their parents.

63. γένος is here the accus. and

σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιούσδε τέκοιεν.]'

ἌΩς φάτο, καὶ σφιν νῶτα βοδὸς παρὰ πύονα θῆκεν 65  
 ὅπτι' ἐν χερσὶν ἐλὼν, τὰ ρά οἱ γέρα πάρθεσαν αὐτῷ.  
 οἱ δ' ἐπ' ὄνειθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱὸν,  
 ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι· 70  
 'Φράζεο, Νεστοριδῆ, τῷ ἐμῷ κεχαρισμένε θυμῷ,  
 χαλκοῦ τε στεροπὴν καὶ δῶματα ἡχήμενα,  
 χρυσοῦ τ' ἡλέκτρον τε καὶ ἀργύρου ἥδ' ἐλέφαντος.

Schol. H. M. Eustath. found the common reading *σφάν* (as Schol. E.), but adds *βούλονται οἱ παλαιοὶ σὺν τῷ ὠτα γράφειν τὸ σφάν*. Aristarchus, however, rejected the lines (Schol. H. M.) though referring to the reading. 70. *πευθοῖαθ' οἱ ἄλλοι*] Schol. H. M. *οὕτως Ζηνόδοτος ὁ δὲ Ἀρίσταρχος 'πευθοῖατο ἄλλοι.'* 72. *καὶ δῶματα*] So Bekk., while other modern editors write *κατὰ δ*. The MSS. give *καὶ δῶματα*, but Schol. on Il. 24. 323 *κατά*.

ἀνδρῶν the gen. after *ἐστὶ*, as we may infer from Il. 21. 186, 187 *φῆσθα σὺ μιν ποταμοῦ γένος ἐμμεναι εὐρὸν μέντος, [αὐτὰρ ἐγὼ γαστήρ μιν μέγαλον Αἰδὸς εὐχομαι εἶναι]*. Cp. Od. 14. 199.

ἀνδρῶν is in apposition to *διοτρεφέντων βασιλῆων* as genus to species.

64. With *ἐπεὶ οὐ κε = οὐ γάρ κε* cp. Il. 15. 228.

65. νῶτα. For allusions to the chine as the portion of honour compare Od. 8. 475, where Odysseus sends down to Demodocus a portion *νάτου ἀποπροταμῶν*, *ἐπὶ δὲ πλεῖον ἐλέλειπτο*, 14. 437 *νάτοισιν δ' Ὀδυσῆα διηνεκέσσι γέραειν*, also Il. 7. 321; 9. 207. Menelaus, in accordance with the custom which survived in the case of the kings of Sparta, had this portion assigned to him from the public table; τὰ ρά . . αὐτῷ, 'the portion of honour which they had set before himself.' He does not join in the repast here, having presumably dined already, but (as in Od. 8. 475, quoted above) he gives his guests the remains of his portion of meat.

66. γέρα here is merely a plural of amplification, as *χρυσὸς . . δῶρα θεοῖο* Il. 20. 268, and not assimilated in number to νῶτα.

71. τῷ ἐμῷ θυμῷ, 'this heart of mine.' Cp. Virg. Aen. 12. 142 'animo carissima nostro.'

73. ἡλέκτρον. Buttm. Mythol. vol. 2 discusses fully the meaning of ἡλέκτρον

(ἡλεκτρος). It is used only in two passages besides this, viz. Od. 15. 460 *χρῦσεον ὄρμον ἔχων, μετὰ δ' ἡλέκτροισιν ἔεργε*, and 18. 295 *ὄρμον . . χρῦσεον ἡλέκτροισιν ἐκμύρον ἡέλιον ὥς*. Is this *ἡλεκτρον* a metal or is it amber? Pliny, Hist. Nat. 33. 4. 23 takes it as a metal, a natural not artificial compound: '*Omni auro inest argentum vario pondere, alibi dena, alibi nona, alibi octava parte . . ubicunque quinta portio est electrum vocatur. Vetusta est electro auctoritas, Homero teste, qui Menelai regiam auro electro argento ebove fulgere tradit.*' It is indeed tempting to accept this view when we find, as here, *ἡλεκτρον* standing between gold and silver, the two metals of which it is a compound. But the other two passages in the Odyssey constrain us to adopt for them the meaning 'amber.' It is inconceivable that a necklace should be described as being of gold and strung with pieces of what was but a paler gold between. See Schol. on Aristoph. Nub. 768 'Ὅμηρος δὲ οὐκ οἶδε τὸ ὄνομα (sc. ὕαλος), ἀλλὰ παρ' αὐτῷ καὶ τοῖς ἀρχαίοις ἡλεκτρος μὲν ἔστιν, ὕαλος δὲ οὐ'. The same sense will fit Hesiod, Scut. Herc. 141 *τιτάνων λευκῷ τ' ἐλέφαντι | ἡλέκτρῳ θ' ὑπολαμπὴς ἦν [σάκος], χρυσῷ τε φαιῶν | λαμπόμενον*, and Epig. Hom. 15. 10 *αὐτῇ δ' ἱστὸν ὑφαίνει ἐπ' ἡλέκτρῳ βεβανία*, 'quo pavimento conclavis, utpote in domo opulentissima, distinctum est,' Frank. Cp. Hdt. 3. 113 *ἐξ ἐσχατῆς [τῆς*

66. choice portions given to the most distinguished & company (So the Celts honored their chief warriors). Otherwise all has the same fare - prisoners & beggars.

72. Plots: metal fastened on the walls? Cf. 'rosette' bronze on the wall 'Treasury' Akropolis. Or is the reference - shields & helmets (Alcassus 56)?  
The walls were painted - sun dried bricks covered with blue & red.  
Metal on walls of 86, parts of 87, helmets of 284.

73. ἡ λεύκρου (5) white gold, i.e. silver with gold. το ἡλ = means amber - necklace in 0460, or 296.

ἐλεφάντος: 1 Kings 22. 39

4. αδγ: only here ~ H. of the whole phrase.

83 Φοινίκη. Caria? Note that it "distinguishes from land" S. Ionia and  
Phoenicia visited by Paris + Helen on their way to Troy (Z 291)

Ζηνός που τοιήδε γ' Ὀλυμπίου ἐνδοθεν αὐλή,  
 ὅσσα τὰδ' ἀσπετα πολλά· σέβας μ' ἔχει εἰσπορώντα.' 75

Τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·  
 'Τέκνα φίλ', ἥ τοι Ζηνὶ βροτῶν οὐκ ἂν τις ἐρίζοι·  
 ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν  
 ἀνδρῶν δ' ἥ κέν τις μοι ἐρίσσειται, ἥε καὶ οὐκί, 80  
 κτήμασιν. ἥ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεῖς  
 ἡγαγόμεν ἐν νηυσὶ καὶ ὄγδοάτῃ ἔτει ἦλθον  
 Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεῖς,  
 Αἰθίοπας θ' ἰκόμην καὶ Σιδονίους καὶ Ἑρεμβοῦς

74. αὐλή] Athenaeus, 188 F., quotes as the reading of Seleucus τοιαῦτα δόμοι ἐν κτήματα κείται, doubtless to avoid the difficulty of αὐλή. So Schol. P. 83. ἐπαληθεῖς] πλανηθεῖς. οἱ δὲ ἐπὶ τοῖς ἀληθεῖς Αἰγυπτίοις, οἱ μαντικῆς ἐμπειροί Schol. V. 84. Ἑρεμβοῦς] So Aristarch.; Κράτης Ἑρεμόνδου γράφει . . . ἐνίοι δὲ (among them Zeno) . . . Ἀραβάς τε Schol. E. H. M. V.: see inf.

Εὐρύπης] δ τε κασσίτερος ἡμῶν φοιτᾷ καὶ τὸ ἤλεκτρον. We may therefore safely decide for the meaning 'amber' in Homer. On the other hand, the passages, Soph. Ant. 1037 τὸν πρὸ Σαρδέων [?] ἤλεκτρον . . . καὶ τὸν Ἰνδικὸν χρυσόν, and Virg. Aen. 8. 402 'quod fieri ferro liquidove potest electro,' demand that it should be taken for the metal; the name of the amber being borrowed to express a metal which resembled it in its pale brightness; compare Pliny, l. c. 'electri natura est ad lucernarum lumina clarius argento splendere.' Thus far, in substance, Buttm. who proceeds in conclusion to refer the word (like ἡλεκτῆρ) to ἔλκειν, from its powers of attracting light substances when rubbed. He supposes that this remarkable property of amber could not have escaped the notice of an observant people. But the derivation from ἔλκειν seems too fanciful to be maintained, with the additional difficulty of explaining its relation to ἡλεκτῶρ and ἤλεκτρα. Curtius refers all to a root ἄλκ, parallel with Skt. *ark*, 'to flash,' and *arkas*, signifying brightness, the sun, crystal, or polished copper.

74. αὐλή. If this word is to stand here in its proper acceptation of 'court,' we must suppose that after Telemachus has referred to the splendours of the δῶμα he recurs to the αὐλή, as he saw

it on first entering, and to the feelings of amazement he then experienced; so that he compares it to the αὐλή of Zeus. We may however remark that in Il. 24. 452 αὐλή is loosely used for the habitation itself, as in later Greek ἡ Διὸς αὐλή Aesch. P. V. 122.

75. ὅσσα, 'for the untold multitude of the things that are here.' ὅσσα does not answer to τοιήδε, but is roughly equivalent to οἱ τόσα.

80. ἥ κέν τις μοι ἐρίσσειται (subjunctive). In this line, the first word ἀνδρῶν is opposed to Ζηνί, 78. This use of ἥ κε with the subjunct. is found in Il. 9. 701 ἢ τοι κείνον μὲν ἔασομεν ἥ κεν ἴησι | ἥ κε μὲν, and with the optat. in Od. 14. 184 ἥ κεν ἄλῳρ ἥ κε φύγοι. In the phrase ἥ τις . . . ἥε καὶ οὐκί we have the primitive equivalent of the later phrase in Plato (Rep. 496 B) etc. ἥ τις ἢ οὐδεὶς, 'few or none.' Nitzsch compares inf. 632 Ἀντίνο' ἢ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἥε καὶ οὐκί; also Il. 2. 238, 300, 349. That the general meaning of the passage is that few, if any, can compete with him is shown by the γάρ which follows.

82. ἡγαγόμεν, sc. κτήματα.

83. Αἰγυπτίους. Here, as in inf. 127, 229; Od. 14. 263, 286; 17. 432; Il. 9. 382, a trisyllable; in inf. 385 Αἰγύπτιος scans as four syllables.

84. Σιδονίους. Here, and in Il. 23.

καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι.  
 τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.  
 ἔνθα μὲν οὔτε ἀναξ ἐπιδευῆς οὔτε τι ποιμὴν  
 τυροῦ καὶ κρεῖων, οὐδὲ γλυκεροῖο γάλακτος,  
 ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θήσθαι.

85

86. τρὶς γάρ] Bekk., ed. 2, transposes this line to come after v. 89, and to give the reason for the constant supply of milk. τινὲς γελοῖως γράφουσι δις Schol. H. M.

740 foll. the Sidonians are distinguished from the Phoenicians.

Ἐρεμβοῖς. Only mentioned in the present passage. The connection of the word with ἔρεβος, ἐριβενός, and ἔρεμνός seems certain. The Erembi must have been a branch of the Aethiopes, living on the coast of the Mediterranean opposite Cyprus. The etymology of the name was an ancient difficulty. Strabo says of them (b. 16) ἀλλὰ μᾶλλον περὶ τῶν Ἐρεμβῶν ἢ ζήττεις, εἶπε τοὺς Τραυλοδύτας ὑπονοή-  
 τειν λέγεσθαι, καθάπερ οἱ τὴν ἐτυμολο-  
 γίαν βιαζόμενοι ἀπὸ τοῦ εἰς τὴν ἔραν  
 ἐμβαίνειν ὅπερ ἐστὶν εἰς τὴν γῆν, εἶπε  
 τοὺς Ἀραβας. ὁ μὲν οὖν Ζήνων μετα-  
 γράφει οὕτως καὶ Σιδονίους Ἀραβᾶς  
 τε. πιθανώτερον δὲ Ποσειδώνιος γράφει  
 τῷ παρὰ μικρὸν ἀλλάξαι καὶ Σιδονίους  
 καὶ Ἀραμβοῦς . . οὐδ' οἱ Ἐρεμνοὶ γρά-  
 φοντες πιθανοί. τῶν γὰρ Αἰθιοπῶν μᾶλλον  
 ἴδιον. The Schol. here, and Eustath. assert that Aristarchus identified the Ἐρεμβοὶ with the Ἀραβες, which Lehrs denies (de Ulixi erroribus 3. 5. 4). Gosselin, quoted by Pierron, regards the Ἐρεμβοὶ as the inhabitants of the little island of Arad, Arab, or Ereb on the Phoenician coast. Ameis, ad loc. suggests the identity of Hebrews, Aramaeans, and Arabians with these Erembi.

85. ἄφαρ κεραοί. The interpretation of this line depends upon the force which we assign to τελέθουσι. If we follow the view of Herodotus (4. 29) who quotes this line substituting δθι for ἵνα, we shall render 'begin at once to become horned;' for he says, ἐν τοῖσι θερμοῖσι ταχὺ παραγίγνεσθαι τὰ κέρα. This view Eustath. follows, only pointing out that ἄφαρ is stronger than ταχύ. See further on Od. 11. 274. But comparing Od. 7. 52; 8. 583; 17. 486; 19. 328; 11. 9. 441; 12. 347; 21. 465; 23. 499 we gather that τελέθω is rather identical in meaning with τέλω than

with γίγνομαι, so that we should rather translate, 'are horned at once,' i.e. come to birth with horns ready grown or at least sprouting, and this harmonises best with the interpretation of Aristotle, Hist. Anim. 8. 28 καὶ ἐν μὲν Λιβύῃ εὐθὺς γίνεται κέρατα ἔχοντα τὰ κερατώδη τῶν κριῶν (ὥσπερ Schn.), οὐ μόνον οἱ ἄρνες, ὥσπερ Ὀμηροῦ φησιν, ἀλλὰ καὶ τᾶλλα. The connection with τρὶς γάρ which follows is:—Such a fact illustrates the genial productiveness of Libya; for it ranges itself with other facts pointing the same way, such as that there are three sets of lambs in a year. This fertility would be something astonishing; compare Aristot. Mirab. 81 παρὰ τοῖς Ὀμβρικοῖς φασι τὰ βοσκήματα τρὶς τίκτειν τοῦ ἐνιαυτοῦ, and Virg. Georg. 2. 150 'bis gravidæ pecudes, bis pomis utilis arbos.'

86. τελεσφόρον only occurs in Homer in this phrase. It serves, that is, as a fixed epithet of ἐνιαυτός as comprising a complete cycle of the observed relations of the earth to the stars and to the sun; of the terrestrial seasons; of the stages of vegetation; and, consequently, of the operations of husbandry. The period of the coincident completions of all these phenomena had been abundantly marked, and become the chief measure of time, long before the cause of coincidence was imagined. The period itself was represented meanwhile as the cause, and called the 'time-maturing' or 'the maturing' year.

A conclusive reason against writing τελέσφορον, and taking the passive notion of a 'completed' year, is that such an epithet would not be a fixed epithet, the essence of which is to be descriptive. Only a fixed epithet could refer, as here, to any year. Cp. Od. 10. 467; 14. 292; 15. 230; 11. 19. 32.

89. ἐπηετανόν. The old interpretation of this word is 'lasting out the

Crabro and  
 'Ερεμνοῖς.  
 'darkness', and  
 thought them to be  
 Hindus

85. N. pory: only a narrow tract west - Egypt. Cf. § 295. Horn. does not mention the Syrtis or Lake Tritonis

89. γὰρ: in Iliad only 4 times. Only Polyphemos H. drinks milk and makes cheese but it is implied as elsewhere (p 225)

94. ἀκούμεν. pres. - continued result of a past act.

εἶος ἐγὼ περὶ κεῖνα πολλὸν βίοντον συναγείρων 90  
 ἡλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε  
 λάθρῃ, ἀνωιστὶ, δόλῳ οὐλομένης ἀλόχοιο·  
 ὥς οὐ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω,—  
 καὶ πατέρων τάδε μέλλετ' ἀκούμεν, οἳ τινες ὑμῖν  
 εἰσιν,—ἐπεὶ μάλα πόλλ' ἔπαθον, καὶ ἀπώλεσα οἶκον 95  
 εὐ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.

93. οὐ τοι] So Dind., Bekk., etc. with Harl., instead of οὐ τι. Cod. M. has οὐτοι in lemma of Schol., but οὐ τι in text. After this line, according to Schol. H. M. Q., some inserted the line οὐδὲ τι βουλόμενος, ἀλλὰ κρατερῆς ὑπ' ἀνάγκης, which the Schol. rightly characterises as γελοῖος. It is quoted in Themist. Orat. 33. p. 367 C. with the variant οὐτ' ἐπιτερόμενος. 94. ὑμῖν] Schol. E. ὑμῖν, Αἰολικῶς ψιλοῦται.

year,' as if compounded of ἐπί and ἔτος. As illustrating this, reference is made to its application to plants ἐπητανὸν γανόσσαι Od. 7. 128, and to the similar use of ἐπετήσιος ib. 118. But Curtius, Gk. Etym. 346, follows Döderl. in regarding it as a compound of ἐπί and αἰεί (Boeotian ἡϊ). ἐπ-ηε-τανός will then be a formation similar to ἐφ-ημέριος, the termination being identical with the Skt. -iāna, as πῶϊανας, 'present;' and the Lat. -tinus, as in *cras-tinus*. This suits better such passages as ἐπητανὸν γὰρ ἔχεσκον Od. 7. 99, κομδὴ ἐπητανός Od. 8. 232, πλυνοὶ ἐπητανοὶ Od. 6. 86, ἀρῆμοι ἐπητανοὶ Od. 13. 247. The word is used loosely in the sense of 'plentiful,' in h. Hom. Merc. 113.

θῆσθαι, 'to draw.' Hesych. quotes an active infinitive aorist θῆσαι, other forms from the aorist being θῆσατο μαζόν Il. 24. 58, θησάμενος h. Hom. Cer. 236; and, in the sense of 'suckled' h. Hom. Apoll. 123. For the form θῆ-σθαι (non-Thematic), see Monro, H. G. § 19. The root is θα (θη), compare θηλή, τι-θή-νη, Lat. *fi-lius*, *fe-mina*, *felare*. See Curt. Gk. Etym. 227.

90. εἶος. 'The attic. -εω in πλέως, κρεωφάγος points to original πλῆος, κῆρας, not πλείος or κρείας. So ἔως, τείως are for ἦος, τῆος (not εἶως as in the MSS.).' Monro, H. G. App. c. 5. The oldest way of writing the word would be ΕΩΣ.

κεῖνα, 'those parts.'

92. ἀνωιστὶ, 'at unawares,' from οἶω, like Lat. *neopinatus*.

οὐλομένης. See note on *δηήμενος* Od. 2. 33.

94. καὶ πατέρων . . εἰσιν. The way in which these words are printed in the text (which seems better than the insertion of a full stop at ἀνάσσω) shows that they are wholly parenthetical. The reference of the sentence is to be explained by looking forward, as indeed τάδε helps to indicate, and not backwards. The point of which τάδε is the pronominal description is that his house before the Trojan war was εὖ μάλα ναιετάων, etc. That state of things, says Menelaus, is now matter of history; but these witnesses of it still survive. Then ἐπεὶ explains, and is to be taken as immediately following, οὐ τοι χαίρων . . ἀνάσσω. μέλλετ' ἀκούμεν, 'ye are likely to have heard.' See on Od. 3. 87.

95. ἀπώλεσα οἶκον. The Schol. M.V. makes this an ambiguous phrase, ἀμφίβολον πότερον τὸν ἑαυτοῦ ἢ τὸν τοῦ Πριάμου. But there is no real doubt. He means he was obliged to leave his house to be wasted, when he went to Troy; and wasted it was completely, although he had more than replaced the loss on his return. He then, at the words ὥς ὄφελον, passes on to another reason for his statement οὐ τοι χαίρων ἀνάσσω, namely, the many lives lost for his sake at Troy (in contrast to Agamemnon's death at home); and he says he would much rather be in possession of one-third of his old οἶκος, than be, as he now is, richer than ever—could he but have all those lives restored.

ὦν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν  
 ναίειν, οἳ δ' ἄνδρες σόοι ἔμμεναι, οἳ τῶτ' ὀλοντο  
 Τροίῃ ἐν εὐρείῃ, ἐκὰς Ἀργεος ἵπποβότοιο.  
 ἀλλ' ἔμψης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων 100  
 πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν—  
 ἄλλοτε μὲν τε γόφ φρένα τέρπομαι, ἄλλοτε δ' αὖτε  
 παύδμαι· αἰψήρως δὲ κόρος κρυεροῖο γόοιο—  
 τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχρύνεός περ,  
 ὥς ἐνός, ὅς τέ μοι ἔπνον ἀπεχθαίρει καὶ ἐδωδῆν 105  
 μνωομένη, ἐπεὶ οὐ τις Ἀχαιῶν τόσσ' ἐμόγησεν  
 ὅσσ' Ὀδυσσεὺς ἐμόγησε καὶ ἤρατο. τῷ δ' ἄρ' ἔμελλεν  
 αὐτῷ κήδε' ἔσσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον  
 κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,  
 ζῶει δ' γ' ἢ τέθνηκεν. ὀδύρονται νύ που αὐτὸν 110  
 Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια  
 Τηλέμαχος θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ.'

99.] ὀβελίζουσι τινες τὸν στίχον . . . διὰ μόνου τῶν Ἀρισταρχείων ὑπομνημάτων οὐδὲν φέρεται περὶ τοῦ ἔπους Schol. H. M.

100. ἔμψης is answered by τῶν πάντων inf. 104; which is indeed the proper continuation of the sentence ἀλλ' ἔμψης . . . ἡμετέροισιν. The words ἄλλοτε μὲν τε . . . γόοιο are parenthetic, as the explanatory force of μὲν τε is sufficient to show. Translate, 'But still though often bewailing them all and grieving sore, as I sit in our halls—one moment, 'tis true, I ease my heart with lamentation, and then again I cease, for quickly comes surfeit of freezing grief—yet for all of my friends, however deeply touched—I sorrow not so much as for one.' This arrangement of the clauses, marked by Wolf in his edition, seems best to bring out the meaning. Ameis regards it as too artificial, and begins the apodosis at ἄλλοτε, putting a full stop at γόοιο.

105. ἀπεχθαίρει Eustath. μισῶν ποιεῖ. With this causative sense compare στύζαιμι μένος Od. 11. 501. The Schol. compares πάντας μὲν β' ἔλπει Od. 2. 91.

107. ἤρατο. Eustath. ὑπέμεινε καὶ ἰβάστασε. If this sense be adopted, there is a sort of hysteron proteron

in ἐμόγησε καὶ ἤρατο, 'achieved and undertook.' Compare νῆος ἄχος ἄροτο Il. 20. 247.

τῷ δ' ἄρ' ἔμελλεν αὐτῷ. Many interpret τῷ 'wherefore;' but it seems better to take it as the dative of the demonstrative, strengthened by the addition of αὐτῷ (εἰ ἴρῃ), to form a marked antithesis to ἐμοί.

108. ἄχος . . . κείνου, 'sorrow for him.' So ἄχος σέθεν Il. 4. 169; 8. 124; 13. 417; 14. 458, etc.

ἄλαστον. The old and commonly received interpretation is 'not to be forgotten.' Another meaning suggested, as suiting the meaning in all passages, is 'wild,' 'restless,' from ἀλάομαι, ἀλῶ, which will make Ἐκτορ ἀλαστο (Il. 22. 261) intelligible. Others interpret it 'avenging,' in close connection with ἀλάστωρ. Bekk. accentuates ἀλαστός.

109. ὅπως δὴ = 'quo tandem modo.' Soph. Phil. 165.

110. ζῶει δ' γ'. See on Od. 2. 132.

111. ἐχέφρων used in the Od. only of Penelope, and once (13. 332) of Odysseus.



15. πορφύρεη: also φοινικίεσσα § 500. lit. = purple, crimson, or scarlet.  
Does take it - means 'gleaning'.

21. θαλάμοιο: has own sleeping-room. She did not sleep - πύργον. Cp. T 53

22. Ναυσικάα ° like Artemis § 151

Ὡς φάτο, τῷ δ' ἄρα πατὴρ δ' ἔμερον ὥρσε γόοιο,  
 δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατὴρ ἀκούσας,  
 χλαῖναν πορφυρέην ἀντ' ὀφθαλμοῖν ἀνασχῶν 115  
 ἀμφοτέρῃσιν χερσὶ. νόησε δέ μιν Μενέλαος,  
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
 ἥέ μιν αὐτὸν πατὴρ ἐάσειε μνησθῆναι,  
 ἥ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιο.

Εἷος δ' ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμὸν, 120  
 ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑψορρόφοιο  
 ἦλυθεν, Ἀρτέμιδι χρυσηλακάτῳ εἰκυῖα.

119. τε πειρήσαιο | πειρήσαιο ἀντὶ τοῦ ἐπερωτήσῃ (this points to a reading ἕκαστά τ' πειρήσαιο, evidently wrong, as εἰρόμην and not εἰρησάμην is the aor. in use of εἶρομαι). εἶνοι δὲ γράφουσιν κακῶς, μνήσαιο Schol. H. M. Q.

113. ὅφ' ἔμερον ὥρσε γόοιο. The preposition has here its noteworthy meaning of 'in the mind.' Cp. Od. 24. 62 τοῖον γὰρ ὑπώρορε μοῦσα λίγεια. Thus ὅφ'... ὥρσε is 'sent into his mind.' Translate, 'thrilled him with a yearning to bewail his father.' Aristotle (Rhet. 1. 11, 12) quotes this line as an illustration of the fact that καὶ ἐν τοῖς πένθεσι καὶ θρήνοις ἐγγίνεται τις ἡδονή· ἡ μὲν γὰρ λύπη ἐπὶ τῷ μὴ ὑπάρχειν ἡδονῇ δὲ ἐν τῷ μεμνησθαι καὶ ὁρᾶν παρ' ἐκείνον, καὶ δ' ἐπαρτε καὶ ὅλος ἦν. Cp. inf. 183; Il. 23. 108, 153; 24. 507.

114. πατὴρ ἀκούσας. When a genitive is used with ἀκούειν there is generally an adjectival or participial addition expressive of the facts heard; as πατὴρ τεθνηῶτος ἀκούειν Od. 1. 289; or ζώντος Od. 11. 458. Cp. inf. 278.

115. ἀντ'. The accent shows that this is ἀντα. Cp. Od. 1. 334.

116. νόησε, 'noticed him,' thence inferring who he was.

117. The idea in μερμήριξε accords, as Nitzsch remarks, with Menelaus' characteristic slowness of resolve. In Od. 15. 169 a similar case of indecision on the part of Menelaus and of quickness on the part of Helen is given.

119. ἕκαστά τε πειρήσαιο. It is unnecessary here, with Ameis, to supply αὐτοῦ and to render ἕκαστα 'in every particular.' Cp. Il. 18. 600 ὥς δτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν | ἐξόμενος κεραμεὺς πειρήσεται. So here 'should test all he said.'

121. δέ here marks the apodosis, as in Od. 5. 366, etc.

122. χρυσηλακάτῳ. The other passages in which this epithet is found are Il. 16. 183 ἐν χορῷ Ἀρτέμιδος χρυσηλακάτου κελαδαινῆς, Il. 20. 70 χρυσηλάκατος κελαδαινῆς | Ἀρτεμὶς ἰοχέαιρα. The combination of epithets seems to necessitate the rendering of χρυσηλάκατος 'with golden arrows,' although the general meaning of ἡλακᾶτη is 'distaff,' inf. 131; Il. 6. 491, etc. The introduction of the distaff into the description of the huntress Artemis would confuse the whole scene. To the objection that arrows are not made of gold, the answer may be given that the distaff is not made of gold either, and that 'gold-tipped' or 'gold-ornamented' is all that is meant, as in χρυσήμιος, another epithet of Artemis, Il. 6. 205.

The point of comparison is this; a distaff is a long straight rod, so is an arrow; when Helen appears, distaff in hand, you might have thought it was Artemis holding one of her gold-tipped arrows.

That both meanings were assigned to ἡλακᾶτη we gather from the Schol. ἡλακᾶτην γὰρ καλοῦσι καὶ τὸ Βέλος καὶ τὸ γυναικεῖον ἐργαλεῖον ἐξ οὗ τὸ νῆμα ἔλκουσι. The word ἡλακᾶτη is generally taken as a derivative from ἔλκω, but Curtius refers it to a root *arké*, seen in *ἀρκ-ων* and perhaps in *ἀράχνη*.

Helen, whose graceless flight had caused the war and brought bereavement into so many families—her hus-

τῇ δ' ἄρ' ἅμ' Ἀδρήστη κλισίην εὐτυκτον ἔθηκεν,  
 Ἀλκίππη δὲ τάπητα φέρειν μαλακοῦ ἐρίοιο,  
 Φυλῶ δ' ἀργύρεον τάλαρον φέρε, τὸν οἱ ἔδωκεν 125  
 Ἀλκάνδρη, Πολύβοιο δάμαρ, ὃς ἔναι' ἐνὶ Θήβης  
 Αἰγυπτίης, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται  
 ὃς Μενελάῳ δῶκε δὺ' ἀργυρέας ἀσαμίνθους,  
 δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.  
 χωρὶς δ' αὖθ' Ἑλένη ἄλοχος πόρε κάλλιμα δῶρα 130  
 χρυσήν τ' ἡλακάνην τάλαρόν θ' ὑπόκυκλον ὅπασσεν  
 ἀργύρεον, χρυσῷ δ' ἐπὶ χεῖλεα κεκράαντο.  
 τὸν ῥά οἱ ἀμφίπολος Φυλῶ παρέθηκε φέρουσα  
 νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ 135  
 ἡλακάνη τετάνυστο ἰοδνεφές εἶρος ἔχουσα.  
 ἕζετο δ' ἐν κλισίῳ, ὑπὸ δὲ θρήνυς ποσὶν ἦεν.

123. ἅμ' Ἀδρήστη] τινὲς ἅμα δρήστη, οἰονεὶ θεράπεινα Schol. H. M. εὐτυκτον] Bekk., whom Ameis follows, writes εὐπυκτον, 'folding'; from the reading εὐπυκτον in the Harl., but the alteration is needless. 132. κεκράαντο] Two MSS. give κεράαντο, which may have suggested κεκέραστο to Schol. H. Q.

band's among them—appears once more as the ἀκασκαῖον ἔργαμα πλούτου (Aesch. Ag. 741), devoted to domestic duties; and now and then with a luxury of gentlest self-reproach recalling complacently the memories of Troy.

126. Θήβης, called Θῆβαι Αἰγυπτίαι Il. 9. 381. Seiler notices the Greek that Θῆβαι or Θήβη was the Greek rendering of the popular Egyptian name of the city *Te-be*; another form being *Apet*, connected with *Api*.

131. τάλαρος, from root *ταλ*, is properly that which 'holds' the work. This basket (*quailus*) is here called ὑπόκυκλος, which Eustath. interprets by *κυκλοτερής*, but Apoll. and Hesych. are right in their explanation of ὑπό-τροχος, 'with wheels, or castors, underneath,' so that the basket could be easily moved about. Compare the description of the movable tripods made by Hephaestus, Il. 18. 375 χρύσεια δὲ σφ' ὑπὸ κύκλα ἐκάστω πυθμὲνι θῆκεν, ὅφρα οἱ αὐτόματοι θεῶν θυσαίᾳ ἀγῶνα, ἥδ' αὖτις πρὸς δῶμα νεοίᾳτο. Cp. Il. 5. 722. Translate, 'It was of silver, but its edge was finished off with gold.'

132. κεκράαντο, ἀντὶ τοῦ ἀπῆρτιστο

ἢ κεκέραστο Schol. H. Q. The latter, which refers to the *mixture* of the two metals, is supported by Cobet, Var. Lect. 227, saying, 'neque κραίνειν de huiusmodi opificio dici potuit, neque haec significatio locis poetae apta est.' But it is difficult to see why *κραίνω* in its regular meaning of 'complete' is out of place here, as the poet is not speaking of the general fashioning of the cup, but of the rim of gold added as a finish.

Helen was famous as a workwoman; compare οὔτε τις ἐν ταλάρῳ πανίδεται ἔργα τοιαῦτα, | οὐτ' ἐν δαιδαλέῳ πυκινώτερον ἄριον ἰσθῶ | κερκίδι συμπλέσσα μακρῶν ἔταμ' ἐκ κελόντων Theocr. 18. 32. The basket was full of 'dressed yarn,' which lay ready for the weaver in balls, or on spools (πηρία Il. 23. 762, cp. πανίδεται sup.). The distaff, charged with 'dark blue wool,' which had yet to be spun, was 'laid across' the basket; τετάνυστο, δηλοῖ μὴ ὀρθὴν ἴστασθαι τὴν ἡλακάνην, ἀλλὰ περὶ τὸν τάλαρον κείσθαι, ἀπὸ χεῖλους ἐς χεῖλος διήκουσαν, ἴσως δὲ καὶ μήκος αὐτῆς ἢ λέξεις δηλοῖ Eustath. This interpretation does not imply that the distaff did not reach beyond the edge on either side.

123. κλίσιν: cf. κλίσπος 2132; an easily-moved chair

28. Homeric generosity = unselfish cf. δ 617.  
Od. receives presents from Phaeacians v 10

ἀργυρῶν: most "rich" not so costly. Bathos was rather a bathtub than field-length-  
wide. cf. κ 361.

29. Ten talents, hence a definite weight 10 tal. offered by Ag. & Ach. (Ψ 247); this  
amount also paid 'ransom' Hector's body (Λ 238)  
12 talent = consolation-prize (Ψ 751)  
1 - is of less value than a mare (Ψ 269)  
2 - given by Aegisthus, lookout for a year's pay (δ 526)  
7 " " - the price of Iphigenia to Od. for sparing his life (ε 202)

30. Does gift indicate that women held property? Rather much a gift, as Helen's to Tel.  
(δ 130). It means simply that a wife might make 4:7 is.

35. ῥοδρεπές: dyed, or from a block shop (Γ 103)? That mantle had patterns (Γ 126,  
X 441) makes for 'dyeing' wool

49. The feet were generally visible. διπαροί β 4 "stook"

αὐτίκα δ' ἢ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·

“Ἴδμεν δῆ, Μενέλαε διοτρεφές, οἳ τινες οἶδε  
ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;  
ψεύσομαι, ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός. 140

οὐ γάρ πώ τινά φημι ἑοικότα ᾧδε ἰδέσθαι  
οὗτ' ἀνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσπορώσαν,  
ὥς δδ' Ὀδυσσῆος μεγαλήτορος νῦν ἔοικε,

Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ  
κεῖνος ἀνὴρ, δτ' ἐμῆιο κυνώπιδος εἵνεκ' Ἀχαιοὶ 145  
ἦλθεθ' ὑπὸ Τροίην, πόλεμον θρασὺν ὀρμαίνοντες·

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
‘οὕτω νῦν καὶ ἐγὼ νοέω, γύναι, ὥς σὺ εἰσκέεις·  
κείνου γὰρ τοιοῖδε πόδες τοιαῖδε τε χεῖρες

143. *μεγαλήτορος*] τινὲς *ταλασίφρονος* Schol. H. Q., which Bekk., ed. 2, adopts.

140. *ψεύσομαι*. This is commonly taken to mean, ‘Is what I am going to say correct or not?’ as Ameis ‘werde ich mich irren?’ To which there are two objections: (1) as Nitzsch (inconsistently with his own adoption of the common interpretation) observes, *ψεύδεσθαι* is not simply *mendacium dicere*, but *mentiri*,—to say what is false, not in the belief that it is true, but knowing it to be false (but cp. Plat. Symp. 215 A ἐπεὶ γὰρ εἶναι οὐδὲν ψεύσομαι): and (2) that *κέλεται δέ με θυμός* ‘I have a great mind to do it,’ does not suit *ἔτυμον ἐρέω* in this sense. The following interpretation seems decidedly preferable. Helen represents herself as deliberating on her own question, *Ἴδμεν δῆ*; and debating whether to answer it or not. The alternative is not between uttering a truth and uttering a falsehood, but between uttering the truth and uttering nothing. So much is plain from the parallel, Il. 10. 532 Νέστορ δὲ πρῶτος κτύπον ἄε, φάνησέν τε | ψεύσομαι ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός | ἔπειτα μ' ἀκυνόδοον ἀμφὶ κτύπος οὐατα βάλλει. It follows that *ψεύσομαι* means, ‘Shall I withhold the truth?’ The first member of the antithesis has no stress laid upon it, but only serves to throw the second into relief; so that the modified meaning of ‘suppressio veri’ will satisfy *ψεύσομαι*. In antitheses, especially in such as are col-

loquial, one part of the expression often goes beyond the meaning: thus Soph. Antig. 1108 ἴτ' ἴτ' ὀπάνοες, | οἳ τ' ὄντες οἳ τ' ἀπόντες, Aristot. Eth. Nic. 10. 9, 11 δει... μὴτ' ἀκοντα μὴθ' ἐκόντα πράττειν τὰ φαῖλα. And so here we must be content to neglect the proper force of *ψεύσομαι* and regard it as an expedient for enhancing the force of *ἔτυμον ἐρέω*.

141. οὐ γάρ πο. Cp. Athenaeus, 190 D πάντῳ γὰρ αἱ γυναῖκες... δεινὰ τὰς ὁμοιότητος τῶν παίδων πρὸς τοῖς γονεῖς ἐλέγχει. And Helen is not only a woman, but a very prompt and ready woman; which characteristics show themselves all the more vividly in contrast with the natural slowness and indecision of Menelaus. The Spartan girls who sing his epithalamium (Theocr. 18. 9) are thus made to laugh at him, οὕτω δῆ πράϊσα [πρωϊζέ Ahr.] κατέδραβες, ὧ φίλε γαμβρέ; | ἢ ῥά τις ἐσσι λαν βαρυγούνατος; ἢ ῥα φίλπνο;

148. *ἔσκειν*, properly means ‘make like,’ as inf. 247; then ‘regard as like,’ Il. 5. 181; Od. 9. 321; from which meaning it is easy to pass into the more general one of ‘believing,’ cp. Od. 11. 363; Il. 13. 446 ἢ ἄρα δῆ τι εἰσκομεν ὄριον εἶναι | τρεῖς ἐνὸς ἀντὶ πεφάσθαι; Notice the emphasis in νῦν. Menelaus was undecided in sup. 118.

149. κείνου. Virgil reproduces this,

ὀφθαλμῶν τε βολαὶ κεφαλῇ τ' ἐφύπερβέ τε χαῖται. 150  
καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἀμφ' Ὀδυσῆι  
μυθεύμην, ὅσα κείνος διζύσας ἐμβόησεν  
ἀμφ' ἐμοί, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἴβε,  
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών.'

Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ἤδα· 155  
' Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
κείνου μὲν τοι ὅδ' υἷος ἐτήτυμον, ὥς ἀγορεύεις·  
ἀλλὰ σάδφρων ἐστὶ, νεμεσσᾶται δ' ἐνὶ θυμῷ  
ὥδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν  
ἄντα σέθεν, τοῦ νῶϊ θεοῦ ὧς τερπόμεθ' αὐδῇ. 160  
αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππύτα Νέστωρ  
τῷ ἅμα πομπὸν ἐπεσθαί· ἐέλδeto γάρ σε ἰδέσθαι,  
ὄφρα οἱ ἦ τι ἔπος ὑποθήσεται ἥε τι ἔργον.  
πολλὰ γὰρ ἄλγε' ἔχει πατρὸς παῖς οἰχομένοιο  
ἐν μεγάροις, φ' μὴ ἄλλοι ἀοσητῆρες ἔωσιν, 165

[158-160.] οὐκ ἐφέροντο ἐν τῇ Ῥιανού οἱ γ' στίχοι. ἀθετοῦνται δὲ στίχοι ε' (Dind. writes γ' to harmonise with the former statement) ὡς περιττοὶ καὶ ὑπὸ τοῦ νέου παντάσῃ λέγεσθαι ἀπρεπεῖς Schol. H. M. Q. R. 159. ἐπεσβολίας] Zenod. ἐπι-στομίας. 162. ἐέλδeto] Zenodot. ὀλετο, κακῶς Schol. H. 163.] τινὲς ἠθέτησαν τὰ ἐπη Schol. H. M. Q. R. Ameis, in his Appendix, makes the ἀθέτησις refer only to vv. 163-167, which Düntzer follows, showing that we cannot dispense with 158-162, and that the only words of the young man which can be called pedantic (Eustath. γνωμικῶς ἐρρήθη) are in vv. 163-167.

shortening as usual (Aen. 3. 490), 'sic oculos, sic ille manus, sic ora ferebat.' The whole sentence is a general description of his person, as the Schol. remarks, ἐς πύδας ἐκ κεφαλῆς Il. 18. 353.

151. ἀμφ' Ὀδυσῆι follows μυθεύμην, while μεμνημένος = 'as I remembered him,' stands by itself. Cp. Od. 1. 343 τοῖν γὰρ κεφαλὴν ποθέω μεμνημένη αἰεί. Menelaus here recalls a fact of his own observation, as shown in ἦ τοι ἐγώ.

152. The words διζύσας ἐμβόησεν are equivalent to ἐμβόησεν καὶ ἤρατο sup. 107. διζύσας is active, as in Il. 14. 89 ἦς εἶνεκ' ὀϊζύομεν κακὰ πολλὰ.

159. ὥδ' ἐλθὼν τὸ πρῶτον, 'having come on his first visit as you see.'

ἐπεσβολίας is rendered by Eustath. φλυαρίας. But the allusion is not so much to the quality of the remarks, as

to their seasonable or unseasonable introduction. Translate, 'to make show of much talking uninvited;' or, 'to throw in his word.' With the plural cp. νηπιᾶς Od. 1. 297. The formation of the word ἐπεσβόλος (Il. 2. 275) is analogous to σακισφόρος, ἐγχεύσματος, etc., where the older grammarians imagined the introduction of a sigma, whereas the syllable ες shows the true stem of this division of the consonant declension. With the sentiment cp. Job 32. 6 'I am young and ye are very old; wherefore I was afraid and durst not show you my opinion.' νῶϊ = Peisistratus and Telemachus.

163. ὄφρα ὑποθήσεται. It is unusual to find ὄφρα with fut. indic., so much so that Savelsberg seeks here to treat ὑποθήσεται as a rare form of subjunctive. But cp. Il. 16. 243, Od. 17. 6.

65. Tel. had no brothers to be • natural supporters. Law then was none; and Tel.  
• an make • appeal only • people (as 1349).

76. It needed a sample exercise of absolute rule. In I 449 Ag. offers seven cities  
near the sea to Ach. The cities referred to by Ag. and Men. are the same regions, and were  
subject towns in later times also. They may have been captured, not inherited, towns.  
Though King was not responsible, he would not least an ordinary town in so  
summary a fashion. Peloponnesus Phoenix the rule admitted (I 454), but it was  
a government doubtless subordinate to own. King's decision. Bellerophon  
half a King's honor (I 193); but people approve gift, for they bestow on B. a  
royal domain. B. was probably made associate government, and regarded as  
successor King, who gave him his daughter (S. 86)

ὥς νῦν Τηλεμάχῳ ὁ μὲν οἴχεται, οὐδέ οἱ ἄλλοι  
εἶσ' οἳ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.'

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
'ὦ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ  
ἵκεθ', ὃς εἶνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους· 170  
καί μιν ἔφην ἐλθόντα φιλησέμεν ἔσοχον ἄλλων  
'Αργείων, εἰ νῶιν ὑπείρ ἄλα νόστον ἔδωκε  
νηυσὶ θεῇσι γενέσθαι 'Ολύμπιος εὐρύσπα Ζεὺς.  
καί κέ οἱ 'Αργεὶ νάσσα πόλιν καὶ δώματ' ἔτευξα,  
ἐξ 'Ιθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ φῶ 175  
καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,  
αἱ περιναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.

166. οἱ enclitic.

171. καὶ μιν continues the relative construction ὃς εἶνεκ' . . ἀέθλους, on the model of Od. 2. 225 ὃς β' 'Οδυσῆος ἀμύμονος ἦεν ἑταῖρος, | καὶ οἱ . . ἐπέτρεπεν οἶκον, Od. 7. 171 ὃς οἱ πλῆσιον ἴξε, μάλιστα δέ μιν φιλέσκε, Il. 1. 79 ὃς κρατεῖ . . καὶ οἱ πείθονται 'Αχαιοί, and so Il. 3. 388; 12. 229; 14. 93. Translate, 'And I thought that I should entreat him well, beyond all the other Argives, when he came back, had Zeus granted him and me a return in our swift ships over the sea, to take place.' This bald rendering is meant to show the probable construction of γενέσθαι, that it is not in direct government with ἔδωκεν, but stands as a circumstantial addition; for similar uses of the infinitive cp. Od. 1. 379; 2. 144; 3. 271; 9. 518. The sentence beginning with εἰ νῶιν forms the epexegetis to ἐλθόντα. For ἔφην, meaning 'I thought,' cp. Il. 20. 187 ἥδη μὲν σέ γέ φημι καὶ ἄλλοτε δοῦρι φοβῆσαι, ib. 348 ἀτάρ μιν ἔφην μᾶρ αὐτὰς εὐχετάσθαι.

174. καὶ κέ οἱ . . νάσσα, 'I would have given him a city to dwell in,' to be inhabited by him and his people. Nitzsch remarks that supposing the whole passage genuine, then vv. 178-180 forbid us to regard this supposed offer as a jest, or a mere fancy of friendship, though he says the implied conception of kingly power is more Oriental than Achaean, and allows that Od. 15. 80-85 εἰ δ' ἰθὺλείς . . ὕφρα τοι αὐτὸς ἔπωμαι ὑποζεύω δέ σοι ἵππους, |

δοῖτα δ' ἀνθρώπων ἡγησόμεαι κ.τ.λ. can hardly have been an offer in earnest.

The fact is, the seriousness of one part of the speech would be no argument against the fancifulness of the other. Nothing is more earnest than the appeal Agamemnon proposes to make to Achilles, Il. 9. 158 ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο. | δηγήτω—'Αἰδῆς τοι ἀμείλιχος ἦδ' ἀδάμαστος κ.τ.λ.; but nothing is more fanciful than the inducements which he had previously named, ib. 137-156 νῆα δ' αὖ χρυσοῦ καὶ χαλκοῦ νηυσάσθω | . . γαμβρός μοι κεν εἴοι, τίσσω δέ μιν ἴσον 'Ορέστη | . . ἐπτά δέ οἱ δώσω εὐ ναιόμενα πολίεθρα. There is an Oriental feature about such overtures, not however that which Nitzsch detects, but this, that they are never thought of by the offerer as likely to be accepted; they are merely 'assurances of high consideration,' their very character of exaggeration makes it quite safe that their performance will not be claimed. With the causative νάσσα from ναίω, i.e. νασ-*j*-ω, cp. Pind. Pyth. 5. 70 τῷ καὶ Λακεδαιμόνι | ἐν 'Αργεὶ τε καὶ ῥαθὲρ Πύλῳ | ἔνασεν ἀλκάντας 'Ηρακλῆος. | ἐγγόνους Αἰγυμοῦ τε.

177. αἱ περιναιετάουσιν. This is a description of perioeci. The expelled inhabitants would have a home found them in other cities. ἐξαλαπάξας denotes expulsion of inhabitants, not demolition of buildings; cp. Il. 5. 642 'Ιλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυῖάς. The etymology of ἀλαπάξαι is most

καί κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ'. οὐδέ κεν ἡμέας  
 ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,  
 πρίν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν. 180  
 ἀλλὰ τὰ μὲν που μέλλεν ἀγασσεσθαι θεὸς αὐτὸς,  
 δς κείνον δύστηνον ἀνόστιμον οἶον ἔθηκεν.'

ᾧ φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἱμερον ὥρσε γόοιο.  
 κλαῖε μὲν Ἀργεῖη Ἑλένη, Διὸς ἐκγεγαυῖα,  
 κλαῖε δὲ Τηλέμαχος τε καὶ Ἀτρεΐδης Μενέλαος, 185  
 οὐδ' ἄρα Νέστορος υἱὸς ἀδακρῦτῳ ἔχεν ὄσσε.  
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,  
 τὸν ῥ' Ἥους ἔκτεινε φαεινῆς ἀγλαὸς υἱός.  
 τοῦ δ' γ' ἐπιμνησθεὶς ἔπεα πτερόεντ' ἀγόρευεν  
 'Ἀτρεΐδη, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι 190  
 Νέστωρ φάσχ' ὁ γέρων ὅτ' ἐπιμνησαίμεθα σείο  
 οἶσιν ἐνὶ μεγάροισι καὶ ἀλλήλους ἐρέοιμεν,

192.] Ἀρίσταρχος ἀθετεῖ Schol. H. Q. Wolf and modern edd., except Fäsi, follow him, on the ground that οἶσιν should be ἡμετέροις, and that ἀλλήλους ἐρέοιμεν gives no sense. The Schol. suggested the impossible interpretation *διαλεγοίμεθα* for ἐρέοιμεν, changing ἀλλήλους into ἀλλήλοις.

obscure. Athenaeus (362 E) connects it with λαφύσσειν and λαπάειν, and from the same root perhaps may come λαπαρός. Ameis refers to Skt. *āpas* = 'small.'

179. ἄλλο . . πρίν γ' ὅτε. After ἄλλο we should expect εἰ μὴ ὁ θάνατος, but the sentence runs as if οὐδὲν ἄλλο had been written. φιλέοντες = 'entertaining each other.' Such a reciprocal sense of the active may be compared with Arist. Eth. Nic. 10. 4. 10 οἱ ἐμβλέποντες, 'people trying to stare each other out of countenance.' With the reciprocal middle *τερπομένω* compare Od. 2. 153, *δρυσταμένω*.

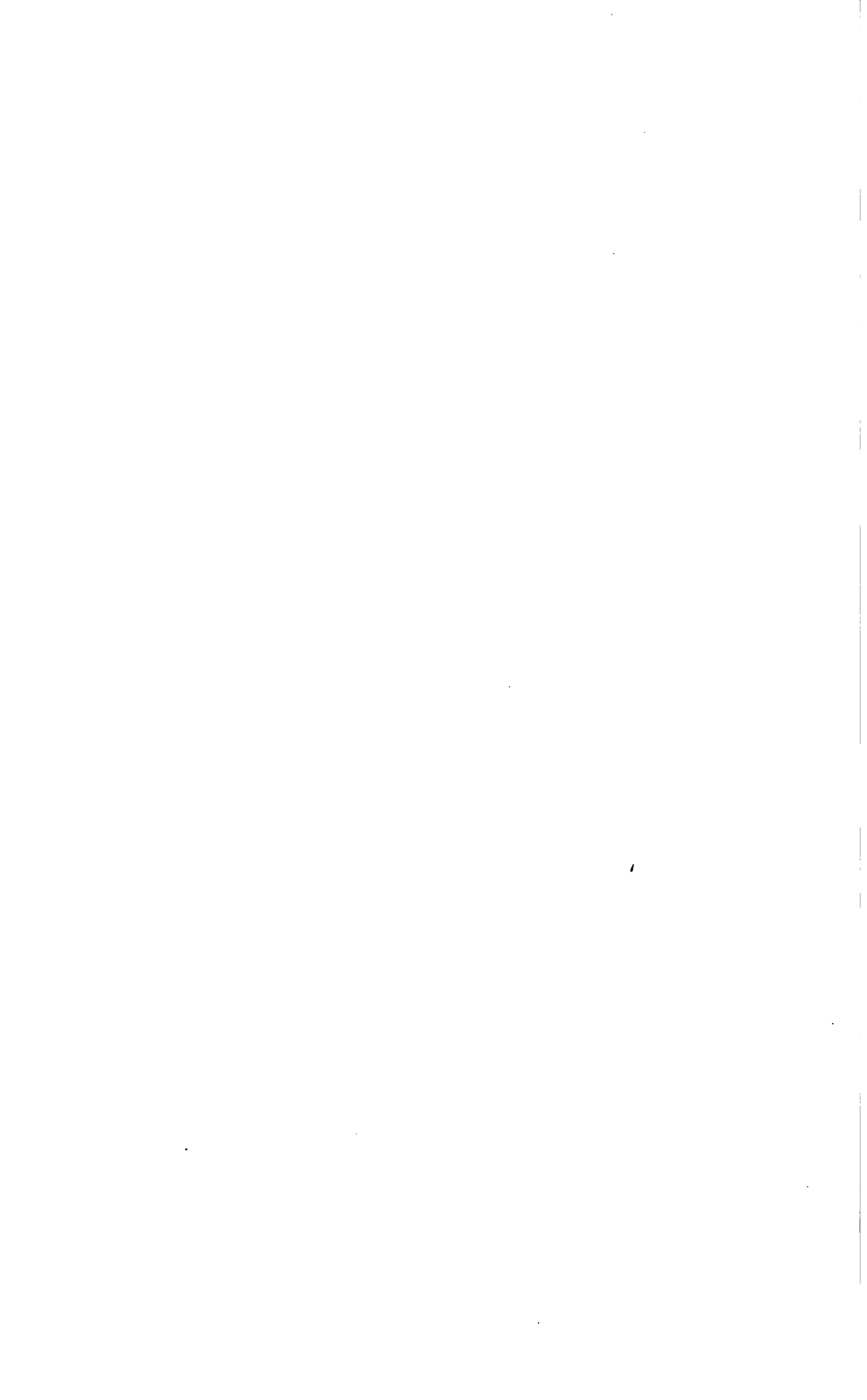
181. μέλλεν, equivalent to 'might have' or 'must have.' αὐτός implies that the god *himself* would interfere to prevent it. ἀγασσεσθαι may be connected with ἀγαν, and can take two distinct meanings. The greatness of what we see may cause only admiration; then ἀγαμαι = 'to admire,' as Il. 3. 181, 224; Od. 6. 168; 23. 175; or it may cause a feeling of jealousy or spite; and then ἀγαμαι, like *μεγάρω*,

means 'to envy' or 'to be indignant at,' as Il. 17. 71; 23. 639; Od. 23. 64. Curtius prefers to connect ἀγαμαι with γαῖω, root γαφ, γαν, as in ἀγανός. Of the jealousy felt by the gods (compare Herodot. 1. 32 τὸ θεῖον πᾶν ἐστὶ φθονερόν, 3. 40; 7. 46) there are many instances in Homer. Cp. Il. 7. 446 foll.; Od. 8. 565; 13. 125 foll.; Il. 15. 461; 17. 71. See also Od. 5. 119, and consult Nägelsb. Hom. Theolog. § 13.

188. Ἥους υἱός. Memnon, king of the Eastern Aethiopes. Memnon was slain by Achilles in revenge for the death of Antilochus. See Pind. Pyth. 6. 28 foll.; Nem. 3. 59 foll.

192. οἶσιν ἐνί, = 'in his own,' requires that the subject of the clause to which it belongs should be Nestor. That is, οἶσιν ἐνὶ μεγάροισι makes one clause with Νέστωρ φάσχ' ὁ γέρων. In like manner, ὅτ' ἐπιμνησαίμεθα σείο is continuous with καὶ ἀλλήλους ἐρέοιμεν. So the clauses must be thus disengaged: — 'Nestor was wont to say in his own mansion, when we made mention of thee and asked one another about thee.' For

88. Memnon is not called an Ethiopian by Hom. That he aided the Trojans (cf. also  
2522) has caused to some an argument that the Elk. did not live far from Troy.



καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγὼ γε  
τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ ἡὼς  
ἔσσεται ἡριγένεια· νεμεσσῶμαι γε μὲν οὐδὲν  
κλαίειν δς κε θάνῃσι βροτῶν καὶ πότμον ἐπίσπῃ.  
τοῦτό νυ καὶ γέρας οἶον διζυροῖσι βροτοῖσι,

195

this counterchange of clauses compare Od. 5. 162 δούρατα μακρὰ ταμῶν, ἀρμός, χαλεκῶ, εὐρέατα σχεδὴν, Od. 8. 170 οἱ δὲ τ' ἐς αὐτὸν | τερπόμενοι λεύσσουνσι, δ δ' ἀσφαλῶς ἀγορεύει, | αἰδοῖ μελιχρῆ, μετὰ δὲ πρέπει ἀγρομένοισι, ib. 475 νάτου ἀποπρταμῶν, ἐπὶ δὲ πλείον ἐλέλειπτο, | ἀργύδοτος οὗς, θαλερῇ δ' ἦν ἀμφὶς ἀλοιφή, ib. 477 τοῦτο πόρε κρίας, ὄφρα φάγῃσι, Δημοδόκῳ, καὶ μιν προσπνέξομαι, 14. 62 κτῆσιν σπασεν | οἷά τε ᾧ οἰκῇ ἀναξ εὐθυμος ἔδεκεν, | οἰκόν τε κληρὸν τε πολυμήτην τε γυναῖκα, | ὅς οἱ πολλὰ κάμησι. The object of the counterchange of clauses is approximately to effect the simultaneous expression of facts, which are simultaneous.

193. εἴ τί που ἔστι, 'if it is in anywise possible.' The sequence of this and the following clauses is rendered obscure by the omission of the connecting thoughts, which we have to supply. Thus, 'If it is anywise possible, be persuaded by me, [to cease weeping]; for to me at least it is no pleasure to weep after supper; and, besides, the morn will come [and shall serve for weeping. Therefore let us forbear weeping now:] not that I at all grudge,' etc.

194. μεταδόρπιος. Vide Lehrs, Aristarch. § 134. Aristarchus maintained that δόρπον never means anything in Homer except the last meal of the day; remarking, ὅτι τρὶς τροφὰς ἐλάμβανον οἱ ἥρωες (i. e. men of Homeric times); 1. ἄριστον Il. 24. 124; Od. 16. 2; 2. δείπνον, the mid-day meal, Il. 11. 86; and 3. δόρπον, the evening meal. Now Telemachus came at sunset (Od. 3. 497) to the house of Menelaus, and finds a meal going on which must have been the δόρπον. When Peisistratus says here, οὐ τέρπομαι ὀδυρόμενος μεταδόρπιος, he means 'I do not like weeping after supper; I do not like ending the day badly.' Menelaus feels the force of this, and proposes (inf. 213) to resume the meal (ἐξαυτίς = denovo) and so to finish the evening in comfort.

With reference to this rendering of μεταδόρπιος Lehrs remarks, l. c., 'nihil aliud μεταδόρπιος significare potest; ut haec composita omnia id significant quod praepositio cum substantivo. Μεταδόρμιός ἐστι (e. g. Od. 8. 293) i. q. μετὰ δῆμῳ, sed μετὰ δόρπῳ nihil est. Dignus horum usus qui attendatur. Sic Od. 9. 234 (cf. 249) φέρει δ' ὄβριμον ἀχθος | ὕλης ὡς ἀλῆς ἵνα οἱ ποτιδόρπιον εἴῃ, i. e. πρὸς δόρπον. Cp. also Od. 15. 51 ἐπιδόρπια = ἐπὶ δειπνῶν, and Il. 7. 267 ἐπομφάλοιν = ἐπ' ὀμφαλῶ. But Nitzsch and the majority of commentators interpret the word as meaning 'during supper,' according to which ἐξαυτίς μνησ'. (213) describes the resumption of the δόρπον interrupted by the burst of weeping. The difficulty still remains that Menelaus should (sup. 61) call the meal δείπνον. It may be that he uses the word designedly, supposing that his guests in the bustle of travel had taken no mid-day meal. Lehrs thinks that the word has crept into the text here from Od. 1. 124. Voss's interpretation, that this δείπνον had been carried through the whole afternoon, and so had passed into δόρπον, is not supported by Od. 20. 390 which he quotes, for between the δείπνον and δόρπον there mentioned, the whole of the τόξον θέσις comes in. The rendering of Eustath. is ἐπ' αὐτῷ τῷ δόρπῳ ἐν ᾧ ἀνέσεως μάλιστα χρεῖα.

ἀλλὰ καὶ ἡὼς, 'but the dawn of day shall serve for that,' i. e. ἔσσεται ὀδυρομένη. He goes on to say, 'It is the time and not the act that I do not like. I, who have myself lost a brother, have no fault to find with one who,' etc. The words are equivalent to οὐ φθονῶ [τίνα] κλαίειν τὸν [i. e. τοῦτον] βροτῶν δς κε θ. With τὸν . . . δς compare τάων . . . ἄς Od. 2. 119; 5. 448.

195. νεμεσσῶμαι, 'am displeased,' 'grudge,' 'forbid.' Compare Od. 18. 227 τὸ μὲν οὐ σε νεμεσσῶμαι κεχολᾶσθαι. For the combination γε μὲν cp. 5. 88, 206; 8. 134; 19. 264.

197. διζυροῖσι βροτοῖσι. Compare

κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.  
καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεὸς, οὗ τι κάκιστος  
'Αργείων' μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἐγὼ γε 200  
ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι  
'Αντίλοχον, περὶ μὲν θέλειν ταχὺν ἡδὲ μαχητήν.'

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
'ὦ φίλ', ἐπεὶ τόσα εἶπες ὅσ' ἂν πεπνυμένος ἀνήρ  
εἴποι καὶ ρέξειε, καὶ ὃς προγενέστερος εἴη· 205  
τοίου γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάξεις.  
ρεῖα δ' ἀρίγνωτος γόνος ἀνέρος ᾧ τε Κρονίων  
δλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,  
ὥς νῦν Νέστορι δῶκε διαμπερὲς ἤματα πάντα,  
αὐτὸν μὲν λιπαρῶς γηρασκόμεν ἐν μεγάροισιν, 210  
υἱέας αὖ πινυτούς τε καὶ ἐγχεσιν εἶναι ἀρίστους.

208. ἐπικλώσῃ] The older and better reading restored by Bekk. Wolf had adopted the form ἐπικλώσει. γεινομένῳ] Bekk., whom Fäsi follows, reads needlessly γιγνομένῳ. See below.

Virgil's 'miseris mortalibus' Aen. 11. 182, or 'mortalibus aegris' Geor. 1. 237. It is a standing epithet like δειλός.

198. With κείρασθαί supply again τινά as subject. The infinitive is the expekegesis of γέρας, compare Il. 2. 5; Od. 1. 83; 2. 284; 8. 506; 9. 511; 10. 483. For the custom referred to in the verb compare Il. 23. 46, 135; Od. 24. 46. The lines 197-8 are parenthetical, as καὶ γάρ follows directly upon νεμεσῶμαι.

200. μέλλεις δὲ σὺ, with an emphasis on the pronoun. 'You may have known it; I never saw him, nor was ever in his company.' Peisistratus, being the youngest of the family, may not have been born when Antilochus left for Troy.

201. περὶ ἄλλων, so sup. 190 περὶ βροτῶν. The word περὶ is resumed in the next line as a pure adverb = 'exceedingly.'

204. τόσα . . ὅσα, 'All that a wise man would say, and [done all that a wise man] would do.' There is no proper apodosis to ἐπεὶ, which is however partially taken up in inf. 212.

206. τοίου . . βάξεις, 'for from such a sire art thou sprung (τοίου resumes πεπνυμένος). because also thy words are wise.' With ὃ in this sense, compare

Od. 1. 382 and 18. 392 ἢ νύ τοι αἰεὶ | τοιοῦτος νόος ἐστίν, ὃ καὶ μεταμῶνία βάξεις. See Monro, H. G. § 269.

208. γαμέοντί τε γεινομένῳ τε, 'at bridal and birth.' The prothysteron is necessitated by the metre. Compare τράφεν ἡδ' ἐγένοντο Il. 1. 251; Od. 4. 273; 10. 417; 14. 201, θρέψασα τεκούσα τε Od. 12. 134. In Soph. O. T. 827 Πάλλυβον δὲ ἐξέφυσε κατέθρεψέ με, one MS. (Ambros. M) reads ἐξέθρεψε κατέφυσέ με. Eustath. attempts to explain γεινομένῳ as γεννῶντι, but compare Il. 10. 71; Od. 20. 202; Od. 8. 312; and especially Hesiod. Theog. 219 αἶ τε βροτοῖσι | γεινομένοισι διδοῦσιν ἔχειν ἀγαθὸν τε κακὸν τε. Bekker, Fäsi. Bäuml., and Nauck read unnecessarily γι[γ]νομένῳ. The prothysteron, perhaps, has here this shade of meaning, that Menelaus, speaking of a man's offspring, naturally dwells particularly on the fact of his fortunate marriage, and then remembering that the same good fortune has been the man's constant attendant from the moment of his birth, expresses this conviction by the addition of γεινομένῳ.

210. λιπαρῶς γηρασκόμεν, so λιπαρὸν γῆρας Od. 11. 136, etc.; Pind. Nem. 7. 99.

211. υἱέας αὖ. For αὖ or δ' αὖ as the

98. 2. 'cut the hair and shed tears' • 'regular form' mourning. (as the As  
death - Achilles the Danaos: cut their hair and weep)

2.6 Asphalion is the only male household servant in Mi's palace. Prince Etoumon's attendant to the horses of Isht. (S 22), light a fire and cook (O 95). Menel. son acts as butler (O 14)

20. Women & 4 - herbs. So Agaviedo A 741, Cina

Reference - opium? or a story based on the effects of opium?

"Nepenthes which the wife of Thome in Egypt gave to Jove-born Helena"

Poppy grows in gardens (O 2.6), for its oil or soporific qualities or for its beauty?

ἡμεῖς δὲ κλαυθμὸν μὲν ἔασομεν, δς πρὶν ἐτύχθη,  
 δόρπου δ' ἐξαυτίς μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ  
 χευάντων. μῦθοι δὲ καὶ ἡῶθέν περ ἔσονται  
 Τηλεμάχῳ καὶ ἔμοι διαειπέμεν ἀλλήλοισιν.' 215

ᾧς ἔφατ', Ἀσφαλίῳ δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχευεν,  
 ὀτρηνρὸς θεράπων Μενελάου κυδαλίμοιο.

οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.

Ἔνθ' αὐτ' ἀλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα·  
 αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον, 220  
 νηπενθές τ' ἀχολόν τε, κακῶν ἐπίληθον ἀπάντων.

δς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μιγείη,  
 σὺ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,  
 οὐδ' εἴ οἱ κατατεθναίῃ μήτηρ τε πατήρ τε,

221. ἐπίληθον] Ἀρίσταρχος μὲν προπαροξυνόνακ γράφει, ὡς ὄνομα οὐδέτερον (neuter noun adjective); ὁ δὲ Ἀσκαλωνίτης ὡς μετοχὴν φασιν οὐκ εὖ περὶ σπῆ, sc. ἐπὶ λήθον Eustath., and Schol. H. Q. ἐπίληθες (sic) is the lemma in Schol. E. and the reading of a few MSS. 222. καταβρόξειεν] Written either with ο or ω Schol. E. H.

return to μέν cp. Il. 11. 104; Od. 13. 111.

212. πρὶν, sc. before Peisistratus spoke.

214. χευάντων. Here, as often, an indefinite subject in the plural has to be supplied, as with θέντων Od. 19. 599. Cp. also Od. 1. 194; 5. 273; 7. 10; Il. 4. 477; 5. 306; 18. 487, 493; 22. 389; 23. 705; 24. 316. Similar to this is the use of φασὶ Od. 1. 220; 3. 84, 212; 4. 387; 6. 42.

μῦθοι... ἔσονται, 'but there shall be stories in the morning for Telemachus and me to tell at length (διαειπέμεν) to each other.' With the infinitive διαειπέμεν after ἔσονται cp. Il. 13. 312 ἀμύνειν εἰσὶ καὶ ἄλλοι, 15. 129 οὐατ' ἀκούμεν ἔστι.

220. ἔνθεν, refers back to οἶνον. In later Greek we should find ὅθεν used in its place. Commentators have puzzled over the φάρμακον here mentioned. The reference to ἀρούρα (229) suggests that the substance was a vegetable, and the use of βάλε rather than χέε seems to point to a solid and not to a liquid. Dioscorides (4. 28) ascribes a similar efficacy to the bugloss or borage, *ὅπερ καθήμενον ἐς τὸν οἶνον εὐφρόσυνον δοκεῖ εἶναι*. Sprengel and others understand

it to be opium, and Mure (Hist. Gk. Lit. 1. 436) inclines to the same view. Dr. Hayman (ad loc.) quotes the opinion of Sir H. Halford that it is the hyoscyamus or henbane, still in use in Greece and Turkey under the name Nebensch. Older writers, as Plutarch (Symp. 1. 1. 4) and Macrobius (Sat. 7. 1), allegorised the story, understanding by the φάρμακον the bewitching eloquence of Helen.

221. ἐπίληθον, coupled δονδέτως with νηπενθές ἀχολόν τε, forms an epexegetis to the two former adjectives. Cp. Od. 4. 788; 12. 118, 119; Il. 2. 482.

222. ἐπὴν μιγείη. See on Od. 2. 105. The optative here is assimilated to the mood of καταβρόξειεν. Bekker alters here and elsewhere to ἐπεὶ. Nitzsch supports ἐπὴν on the ground that we have here not merely a point of time suggested, but an actual hypothesis stated. So Eustath., οὐ γὰρ ἔστιν ἀπλῶς νηπενθές εἰ μὴ καὶ κρητῆρι μιγείη. Or, we may say that the adverb and mood express the repetition of an action in past time. Elsewhere, ἐπὴν appears with the optative in oratio obliqua, where in oratio recta ἐπὴν with the subjunctive would have stood. Cp. Il. 19. 208; 24. 227.

οὐδ' εἰ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἷον 225  
χαλκῷ δηϊόφεν, ὃ δ' ὀφθαλμοῖσιν ὀρῶτο.  
τοῖα Διδὸς θυγάτηρ ἔχε φάρμακα μητιέντα,  
ἐσθλὰ, τὰ οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις,  
Αἴγυπτίῃ, τῇ πλείστα φέρει ζείδωρος ἄρουρα  
φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά· 230  
ἱητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων  
ἀνθρώπων· ἥ γὰρ Παιήονος εἰσι γενέθλης.  
αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλευσέ τε οἶνοχοῆσαι,  
ἐξαυτὶς μύθοισιν ἀμειβομένη προσέειπεν  
'Ἀτρεΐδῃ Μενέλαε διοτρεφεὲς ἡδὲ καὶ οἶδε 235  
ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλω

227. *μητιέντα*] γρ. *μητιέντα* Schol. P. 228. *Πολύδαμνα*] κύριον ὄνομα κατὰ Ἀρίσταρχον Schol. H. Q. γρ. *πολύδαμνα* (sc. *φάρμακα*), τὰ πολλοὺς δαμνίζοντα Schol. E. 231. After the word *ἕκαστος*, Aristarchus wrote (according to Schol. B. H. Q.) *ἐπεὶ σφισι δῶκεν Ἀπόλλων | ἰᾶσθαι, καὶ γὰρ Παιήονος εἰσι γενέθλης*. But the Schol. disapproves, saying *διαφέρει ὁ Παιήων Ἀπόλλωνος ὡς καὶ Ἡσίοδος μαρτυρεῖ· εἰ μὴ Ἀπόλλων Φοῖβος ὑπὲρ θανάτου σῴσας | ἢ καὶ Παιήων, ὃς ἀπάντων φάρμακα οἶδεν*. Lehrs maintains that the Schol. is wrong in attributing this to Aristarchus. Possibly the words *ἐπεὶ σφισι δῶκεν Ἀπόλλων ἰᾶσθαι* are really the gloss of Aristarchus on the lemma *ἥ γὰρ Παιήονος εἰσι γενέθλης*, and not the reading that he proposed.

226. *δηϊόφεν*, see on sup. 214. With respect to the form, cp. *ἀρώσων* Od. 9. 108, *δηίων* Il. 18. 195, *δηϊόντο* Il. 13. 675, and see Monro, H. G. § 55. γ.

227. *μητιέντα*, interpreted by Schol. B to mean *μετὰ συνέσεως εὐρεθέντα*, but a better meaning is given by Göbel (de epith. in -es), viz. 'quae tanquam ad omnes res humanas consilium (*μήτιν*) auxillumque praebeant.' Translate, 'helpful.'

228. *Θῶνος*. According to Strabo (17. 801) there was a town *Θῶνις* near Canopus, built by a king *Θῶν*. Cp. Hdt. 2. 113.

229. *Αἴγυπτίῃ*, three syllables; as *Αἴγυπτίους* sup. 83.

*τῇ*, sc. *ἐν Αἰγύπτῳ* suggested by the adjective *Αἴγυπτίῃ*.

230. *μεμιγμένα*, 'intermixed,' i.e. the wholesome and the harmful grow together. It is possible to explain the word as the resumption of *ἐπὶν κρητῆρι μυγείη*. But cp. Od. 19. 175 *ἄλλη δ' ἄλλων γλῶσσαι μεμιγμένη*.

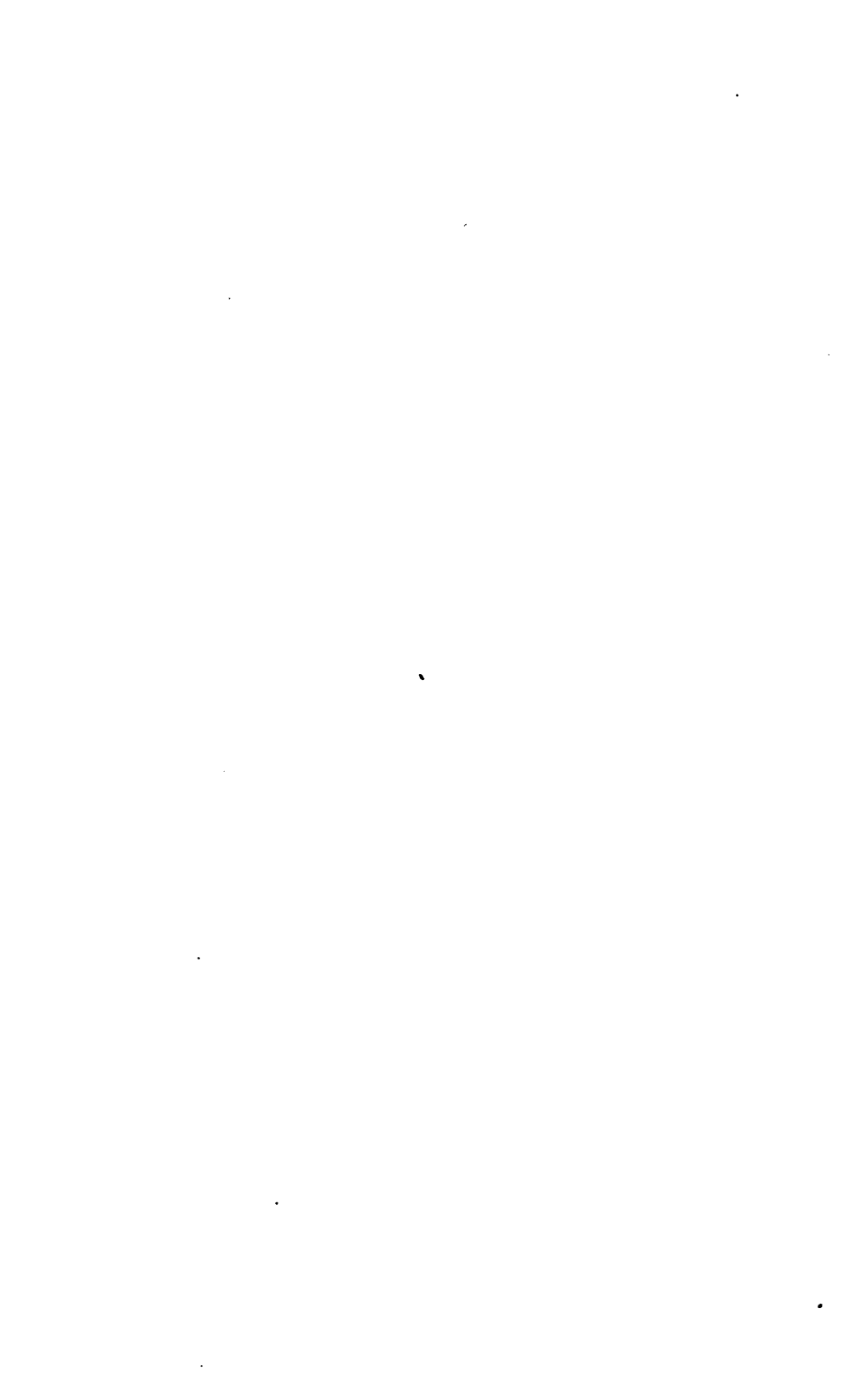
231. Compare what Herodotus (2. 84) says of the number of physicians in

Egypt, *πάντα δ' ἱητρῶν ἐστὶ πλέα*, and the system on which every Egyptian physics himself three days in each month (ibid. 77). In Egypt 'every one is a physician skilled beyond all other men.' This is the natural view that a stranger would take, when he saw all the people about him dosing themselves. It would seem like a nation of doctors. In the Iliad, *Παιήων* (5. 401, 899) appears as a surgeon, skilled in the treatment of wounds. The present passage, with which we may compare Hesiod, Frag. 139, suggests that medical science had advanced in the interim towards the treatment of all diseases. But cp. the words of the Cyclopes, Od. 9. 411. For the name *Παιήων* as the eponymous hero of physicians cp. Il. 5. 401, 899. In h. Hom. Apoll. (272) Apollo is called *Ἰηπαιήων*. See critical note above.

234. *ἐξαυτὶς*, i.e. with reference to her former words in sup. 138.

235. For this use of *οἶδε* see on Od. 1. 76.

236. *ἀτὰρ*. Fäsi makes this word





Ζεὺς ἀγαθὸν τε κακὸν τε διδοί· δύναται γὰρ ἅπαντα·  
 ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι  
 καὶ μύθοις τέρπεσθε· εἰκόβτα γὰρ καταλέξω.  
 πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω, 240  
 ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἀεθλοῖ·  
 ἀλλ' οἷον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ  
 δήμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.  
 αὐτὸν μιν πληγῇσιν ἀεικελίησι δαμάσσας,  
 σπείρα κακ' ἄμφ' ὥμοισι βαλὼν, οἰκῇ ἐοικῶς, 245  
 ἀνδρῶν δυσμενέων κατέδ´ πόλιν εὐρύαγυιαν·

242. οἷον] Παρμένισκος ἐψίλου τὸ οἷον ἐν ᾧ τοῦτο μόνον, ἄμεινον δὲ θαυμαστικῶς ἀναγινώσκειν Schol. H. P. Q. 244. μιν] Αἰ. μίν. 246-249.] Friedländer

serve as an antithesis to ἐσθλῶν—'good men indeed, but [even virtue has its trials for,] the god grants,' etc., etc.; only the thought is thrown into quite a general form. See however Classen (Homerisch. Sprachgeb. pp. 9 foll.), who points to this passage as an instance of the parenthetical and paratactical style of Homeric syntax. It is common enough to find a prolepsis or anticipation of the clause containing the reason, so that it precedes the main clause, as Od. i. 337 *Φήμε, πολλὰ γὰρ . . τῶν ἐν δεῖδε*, and similarly Od. 5. 29; 8. 159; 10. 190, 226; 12. 154, 208, 320. Here, therefore, we may explain ἀτὰρ as a similar anticipation of a clause which would naturally come in by way of antithesis to, or reason for, the main clause *ἦ τοι νῦν δαίνυσθε*. Cp. Il. 6. 429 *Ἔκτορ, ἀτὰρ σὺ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ | ἦδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης | ἀλλ' ἄγε νῦν ἐλέαιμε*. See Schol. on Od. 5. 429, who says τὸ σχῆμα καλεῖται *σχέσις*.

239. εἰκόβτα, 'suited thereto;' sc. ἡμᾶς τέρπεσθαι.

240. μυθήσομαι is subjunctive, being parallel to ὀνομήνω.

242. ἀλλ' οἷον τόδε. This phrase resembles in form Od. II. 517 *πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω | ἄσσον λαὸν ἐπεφρον*. It is possible to supply here after ἀλλά some such word as *καταλέξω*='but I will recount what an achievement was this.' Cp. Od. 8. 564. But the explanation of the Schol. that οἷον is used with some-

thing of the force of an interjection (ἄμεινον δὲ θαυμαστικῶς ἀναγινώσκειν) is simpler, and suits the generality of passages better. Translate, 'To think what a deed he did and dared there!' Cp. Hdt. 6. 122 *τοῦτο δὲ κατὰ τὰς ἑαυτοῦ θυγατέρας εἰούσας τρεῖς οἷός τις ἀνὴρ ἐγένετο*.

244. αὐτὸν μιν stands here in the sense of the later reflexive *ἑαυτόν*, which is not found as one word in Homer. The simple αὐτόν is used in the same sense, inf. 247, and similarly μιν in Od. 18. 94. Nitzsch quotes Hdt. i. 24 *ἡ αὐτὸν διαχρᾶσθαι μιν*.

245. The trick of Odysseus is reproduced in the story of Zopyrus, who feigned himself a deserter from the Persian camp, and enabled Darius to take Babylon, Hdt. 3. 154. Compare also the act of Peisistratus, *τροματίσας ἑαυτόν* Hdt. i. 59. The reconnaissance of Odysseus falls in with the time of the making of the wooden horse. He wanted to measure the gates to see if it could pass within; and according to a Schol., he sought to enlist the assistance of Helen on the side of the Greeks. Compare the form of the story given by Eurip. Hec. 239 foll. 'ΕΚ. οἷσθ' ἦνίκ' ἦλθες Ἰλίου κατάσκοπος, | δυσχλαινία τ' ἀμορφος, δμμάτων τ' ἀπο | φόνου σταλαγμοὶ σὴν κατέσταζον γένυν; 'ΟΔ. οἷδ' οὐ γὰρ ἄκρας καρδίας ἐψασέ μιν. 'ΕΚ. ἔγνω δέ σ' Ἐλένη καὶ μόνη κατείη' ἔμοι.

246. Friedländer, Phil. 4. 580 foll., would strike out the words from

ἄλλω δ' αὐτὸν φωτὶ κατακρύπτων ἦσκε  
 δέκτην, δς οὐδὲν τοῖος ἦν ἐπὶ νηυσὶν Ἀχαιῶν.  
 τῷ ἱκελος κατέδω Τρώων πόλιν, οἱ δ' ἀβάκησαν  
 πάντες· ἐγὼ δέ μιν οἴη ἀνέγνω τοῖον ἔδοντα, 250  
 καὶ μιν ἀνηρώτων· ὁ δὲ κερδοσύνη ἀλέεινεν.  
 ἀλλ' ὅτε δὴ μιν ἐγὼ λῶσον καὶ χρίον ἐλαίφ,  
 ἀμφὶ δὲ εἴματα ἔσσα, καὶ ὤμοσα καρτερὸν ὄρκον  
 μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,  
 πρὶν γε τὸν ἐς νῆας τε θοὰς κλισίας τ' ἀφικέσθαι, 255  
 καὶ τότε δὴ μοι πάντα νόον κατέλεξεν Ἀχαιῶν.  
 πολλοὺς δὲ Τρώων κτείνας ταναήκει χαλκῷ  
 ἦλθε μετ' Ἀργείους, κατὰ δὲ φρόνιν ἤγαγε πολλήν.  
 ἔνθ' ἄλλαι Τρωαὶ λίγ' ἐκώκυν· αὐτὰρ ἐμὸν κῆρ

(Philol. 4. 580 foll.), followed by Bekk. and Nauck, expunges these lines, so that the text would run, *ἀνδρῶν δυσμενέων κατέδω πόλιν· οἱ δ' ἀβάκησαν*. See note below. 248. *δέκτην*] So Aristarch. ὁ κυκλικὸς τὸ Δέκτην ὀνοματικῶς ἀκούει Schol. H. M. Q. T. Perhaps the allusion is to the Little Iliad of Lesches. 251. *ἀνηρώτων*] Al. *ἀνειρώτων*, Eustath. adopted by Ameis. 252. *ἐγὼ λῶσον*] The MSS. give, besides this reading, *ἐγὼν* and *ἐγὼ γ'*, *ἐλόων* and *ἐλόουν*.

εὐνράγιαν (246) to Τρώων πόλιν (249), because of the confusion introduced if both *ολεῖν* and *δέκτην* are retained; for the notion of *ολεῖν* is incompatible with that of *δέκτην*, cp. Od. 14. 63. Here *δέκτην* is the nearer definition of *ἄλλω φωτὶ*—'another person, i.e. a beggar.' Some seem to have read *Δέκτην* as a proper name; ὁ κυκλικὸς τὸ Δέκτην ὀνοματικῶς ἀκούει Schol. H. M. Q. T. Cp. Eur. Rhesus, 503, where Odysseus is described, *ἦθη δ' ἀγύρτης πτωχικῇν ἔχων στολὴν* | *εἰσῆλθε πύργους*.

247. *κατακρύπτων*, intransitive, as in Od. 7. 205.

248. *δς οὐδὲν τοῖος ἦν*, 'he who in no wise was such an one, i.e. who was anything but a beggar.' Eustath. renders the passage as if the words ran *οἷος οὐδεὶς ἦν*. Schol. H. M. Q. T. says, *Ἀρίσταρχος δὲ δέκτην μὲν ἐπαίτη, τὸ δὲ δς οὐδὲν τοῖος ἦν, τῷ ἐναντίῳ τὸ ἐναντίον, δς οὐκ ἦν τοιοῦτος, ὁ Ὀδυσσεύς, ἀλλ' ἐνδοξότατος καὶ μεγαλοπρεπέστατος*.

249. *ἀβάκησαν* (ἀβά(ω) Döderl. quotes *ἀβακῆς* = 'speechless,' from Sappho, and parallels the meaning of

*ἀβακῆω* by *νηπιῶ*, the meaning of both which words passes from the notion of speechlessness to that of ignorance. So Apoll. and Scholl. *ἡγήθησαν*.

250. *τοῖον ἔδοντα*, 'to be the man he was,' sc. a Greek in disguise. Compare Od. 11. 143 *πῶς κέν με ἀναγνοῖη τὸν ἔδοντα*, 14. 118 *εἰπέ μοι αἶ κέ ποθι γνῶσκῃ τοιοῦτον ἔδοντα*. Another rendering is 'knew him though thus disguised.'

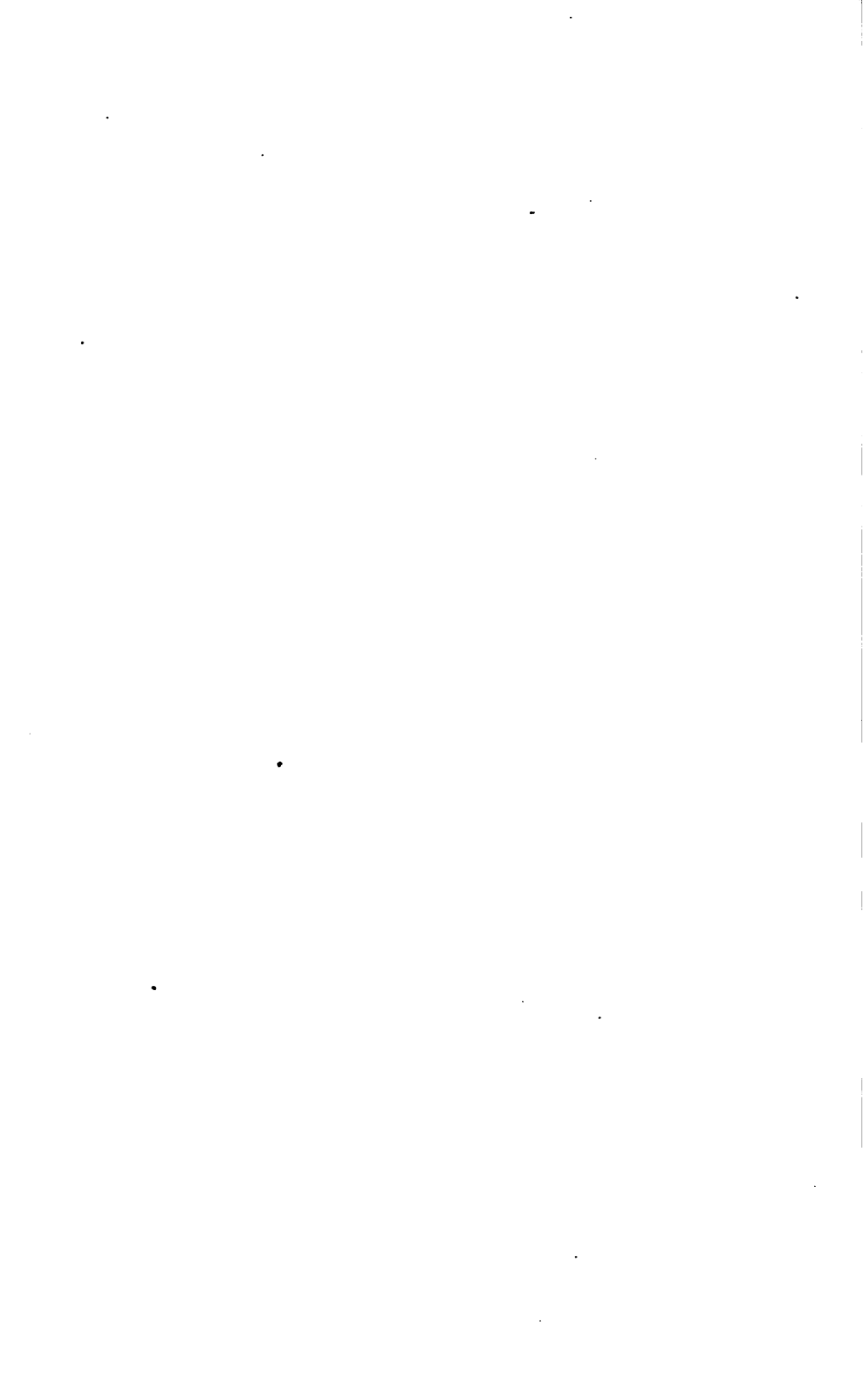
252. *λῶσον*. The disguised stranger receives hospitality from Helen herself, as Eustath. says, *ἐπιτηδὲς ἵνα τῇ γυνάμωσει τῶν βακίαν ἀπελέγξῃ ἀρνούμενον*. The protasis which begins in this line finds its apodosis in 256, *καὶ τότε δὴ*.

254. *μὴ πρὶν . . πρὶν = non prius . . quam*. *ἀναφῆναι* = 'betray.' It does not follow that Helen told the story after the return of Odysseus to the Greek camp. She only engaged that she would not tell it before.

256. *νόον*, 'the plan,' sc. of the wooden horse, as v. 274 shows.

258. *φρόνιν ἤγαγε*, 'brought back much information.' The use of *ἄγειν* represents the information as so much spoil or booty; compare Od. 3. 244.





χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι 260  
 ἀψ οἰκόνδ', ἄτην δὲ μετέστενον, ἣν Ἀφροδίτη  
 δῶχ', ὅτε μ' ἤγαγε κεῖσε φίλης ἀπὸ πατρίδος αἴης,  
 παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε  
 σὺ τευ δευόμενον, οὗτ' ἄρ φρένας οὔτε τι εἶδος.'

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος 265  
 'ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.  
 ἤδη μὲν πολέων ἐδάην βουλήν τε νόον τε  
 ἀνδρῶν ἡρώων, πολλὰν δ' ἐπελήλυθα γαῖαν  
 ἀλλ' οὐ πῶ τοιοῦτον ἐγὼν ἶδον ὀφθαλμοῖσιν  
 οἷον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ. 270

260. ἐπεὶ ἤδη] So Aristarch., but Crates read ἐπεὶ ἡ δὴ Schol. H. Q. See Buttm. and Dind. ad loc. 263. νοσφισσαμένην] The accusative was restored by Wolf (Proleg. 33) from Eustath., who writes νοσφισσαμένη, but adds γράφεται μὲν καὶ αἰτιατική. Cp. Il. 3. 174.

260. κραδίη τέτραπτο. Helen felt many a touch of remorse and repentance, as Nitzsch quotes from Il. 3. 139 foll., 383-444; 6. 349 foll.; 24. 761 foll.

261. ἄτην. The present passage will serve to show how the poet connects good understanding with morality, and ignorance with crime. Sin appears rather as the result of a blinding of the mind, than a perversion of the will. Compare Od. 21. 297 φρένας δασεν ὄνυχ', etc. This blindness is ἄτη. Such blindness may be the direct work of some god, as Il. 19. 137 ἄλλ' ἐπεὶ δασάμην, καὶ μὲν φρένας ἐξέλετο Ζεὺς, ibid. 86 ἐγὼ δ' οὐκ αἰτίως εἰμι. | ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἡεροφοῖτες Ἑρινὺς | . . φρεσὶν ἀγχιον ἔμβalon ἄτην, Od. 15. 233 ἄτης τε βαρείης | τὴν οἱ ἐπὶ φρεσὶ θῆκε θεὰ δασ-πλήγῃς Ἑρινύς. In the present passage the ἄτη is sent by Aphrodite. From this the meaning of 'damage' or 'mis-chievous' comes easily; so Od. 12. 372 εἰς ἄτην κοιμήσατε, etc. In Il. 19. 91 foll. ἄτη is personified as a daughter of Ζεὺς; see the whole passage.

263. νοσφισσαμένην, 'having quitted.' For νοσφίζομαι with accusative compare Od. 19. 339; 21. 104. It is also used with the genitive, as Od. 23. 98; and without a case in Od. 11. 425. Bothe supports the reading νοσφισσαμένη (see crit. note) in an active sense, as throw-

ing the whole blame on Aphrodite.

264. With these words, Helen is clever enough to flatter the personal vanity that every man has in his heart. Her husband is evidently pleased, as the tone of his next words shows, in which, as Eustathius remarks, he takes a very favourable view of her conduct, referring to the influence of some god her attempt to make the Greek heroes discover themselves to their own destruction: The act was in itself inconsistent with her expressed penitence, and her longing after her home, unless we explain it as a passionately heedless desire to anticipate the end, and to hear once more the familiar tone of her own people. But such a power of mimicry as she exhibits here (inf. 279) seems to point to some special inspiration, reminding us of the skill of the Delian maidens under the influence of Apollo, πάντων δ' ἀνθρώπων φωνὰς καὶ κρεμβαλαστών | μμείσθ' ἴσασιν, φαίη δὲ κεν αὐτὸς ἑκάστος | φθέγγεσθαι h. Hom. Ap. 162-4.

269. τοιοῦτον. The gender is uncertain, but probably masculine, as the relational sentence is only a periphrasis for Ὀδυσσεύς. The sense of the words is τοιοῦτόν [τινα] ὅς ἔσκε, but for Ὀδ. is substituted the equivalent Ὀδυσ-σῆος φίλον κῆρ. Compare Πυλαμίνεος λᾶσιον κῆρ Il. 2. 851.

οἶον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ  
 ἵππῳ ἐνὶ ξεστῷ, ἵν' ἐνήμεθα πάντες ἀριστοὶ  
 Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.  
 ἦλθες ἔπειτα σὺ κείῳ· κελευσέμεναι δέ σ' ἔμελλε  
 δαίμων, ὃς Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι. 275  
 καὶ τοὶ Δηίφοβος θεοείκελος ἔσπετ' ἰούσῃ.  
 τρὶς δὲ <sup>ἐν τῷ ἑσπέρῳ</sup>περίστειξας κοῖλον λόχον ἀμφαφῶσα,  
 ἐκ δ' ὀνομακλήδην Δαναῶν δυνάμεις ἀρίστους,  
 πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.  
 αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ διὸς Ὀδυσσεὺς 280  
 ἡμενοὶ ἐν μέσσοισιν ἀκούσαμεν ὥς ἐβόησας.  
 νῶϊ μὲν ἀμφοτέρω μενεήραμεν ὀρμηθέντε  
 ἢ ἐξελθέμεναι, ἢ ἐνδοθεν αἰψ' ὑπακοῦσαι·  
 ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένῳ περ.  
 [ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν νῆες Ἀχαιῶν, 285

276.] *προσθετέον κατ' ἐνίου* Schol. H. Q., doubtless as seeming to suggest a later form of legend. 279. *ἴσκουσ'* Aristarch. *ἴσκουσ'*. See Herodian on II. 11. 799 'Ἀρίσταρχος ἀξίῳ διὰ τῆς αἰ διαφθόγγου γράφειν. 282. *ὀρμηθέντε*] Bekk. with Harl. and other good MSS. *ὀρμηθέντες*. 285-289.] *οὐκ ἐφέροντο σχεδὸν ἐν πάσαις οἱ πέντε* Schol. H. 'Ἀρίσταρχος τοὺς ε' ἀθετεῖ ἐπεὶ ἐν Τυδείδι οὐ μνημονεύει Ἀντίκλου ὁ ποιητῆς Schol. H. Q. See below.

271. οἶον, see on sup. 242.

274. *κελευσέμεναι* . . *ἔμελλε*, 'some god must have bidden thee.' The infinitive is an aorist, formed like *ἀξέμεναι* II. 23. 50, *οἰσέμεναι* Od. 18. 291, and *σαώσεμεν* II. 9. 230. The construction will then be parallel to *μέλλω ἀλιτρίσθαι*, inf. 377. Helen's act must have been at the instance of a god, for she came to see the horse, not with any intention of betraying the heroes, but from curiosity; and had she succeeded in tempting them to reveal themselves to her, the Trojans would have won the *κύδος* of victory over the Greeks.

276. *Δηίφοβος*, one of Hector's brothers (II. 12. 94; 13. 156). He is represented in later legend as having married Helen after the death of Paris. Cp. Eurip. *Troad*. 959 βία δ' ὁ καίνος μ' οὐτως ἀρπύσας πόσις | Δηίφοβος ἀλόχον εἶχεν ἀκόντων Φρυγῶν.

279. *ἀλόχοισιν*, a shorter form of expression for *ἀλόχων φωναίς*. See on Od. 2. 121. The undivided form *ἔσονται* occurs in Od. 12. 250;

II. 22. 415; for the tmesis compare *διὰ δ' ἄμπερ* II. 11. 377.

283. *αἰψ' ὑπακοῦσαι*, 'instantly to answer.' Cp. Od. 10. 83.

285. See crit. note. Though the grounds of rejection given there, on the authority of Aristarchus, may be insufficient, it should be noticed that l. 285 (cp. Od. 2. 82) does not harmonise with l. 282, and still less does l. 286. The story of Anticlus may have been introduced from the cyclic epic of the *Ίλιον πέρις*. Cp. Schol. H. δ' Ἀντίκλος ἐκ τοῦ κύκλου. The reference to Παλλὰς Ἀθήνη does not agree well with l. 275, nor τόφρα δ' ἔχε with *ἔσχεθεν* l. 284. Nitzsch would retain the lines on the ground that the words *σάωσε δὲ πάντας Ἀχαιοὺς* are necessary as the description of the great achievement for which the hearer is prepared by *ἀλλ' οἶον τόδ' ἔρεξε*. Bekker (*Homerisch. Blätt.* 285) conjectures *Ἀντίκλος δέ σ' ἐτ' οἶος*, as a possible reconciliation of the statements, but he does not accept the lines.

6. The only indication that D. married Helen.

95. <sup>d</sup>ἔμπε: sleep "covereth a man up like a blanket" Sando Panza,

97. διδοῦν: = προδίδωμι δίδωμι 302. But in I 472 διδο used "great  
entrance to the court. Here 'porch' & 'house'.

"Αντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσιν  
 ἤθελεν· ἀλλ' Ὀδυσσεὺς ἐπὶ μάστακα χερσὶ πίεζε  
 νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιοὺς,  
 τόφρα δ' ἔχ' ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη.]"

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα· 290

Ἄτρεϊδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
 ἄλγιον· οὐ γάρ οἱ τι τάδ' ἤρκεσε λυγρὸν ὄλεθρον,  
 οὐδ' εἰ οἱ κραδίη γε σιδηρὴ ἐνδοθεν ἦεν.

ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἡμέας, ὄφρα καὶ ἦδη  
 ὑπνῷ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες. 295

Ὡς ἔφατ', Ἀργεῖη δ' Ἑλένη δμῶῃσι κέλευσε  
 δέμνι' ὑπ' αἰθοῦσῃ θέμεναι, καὶ ῥήγεα καλὰ  
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,  
 χλαῖνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.

αἱ δ' ἴσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἔχουσαι, 300  
 δέμνια δὲ στόρεσαν· ἐκ δὲ ξείνους ἄγε κῆρυξ.

οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,  
 Τηλέμαχος θ' ἦρως καὶ Νέστορος ἀγλαὸς υἱός·

Ἀτρεΐδης δὲ καθεῦθε μυχῷ δόμου ὑψηλοῖο,  
 παρ δ' Ἑλένη τανύπεπλος ἐλέξατο, δῖα γυναικῶν. 305

— Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 ὄρνυτ' ἄρ' ἐξ εὐνῇφι βοὴν ἀγαθὸς Μενέλαος

295. ταρπώμεθα] πανσώμεθα Schol. H. P. La Roche assigns it to Aristarchus, comparing Schol. on Il. 24. 636. 300. μεγάρου δάος] La Roche quotes, as a reading with considerable authority, μεγάρου δᾶδας. μεγάρου is found in Cod. Vindob. 50, and δᾶδας in several MSS. and lemma of Schol. E.

292. ἄλγιον, 'all the harder,' as in Od. 16. 147; Il. 18. 306. Compare also βέλτερον Od. 6. 282. Join οὐ . . τι as in οὐ γάρ τι Od. 7. 216; 8. 138; 18. 36.

τάδε means 'his cleverness and address.' But all this did not save him, 'nor [would it have saved him] even though his heart had been of iron within him.'

294. τράπετε, 'send us off.'

295. ὑπνῷ ὑπο . . κοιμηθέντες, 'lulled beneath the influence of sleep,' as in the metaphor δειδμημένος ὑπνῷ. Sleep is often personified in Homer, as e.g.

Il. 14. 233 ὕπνε, ἀναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων. Others interpret ὑπό as meaning 'under the covering of sleep,' comparing Od. 5. 492 ὑπνος . . φίλα βλέφαρ ἀμφικαλύψας, and Od. 7. 286 ἔπνον κατ' ἀνείρονα χεῖεν.

297. δέμνια (always in plural) properly means the 'bedstead.' Here something portable is implied, as shown by the word θέμεναι. For ῥήγεα, τάπητες, and χλαῖναι see on Od. 3. 348.

302. ἐν προδόμῳ δόμου. With the pleonastic expression compare βοῶν ἐπιβουκόλος Od. 3. 422.

εἵματα ἐσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὄμφῃ,  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 βῆ δ' ἴμεν ἐκ θαλάμοιο θεῶ ἑναλίγκιος ἄντην, 310  
 Τηλεμάχῳ δὲ παρίζεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε  
 'Τίπτε δέ σε χρειῶ δευρ' ἡγαγε, Τηλέμαχ' ἦρως,  
 ἐς Λακεδαίμονα δῖαν, ἐπ' εὐρέα νῶτα θαλάσσης;  
 δήμιον, ἢ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.'  
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ᾗδδα' 315  
 'Ἀτρεΐδῃ Μενέλαε διοτρεφέες, ὄρχαμε λαῶν,  
 ἡλυθον, εἴ τινά μοι κληιδόνα πατρὸς ἐνίσποις.  
 ἐσθίεται μοι οἶκος, ὀλωλε δὲ πόνα ἔργα,  
 δυσμενέων δ' ἀνδρῶν πλείους δόμος, οἳ τέ μοι αἰεὶ 320  
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βούς,  
 μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.  
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα  
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὀπωπας  
 ὀφθαλμοῖσι τεοῖσιν, ἢ ἄλλου μῦθον ἄκουσας 325  
 πλαζομένον περὶ γάρ μιν ὀϊζυρὸν τέκε μήτηρ.  
 μηδὲ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,  
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἤντησας ὀπωπῆς.  
 λίσσομαι, εἴ ποτέ τοι τι πατὴρ ἐμὸς, ἐσθλὸς Ὀδυσσεύς,  
 ἢ ἔπος ἡέ τι ἔργον ὑποστὰς ἐξετέλεσσε 330  
 δήμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.  
 τῶν νῦν μοι μνήσαι, καὶ μοι νημερτὲς ἐνίσπες.'  
 Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·  
 'ὦ πόποι, ἢ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ

314. ἐνίσπες] Al. ἐνίσπε, as in Od. 3. 101.

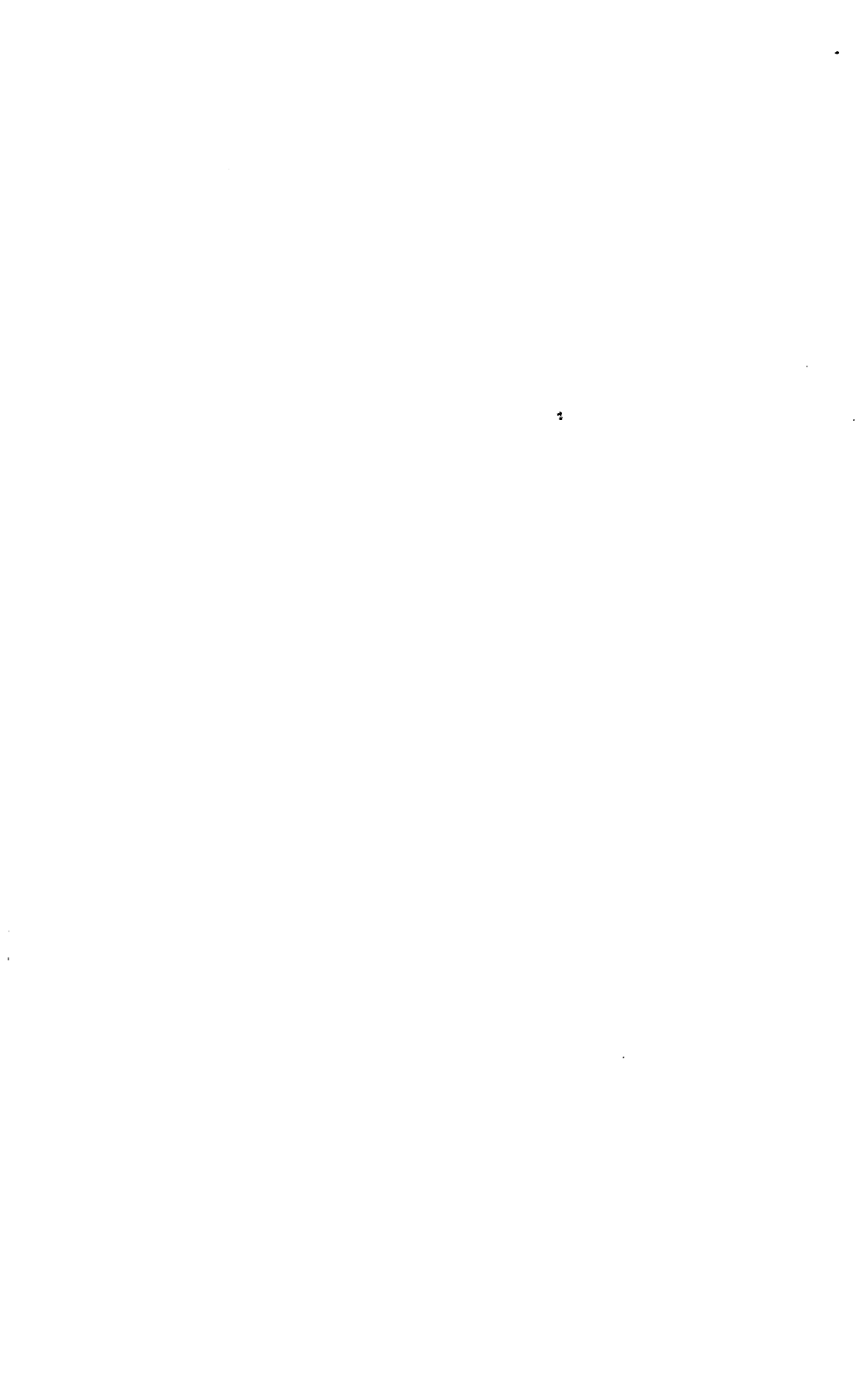
311. παρίζεν, sc. on the *ξεστοὶ λίθοι* Od. 3. 405.

312. Τίπτε δέ σε χρειῶ. Eustath. cannot be right in saying *ὅρα δὲ ὅτι τὸ χρειῶ ἐνδεκάμενος ὡς τεύτων τῷ χρέος οὐδετέρῳ ὀνόματι* (neuter noun) *πρὸς αὐτὸ συνέταξεν Ἀττικῶς τὸ τίπτε*. In Homer *χρειῶ* is always feminine. Trans. 'For what purpose hath thy need brought thee here?' A similar use of

*τίπτε* is found inf. 681, 707. Cp. also Od. 1. 225.

314. δήμιον, 'Is it public business?' Cp. Od. 2. 32.

318. οἶκος, 'my house and home is being eaten up, and my rich farms have been spoiled;' i.e. the farms have been impoverished by the constant supply of food sent in daily for the suitors.





ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἔδντες.

ὥς δ' ὅπ' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος

335

νεβροὺς κοιμήσασα νεηγενέας γαλαθνοῦς

336. *νεηγενέας*] Aristarch. is accredited with the impossible reading *νεογενέας* by Schol. H. Q. Cobet supposes it to have been *νεοιγενέας*, cp. *Πυλοιογενής* Il. 2. 54. Perhaps what appears to be the lemma of the Schol. is really the reading of Aristarch.; so that we should write not *νεηγενέας*] 'Αρίσταρχος *νεογενέας*, but *νεοιγενέας* 'Αρίσταρχος *νεογενέας* being the gloss upon it, as *νεηγενέας* is ἀπαξ εἰρ. With the form cp. *θαλαμηπόλος*, *νεφάτος*, and see Monro, H. G. 124 a.

335. *ξυλόχῳ*. This word, like *δρύ-οχος*, means probably 'having wood.' The simile that follows is remarkable as bringing out several points of comparison. The *ξύλοχος* represents the home of Odysseus; the *νεβροί* [and perhaps the presumptuous *ἔλαφος*] point to the suitors; the *λέων* to Odysseus; and the resemblance is still further kept up in the picture of the lion's absence and return. A similarly elaborated simile occurs in Catullus 62. 39 foll. Compare also Od. 6. 130 foll.; Il. 13. 137; 15. 271, 630; 17. 725; 22. 139. As to the various tenses and moods found in the Homeric simile, we may remark that the simplest way of introducing a comparison is by means of the pres. indic. which pictures the scene as actually and visibly existing. So Il. 2. 455 *ἦτε πῦρ . . ἐπιφλέγει ὕλην*, Il. 11. 492 *ὥς δ' ὅπ' ἐπ' ἐπὶ πλῆθ' ἀνὰ ποταμὸν πεδίοις*, Il. 20. 490 *ὥς δ' ἀναμυαίει βαθὶ ἄγκυα θεσπιδάες πῦρ*. The same mood and tense serve to introduce the picture of every-day occurrences, as Il. 2. 87 *ἦτε ἔθνεα εἰσι μελίσσασαν*, Il. 3. 3 *ἦτε περ κλαγγὴ γεράνων πέλει*, Il. 5. 499 *ὥς δ' ἀνεμος ἄγκυα φορέει ἱερὰς πατ' ἀλώας*, cp. also Il. 21. 23; Od. 8. 124; 13. 81; or, again, to describe the constant condition of things, as Il. 9. 14 *ὥς τε κρήνη . . ἦ τε . . ὀνοφερὸν χέει ὕδωρ*, Il. 12. 132 *ὥς ὅτε τε δρύες . . αἶ τ' ἀνεμον μύμονον*, Il. 17. 434 *ὥς τε στήλη μένει*, ib. 747 *ὥς τε πρὸν ἰσχάνει ὕδωρ*, cp. also Il. 22. 199. This present tense may afterwards change to a perfect or aorist, and even back again to present; cp. Il. 2. 87 foll., *εἰσι . . πέτονται . . πεποτήσασθαι*, Il. 4. 453 foll. *συμβάλλετον . . ἔκλυε*, Il. 8. 556 *φαίνεται . . ἐπλετο . . ἔφανεν . . ὑπεγράγα . . εἶδεται . . γέγηθε*, Od. 13. 31 *λαλαῖται . . ἔλκπτον . . κατέβη . . βλάβεται*. Or, again, the simile may be introduced by the aorist indicative [gnomic aorist], as Il. 3. 33 *ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλινόροσος ἀπέστη*, etc.,

Il. 13. 389 *ἦμπε δ' ὥς ὅτε τις δρύς ἦρικεν*. And this tense may change as the simile progresses; cp. Il. 4. 275 *ὥς δ' ὅτ' εἶδεν νέφος . . φαίνεται . . ἄγει . . βίγησεν . . ἤλασε*, Il. 5. 902 *ὥς δ' ὅτ' ὀπὸς γάλα . . συνέπηξεν . . περιστρέφεται*, Il. 16. 352 *ὥς δὲ λύκοι . . ἐπέχραον . . διέτμαγεν . . διαρπάσσουσι*. The perfect indicative is occasionally used, as in Il. 16. 384 *ὥς δ' ὅτε . . βέβριθε χθών . . ὅτε . . χέει ὕδωρ Ζεὺς*, Il. 17. 263 *ὥς δ' ὅτε . . βέβρυχεν μέγα κύμα . . ἀμφὶ δὲ τ' ἄραι ἠόνες βοῶσιν*, in both of which instances the tense changes back to present indicative. The imperfect and pluperfect seem to be unsuitable in describing comparisons, as connoting a too definite point of time. In Od. 22. 469 *ἰσθήκη* is perf. subjunctive; and in Il. 4. 483; 17. 435 *πεφύκη* and *ἰσθήκη* are probably the right readings, and not *πεφύκει*, *ἰσθήκει*. It is doubtful if any genuine instance can be found of the pluperf. in such sentences. The use of the indicative future in simile is very doubtful. Its admissibility is denied by Hermann and Spitzner and allowed by others. The question is complicated by the variation of MSS., as e.g. between *ἔξει* and *ἔξη* Il. 5. 161, and by the identity of form of the indicative future and the subjunctive aorist with short penultima, e.g. *λέγεται* Il. 4. 131. The subjunctive mood is used to introduce a simile where the picture is rather imagined than described as actually existing. The tenses used of this mood may either be the present, as *θεῖη* Il. 6. 507, *θρώσκωσι* Il. 13. 589, *μένῃσι* Il. 22. 93, *αἰώλλη* Od. 20. 27; or, more commonly, the aorist, as *συνφελίξῃ* Il. 11. 305, *ποιήσονται* Il. 12. 168, *πανύσῃ* Il. 17. 547, *φανήῃ* Od. 5. 394. In such cases the tense of description often passes into the graphic indicative, as Il. 6. 507 *θεῖη . . ἔχει . . αἰσσοῦνται*, etc., Il. 22. 93 *μένῃσι . . ἔδν . . δέδορκεν*, ib. 163 *τραυχῶσι . . κεῖται*, 189

κνημοὺς ἐξερέησι καὶ ἄγχεα ποιήεντα  
 βοσκομένην, ὃ δ' ἔπειτα ἔην εἰσήλυθεν εὐνήν,  
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφήκεν,  
 ὥς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει. 340  
 αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλών,  
 τοῖος ἔων οἶός ποτ' εὐκτιμένην ἐνὶ Λέσβῳ  
 ἐξ ἔριδος Φιλομηλείδῃ ἐπάλαισεν ἀναστὰς,  
 καδ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,  
 τοῖος ἔων μνηστῆρσιν ὁμιλήσειεν Ὀδυσεύς. 345  
 πάντες κ' ὠκύμοροι τε γενοίατο πικρόγαμοί τε.  
 ταῦτα δ' ἃ μ' εἰρωτᾷς καὶ λίσσσαι, οὐκ ἂν ἐγὼ γε  
 ἄλλα παρὲξ εἴποιμι παρακλιδὸν, οὐδ' ἀπατήσω

339. ἀμφοτέροισι] Ἀριστοφάνης τὸ ἀμφοτέροισι ἐπὶ τῆς ἐλάφου καὶ τοῦ νεβροῦ (Dind. τῶν νεβρῶν from H.) λαμβάνει. Schol. E. H. Q. T. This seems to imply that his reading was in v. 336 νεβρὸν κοιμήσασα νενηγενέα γαλαθηνόν. 342. ἐνὶ Λέσβῳ] ἐν Ἀρίσβῳ lemma in P.

δίηται .. θέει, Od. 5. 328 φορέησιν .. ἔχονται, Od. 19. 518 αἰδέησιν .. χέει. The optative mood in similes is very rare (compare Od. 9. 484 ὥς ὅτε τις τρυπῶ [for τρυπαῖ] δόρυ νήον), and, when used, it is generally introduced by ὥς εἰ or ὥς εἰ τε, as in Od. 9. 313; 10. 416.

339. ἀμφοτέροισι may be understood of the dam and her young; for though numerically more than two they really represent the two divisions of the family. Fäsi compares Aen. 1. 458 'Atridas Priamumque et saevum ambobus Achillen.' This interpretation seems to bring the parents of the suitors into the comparison; so Eustath. ἐλαφοὶ δὲ οὐκ ἀπεικότας ἂν νοηθεῖεν οἱ τῶν μνηστήρων γονεῖς, οἱ ἀνάγκη δεῖ αὐτοὶ ὄντες ἀγενεῖς τοιούτους νεβροὺς ἀφήκαν εἶναι παρὰ τῷ τοῦ Ὀδυσσεὺς οἴκῳ. But Eustath. also remarks, διδομότηρον ὑποτίθῃσιν ἐλαφὸν ἵνα μὴ παρεκδοῇ νεβρῶ ἐνὶ τοῖς τοσούτοις μνηστῆρας. And this seems to be the true interpretation, for the picture represents the slaughter of the fawns as taking place during the absence of the dam, which would settle the limitation of ἀμφοτέροι to the pair of fawns; and this is the view held by Aristoph. Cp. Aristot. H. A. 6. 29, who reckons

one or at most two as the number of fawns at a birth.

341. αἱ γὰρ, Ζεῦ. Pallas and Apollo have the exclusive distinction of being invoked in conjunction with Jupiter in this formula. This verse meets us, not upon occasions having reference to any peculiar rite or function, but simply when the speaker desires to give utterance with a peculiar solemnity or emphasis to some story and paramount desire.' Gladstone, Hom. Stud. vol. 2. p. 71, foll. Nitzsch would limit the use of the formula to wishes that are clearly beyond the speaker's hope. Cp. Od. 7. 311; 18. 235; 24. 376; Il. 2. 371; 4. 288; 7. 132; 16. 97. αἱ (cp. Oscan *suai* = *si*) is an older form than *ei* and may be reckoned among Homeric Aeolisms. Its use is rarer in the Odyssey than in the Iliad.

343. Φιλομηλείδῃ. Eustath. says, φασιν οἱ ἀκριβέστεροι Λέσβου βασιλεία τὸν Φ. δὲ τοὺς παρίοντας ἐς πᾶλην προσκαλοῦμενος ἐποίει τὸ αὐτὸ καὶ εἰς τοὺς Ἀχαιοὺς ἐκεῖ προσορμυσθέντας. With ἐξ ἔριδος = 'in a match' or 'after a challenge' cp. Il. 7. 111 ἐξ ἔριδος μάχεσθαι.

348. παρακλιδὸν is the exegesis, or nearer definition, of παρὲξ. So τριχθα καταφυλαδὸν Il. 2. 668, καθύπερθε μελαθρόφιν Od. 8. 279. With εἰπεῖν ἄλλα





ἀλλὰ τὰ μὲν μοι ἔειπε γέρων ἄλιος νημερτῆς,  
τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω. 350

Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι  
ἔσχον, ἐπεὶ οὗ σφιν ἔρεξα τελέεσσας ἐκατόμβας.  
[οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετμέων.]

νῆσος ἔπειτ' αἰς ἔστι πολυκλύστῳ ἐνὶ πόντῳ  
Αἰγύπτου προπάρουθε, Φάρον δέ ἐ κικλήσκουσι, 355

353.] Ζηνόδοτος ἠθέλει ποῖαι γάρ φησιν ἐγένοντο ἐντολαί; Schol. E. H. P. Q. The Schol. E. attempts to give it a special force by supplying ἡμέας, and interpreting ἐφετμέων as θυσῶν, and thus endeavouring to justify the tense of βούλοντο. But doubtless it is a γνῶμη of some later rhapsodist. Another ground of suspicion is the resumption of the word θεοὶ from 351.

παρακλιδὼν cp. Od. 19. 556 ὑποκρίνασθαι . . ἄλλῃ ἀποκλίναντα. The meaning is, 'I will not give you a different answer, away from the point and shirking your question.' These words imply the *suppressio verbi*, as ἀπατήσω the *suggestio falsi*.

349. ἀλλὰ τὰ μὲν = *quae vero*. See Hentze, Philol. 30. p. 504, who quotes this with Il. 1. 125 as the only passages in which the relative sentence introduced by a demonstrative precedes the main clause; and in both cases this demonstrative is accompanied by μὲν that is followed by no corresponding δέ. His reference to Il. 18. 460 does not seem to the point. But cp. Od. 14. 227.

350. On this line Eustath. remarks, ἀδελον εἰ τις ἔστι διαφορά τοῦ κρύψαι καὶ τοῦ ἐπικεύσαι, which seems true enough; unless we press the analogy of such a phrase as ἔτερον μὲν κεύθῃ . . ἄλλο δέ εἶπῃ (Il. 9. 313), so as to give the actual force of falsehood to κρύψω in this connection.

351. It seems better to take ἔτι directly with ἔσχον, and δεῦρο with νέεσθαι, or we may join ἔτι μεμαῶτα = 'while I was still striving to arrive here,' but had not yet succeeded. Compare ἔτι δεῦρο κιοῦσθ' inf. 736.

352. τελέεσσας is not an equivalent of τελέας, in the sense of 'perfect victims,' but, on the general analogy of Homeric epithets in -αις, 'effective,' or acceptable, sacrifices, that win an accomplishment (τέλος) from the gods. It is doubtful whether in this passage (as well as in inf. 355 and Od. 3. 363) Αἰγύπτῳ refers to the land, or to the Nile, 'the river of Egypt,' cp.

Genesis 15. 18. In inf. 477 and 581 there is no doubt that the reference is to the river. With the dative Αἰγύπτῳ we may compare sup. 174 Ἀργεῖ.

354. ἔπειτα, 'Now.' Used of the commencement of a story, or as marking the progress of the narrative to a new stage. Cp. Od. 1. 106; 3. 62; 9. 116.

355. Pharos is really less than a mile from the seaboard of the Delta, and the rocky nature of the bars and shelves off the coast in that spot seem to preclude any theory of the advance of the land or the retreat of the sea (see Hdt. 2. 179; Plut. de Isid. 40) to account for the distance to which Pharos is here removed. Cp. Lucan, Pharsal. 10. 509 *Insula quondam | in medio stetit illa mari, sub tempore vatis | Proteos, at nunc est Pellaeis proxima muris*. It is suggested that Αἰγύπτος means the Canopic branch of the Nile, and that Naucratis is the station where Menelaus landed; but the simpler way of treating the passage is to regard it as a poetical adaptation of a current story, rather than to try and force it into accordance with actual topography. Dr. Hayman remarks, that the word κικλήσκουσι seems to imply the gossiping nature of the account. But κικλήσκων is commonly used without any such connotation, as in Od. 18. 6; 9. 366. Cp. Strabo (17. 422) ἡ δὲ Φάρος νησίον ἐστὶ παραμικρὸς προσεχίστατον τῇ ἡπείρῃ, λιμένα πρὸς αὐτὴν ποιοῦν ἀμφοσπομον. This agrees with the description given by Caesar (Bell. Civ. 3. 112) 'haec insula Alexandriae obiecta portum efficit,' etc. But Strabo is ready to justify

τόσσον ἀνευθ' ὅσσον τε πανημερίη γλαφυρή νηὺς  
 ἤνυσεν, ἥ λιγυρὸς οὖρος ἐπιπνεΐσιν ὀπισθεν  
 ἐν δὲ λιμὴν εὖορμος, ὅθεν τ' ἀπὸ νῆας εἰσας  
 ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.  
 ἔνθα μ' ἐείκοσιν ἡματ' ἔχον θεοὶ, οὐδέ ποτ' οὔροι 360  
 πνεύοντες φαίνονθ' ἀλιαέες, οἳ ῥά τε νηῶν  
 πομπῆς γίνονται ἐπ' εὐρέα νῶτα θαλάσσης.  
 καὶ νύ κεν ἦια πάντα κατέφθιτο καὶ μέν' ἀνδρῶν,  
 εἰ μή τίς με θεῶν ὀλοφύρατο καὶ μ' ἐσάωσε,  
 Πρωτέος ἰφθίμου θυγάτηρ, ἀλίοιο γέροντος, 365  
 Εἰδοθή. τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα,  
 ἥ μ' οἶφ' ἔρροντι συνήντετο νόσφιν εταίρων

366. Εἰδοθή] Zenodot. Εὐρυνόμη Schol. E. H. Q. The Schol. adds that Aesch. in the Proteus (frag. 196) calls her Εἰδοθεία, but Dind. reminds us that he speaks of her as Εἰδά.

the Homeric description, ὁ γὰρ ἱστορῶν αὐτῷ περὶ τῆς φάρου, μάλλον δὲ ἡ κοινὴ φήμη, διότι μὲν τότε τοσοῦτον ἀπείχεν ἀπὸ τῆς ἡπείρου, ὅσον φησὶ, δρόμον νεῶς ἡμερήσιον, οὐκ ἂν εἴη διατεθρυλημένη ἐπὶ τοσοῦτον ἔψευσμένως, ὅτι δὲ ἡ ἀνάβασις καὶ αἱ προσχώσεις τοιαυταὶ τινες κοινότερον πεπύσθαι εἰκὸς ἦν. ἐξ ἧν συνθεῖς ὁ ποιητὴς ὅτι πλέον ἢ τότε ἀφειστήκει τῆς γῆς ἡ νῆσος κατὰ τὴν Μενελάου παρουσίαν, προσέθηκε παρ' αὐτοῦ πολλὰ πλάσιον δίστημα τοῦ μυθώδους χάριν· αἱ δὲ μυθοποιαὶ οὐκ ἀγνοίας χάριν. The last words come very near the truth.

356. τόσσον .. ἤνυσεν, 'as great a way off as a ship makes in a whole day'; gnomic aorist = 'conficere solet.'

358. ἀπὸ .. βάλλουσιν (for the unexpressed subject see on sup. 214), 'they push off.' Probably the process, described in Od. 9. 487, of using the κοινός.

359. The μέλαν ὕδωρ, which the crews draw for their use, is water from deep places, where the light cannot reach it. Compare κρήνη μελάνυδρος Od. 20. 158; Il. 16. 3 (where the water is also called θοοφρόν). The same epithet is applied to water in tanks, Od. 6. 91; in deep rivers, Il. 2. 825; and in deep sea-gulfs, Od. 12. 104. The antithesis to it is λευκὸν ὕδωρ Od. 5. 70, and ἀγλαὸν ὕδωρ Il. 2. 307. But cp. Il. 21. 202.

361. ἀλιαέες serves as a local predicate, joined with πνεύοντες = 'blowing over the sea': the relative clause that follows forms the epexegetis to these words. φαίνονθ' = 'sprung up:' literally, 'showed themselves,' see inf. 519.

363. κατέφθιτο. Ameis describes this tense as a pluperfect; compare ἐφθισο Aesch. S. c. T. 970, ἐφθιτο γὰρ πάρος Eur. Alcest. 414, but as parallel to ὀλοφύρατο it is better to take it as the non-thematic aorist. So Il. 18. 99 ὁ μὲν μάλα τηλόθι πάτρης | ἐφθιτ', ἐμῷ δὲ δῆσεν ἀρῆς ἀλκτῆρα γενέσθαι. Cp. Soph. O. R. 962 νόσους ὁ τλήμων, ὥς εἰκεν, ἐφθιτο.

365. ἰφθίμον. This has been variously derived from ἰφι-τιμή, or ἰφι-θυμός. It is simpler to refer it only to ἰφι, the epenthesis of the θ in the latter half of the word being analogous to its introduction in such forms as ἰμάσθη, βαθμός, ρυθμός.

366. Εἰδοθή, known in later times as Θεονοή, seems to be a name coined with reference either to the various 'transformations,' or the vast 'knowledge' of her father.

367. Join ἥ μ' [αἰ] οἶφ' συνήντετο ἔρροντι νόσφιν εταίρων. For the elision of the diphthong in μοι cp. Il. 6. 165; 10. 544; 13. 481; 17. 100; Od. 23. 21. οἶφ' = 'all by myself.'

56. Improbable ° recent view that H. knew that deeba Nile was alluvial and represented the distance of island from the shore as so great in order to indicate the remoteness of period of Man.

60. Rowing not attempted. Egypt seems very far away from Greece.  
pe 235 contrary winds keep Os. in island of Sin.



αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάσσκον  
 γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.  
 ἢ δ' ἐμεῦ ἀγχι στᾶσα ἔπος φάτο φώνησέν τε· 370  
 νήπιός εἰς, ὃ ξεῖνε, λίην τόσον ἡδὲ χαλίφρων,  
 ἦε ἐκὼν μεθείεις καὶ τέρπεται ἄλγεα πάσχων;  
 ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμωρ  
 εὐρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἐταίρων.  
 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· 375  
 ἐκ μὲν τοι ἐρέω, ἣ τις σύ πέρ ἐσσι θεάων,  
 ὥς ἐγὼ οὐ τι ἐκὼν κατερύκομαι, ἀλλὰ νυ μέλλω  
 ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.  
 ἀλλὰ σύ πέρ μοι εἶπε, θεοὶ δέ τε πάντα ἴσασιν,

370. ἢ δ' ἐμεῦ ἀγχι στᾶσα] Ζηρόδοτος ἢ δέ μοι ἀντομένη Schol. E. H. 372. μεθείεις] This seems the best established reading. Bekk. writes μεθίης as Eustath., al. μεθείς. See Ameis, Anhang ad loc.; La Roche Hom. Text. 225; Etym. Mag. 177. 1 τοῦτου (sc. the verb ἰῶ) ὁ παρατακτικὸς ἴουν, τὸ δεύτερον ἰεῖς καὶ τὸ τρίτον ἰεῖ, καὶ συνθεσίς ἀφίει . . . ἰστέον δὲ ὅτι τὸ δίδωμι καὶ τίθημι καὶ ἵημι οἱ παραφρημένοι μᾶλλον ἀπὸ τοῦ εἰς ὡ εἰσὶν ἐν χρήσει ἥπερ ἀπὸ τῶν εἰς μὲν. 379. εἶπε] Ζηρόδοτος εἶπε, κακῶς τὴν διαφοράν γὰρ ἠγνόησεν Schol. H.

368. ἰχθυάσσκον . . ἔπειρε δέ. Here the second clause, which gives the reason of the first, is introduced by the co-ordinating δέ, where in later Greek we should find ἔπειρε γάρ. Cp. Il. 1. 259 ἀλλὰ πίθεσθ'· ἀμφὼ δὲ νεοτέρῳ ἑστὸν ἐμείο, Il. 2. 26 νῦν δ' ἐμέθεν ζῖνες ὄκα· Διὸς δέ τοι ἄγγελός εἰμι, Il. 9. 496 οὐδέ τί σε χρὴ | νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοῖ. Fish were, generally, in the judgment of the Homeric age, in the same category as beasts of prey, compare Il. 24. 82; 21. 201 foll., and see note on Od. 3. 177. For allusions to fishing see Od. 10. 124; 12. 251 (with note); 22. 384; Il. 24. 80. Eustath., on ἔπειρε δὲ γαστέρα, remarks, ἄλλως γὰρ οὐ θέμεις ἀλιεῦναι τοὺς ἦρωας. Cp. Athenaeus (1. 46), who says of the Homeric heroes, οἳ δὲ καὶ ἰχθὺς ἥσθαιον, καὶ Σαρπηδὸν δῆλον ποιεῖ, ὁμοίων τὴν ἄλωσιν πανάγρην δικτύου θήρα [Il. 5. 487], καίτοι Εὐβούλος, κατὰ τὴν κομικὴν χάριν, φησὶ παίζων, 'ἰχθὺν δ' 'Ὀμηρος ἐσθίων'· εἶρηκε ποῦ | τινα τῶν 'Αχαιῶν; κρέα δὲ μόνον ὄπταιν, εἶπε | ἔφροντά γ' οὐ πεποίηκεν αὐτῶν οὐδένα.' But Eubulus is versifying the words of Plato, Rep. 3. 404 B, C ὁσθα γὰρ ὅτι ἐπὶ στρατείας ἐν ταῖς τῶν ἡρώων ἐστιάσεσιν οὐτε ἰχθύσιν αὐτοὺς ἐστιῶ [Ὀμηρος], καὶ ταῦτα ἐπὶ

θαλάττῃ ἐν 'Ελλησπόντῳ ὄντας οὐτε ἐφθοῖς κρέασιν, ἀλλὰ μόνον ὄπτοις.

371. νήπιός εἰς, 'Art thou an utter fool, sir stranger, and spiritless? or choosiest thou thus to be reckless, and takest pleasure in sorrow? seeing that this long while thou lettest thyself be shut up in the island, and canst find no deliverance, while the heart of thy comrades is fainting.'

374. μινύθει δέ = ὥστε μινύθειν.

377. μέλλω . . ἀλιτέσθαι, 'assuredly I must have offended the gods.' See on sup. 94.

379. θεοὶ δέ τε πάντα ἴσασιν. Löwe quotes Julian. Orat. 6 οὐ γὰρ ἐπὶ πλούτῳ χρημάτων τὸ θεῖον μακαρίζομεν, οὐδὲ ἐπ' ἄλλῳ τινὶ τῶν νομιζομένων ἀγαθῶν ἄλλ' ὅπερ 'Ὀμηρὸς φησι, θεοὶ πάντ' ἴσασιν. ἐπιστήμη γὰρ ἡμῶν οἱ θεοὶ διαφέρουσι. On which he adds, 'Constat tamen Graecorum Romanorumque diis et deabus non tribui omniscientiam absolutam; polytheismus enim veram divinitatis notionem ac perfectam ferre non potest.' Here we may regard the words as a courteous hyperbole; or as a magnifying of the knowledge of the gods in contrast with human ignorance. Perhaps the expression might still better be described as the theoretical

ὅς τις μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου, 380  
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.  
 ὧς ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο διὰ θεάων  
 τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 πωλεῖται τις δεῦρο γέρον ἄλιος νημερτῆς,  
 ἀθάνατος Πρωτεύς Αἰγύπτιος, ὃς τε θαλάσσης 385  
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς  
 τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἠδὲ τεκέσθαι.  
 τὸν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,  
 ὃς κέν τοι εἴησιν ὁδὸν καὶ μέτρα κελεύθου

view of the gods; parallel with which is *θεοὶ πάντα δύνανται* Od. 10. 306; cp. 14. 444; or, *Ζεὺς . . δύνανται ἅπαντα* sup. 227. But it is easy to see that this article of belief is not illustrated by the facts recorded. (1) *As to knowledge.* Aphrodite says of Zeus, *εἰ οὐδὲν ἅπαντα | μοῖράν τ' ἀμμορίην τε καταθηγῶν ἀνθρώπων* Od. 20. 75. Thus Zeus is able to warn Aegisthus of his fate, Od. 1. 37; thus, Poseidon can speak securely of the result of his marriage, Od. 11. 248; he knows that Odysseus must find an end of his troublous voyage in Phaeacia, Od. 5. 288; so too, Circe can describe the events that will occur on the voyage to Hades, Od. 10. 490; but in contrast to this we have Poseidon's ignorance of what is befalling his son Polyphemus, Od. 9; and the same god is able to reckon on the ignorance of Zeus while he is defending the Greeks, Il. 13. 356; cp. 18. 185, where Iris, as she brings a message, declares *οὐδ' οἶδε Κρονίδης*. So Proteus, the sea-god, knows all the depths of the sea, inf. 386, but is quite witless of the deceit that is being devised against him, ib. 542. Nor, if the gods were altogether cognisant of the future, should we have the frequent use of *φράζεσθαι*, *μερηρίειν*, etc., to describe their 'searchings of heart'; cp. Il. 2. 3; 16. 646; 20. 115; 22. 174. (2) *As to power.* It is said that Athena can save even from the jaws of death, but Telemachus, her favourite, does not hesitate to describe an unexpected result as one that never could have been hoped for, *οὐδ' εἰ θεοὶ ὡς ἐθέλοιεν* Od. 4. 227. The gods can save; but their saving power is limited (see Od. 2.

231, 236), and Poseidon himself cannot cure his blinded son, Od. 9. 525. Further, such power as the gods possess is not the simple prerogative of god-head, but each god seems to have his particular amount of strength, just as different men have; cp. Il. 7. 455; 20. 105, 122. Nor, again, is such an ascription of absolute knowledge or absolute power compatible with the frequently recurring phrases that describe the gods as accomplishing this or that act 'with ease,' or 'with trouble.' Such phrases would be meaningless in connection with omnipotence; see Il. 13. 90; 15. 140, 356; 20. 444; Od. 10. 573; 14. 348, 357; 16. 198.

380. Notice the force of the tenses, 'who keeps me here a prisoner still, and stopped me (cp. sup. 351) from my journeying.'

388. *τὸν γ' εἴ πως . . ὃς κέν εἴησιν.* There are two ways of taking these lines; (1) 'O that thou couldst catch him by ambuscade, in order that he may tell thee,' etc. With the half-exclamation, half-wish, which is really, a protasis with unexpressed apodosis, cp. Il. 10. 111; 16. 559. *ὃς κέν* will, according to this view, introduce a quasi-final sentence; cp. Od. 10. 539. Or (2), and simpler, 'if thou couldst manage to catch him by ambuscade, he will tell thee,' etc. *ὃς* here introducing the apodosis with a true demonstrative force, as in *ὃς γὰρ δεύτατος ἦλθε* Od. 1. 286.

389. *ὁδὸν . . κελεύθου.* The juxtaposition of these two words, as in Od. 9. 261, suggests a difference of meaning, which is not easy to detect. *ὁδὸς* seems to mean rather the ground



no. 17. as only have with subj. (general temp. case.)

νόστον θ', ὥς ἐπὶ πόντον ἐλεύσειαι ἰχθυύεντα. 390  
καὶ δέ κέ τοι εἴπησι, διοτρεφεῖς, αἶ κ' ἐθέλησθα,  
ὅττι τοι ἐν μεγάροισι κακὸν τ' ἀγαθὸν τε τέτυκται,  
οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλέην τε.  
ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
αὐτῇ νῦν φράζω σὺ λόχον θέλοιο γέροντος, 395  
μή πῶς με προῖδῶν ἢ ἐπιοδαεὶς ἀλέηται  
ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι.  
ὥς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων  
τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
ἦμος δ' ἥελιος μέσον οὐρανὸν ἀμφιβεβήκη 400

400. ἀμφιβεβήκη] So Bekk. with Cod. Vindob. 50 for ἀμφιβεβήκει. See note below. In Il. 8. 68 the same line occurs, and there it is followed not by a present tense as εἶσι, but by an imperf. ἐτίτανε. It is not easy to decide whether the note of Schol. H., διχῶς Ἀρίσταρχος, refers to this variation, or to the different ways of writing the 3rd sing. of the pluperf., namely, with the final ν or without it.

travelled over, Lat. *via*, and κέλευθος the act of travelling, Lat. *iter*. But the meanings are not kept distinct.

In the story of Proteus we may suppose that we have the poet's adaptation of some well-known 'sailors' yarns.' Virgil has employed the story; but he has located Proteus in the Carpathian Sea (Geo. 4. 387 foll.). In later legend Proteus appears as a king in Memphis, Hdt. 2. 112-116. The story of Proteus and his transformations was afterwards allegorized, as representing various processes of nature, or of the intellectual powers of man. Proteus stands as the type of a wizard, and the phrase δλοφάνα εἶδός inf. 460, reminds us of the epithet ὀλοόφρων, applied to Atlas, Od. 1. 52. When Proteus is called Ποσειδάωνος ὑποδμῶν, Eustath. remarks, περιττὴ ἡ πρόθεσις, by which he intends to express that ὑποδμῶν only means 'a servant,' and not an 'under-servant,' the preposition illustrating the general condition of 'subserviency,' and not any particular grade of servitude. So we have ὑφηνόχοι and ὑποδραστήη. 'Num putabimus aliquem inferioris ordinis famulum significari? Nec res patitur nec sermo desiderat,' Lehrs, Aristarch. 108.

393. οἰχομένοιο . . ὁδόν, 'while thou art away on a voyage.' So ὁδὸν ἐλθεῖν Il. 1. 151; Od. 3. 316, ἵεσθαι ὁδόν Od. 17. 426.

395. αὐτή, emphatic, 'do thou thyself contrive it;' for Odysseus does not understand the method of the λόχος.

397. ἀργαλέος . . δαμῆναι. For the personal construction; cp. ἀργαλέος Ὀλύμπιος ἀντιφέρεσθαι Il. 1. 589, ἡ δὲ μάλ' ἀργαλέη πέραν Il. 12. 63. Cp. also Od. 11. 291. Elsewhere we find ἀργαλέον neut. with infin. and dat. or accus. of person, as Od. 2. 224; 7. 241.

400. ἦμος δ'. What letter is elided here? After the formula τοίγαν . . ἀγορεύσω, the next line invariably follows without any connecting particle; nor can we say that any change or contrast is here introduced by ἦμος δ'. On these grounds Nitzsch regards δ' as = δὴ, and not δέ, comparing σχήματα, καὶ δ' αὖ τοι Od. 12. 116, and πῇ δ' οὐτως Il. 10. 385; but such phrases as τίπτε δέ τοι point equally the other way. Cp. sup. 312; Od. 2. 363; Il. 15. 244. ἦμος δ' occurs eight times in the Iliad, and twenty-nine in the Odyssey. Only twice is it used without elision, and both times with δέ and not δὴ, Il. 11. 86; Od. 12. 312. It seems simpler here to accept the common combination, which had evidently passed into an epic formula; nor indeed does δέ seem less appropriate for the commencement of a story than ἔπειτα, see on sup. 354. Fäsi quotes Hesiod.

τῆμος δρ' ἐξ ἀλδς εἶσι γέρων ἄλιος νημερτῆς  
 πνοιῇ ὑπο Ζεφύροιο, μελαίνῃ φρικὶ καλυφθεῖς,  
 ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν  
 ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἀλοσύδνης  
 ἀθρόαι εὐδουσιν, πολιῆς ἀλδς ἐξαναδύσαι,  
 πικρὸν ἀποπνέουσai ἀλδς πολυβενθέος ὁδμήν.  
 ξυθα σ' ἐγὼν ἀγαγοῦσα ἀμ' ἡοῖ φαινομένηφιν,  
 εὐνάσω ἐξείης· σὺ δ' ἐν κρῖνασθαι ἐταίρους

405

Opp. et D. 414 ἦμος δὲ λήγει μένος  
 ὀξέος ἡελίου; but here a Bodl. MS.  
 reads ἦμος δέ. Eustath. suggests that  
 ἡμόσδε and τῆμόσδε had become single  
 words like ἐνθάδε. ἦμος is always found  
 elsewhere with the indicative, except in  
 later Greek (as Lycophr. 1268; Hippoc.  
 599. 40), and it is possible to retain  
 the MSS. reading, ἀμφιβεβήκει, if we  
 regard it as equivalent to a gnomic  
 aorist (cp. ἦμος δ' .. ὀπλίσσατο Il. 11.  
 86); or treat it as the present tense  
 from a new form in ω, as κεκλήγοντας  
 implies κεκλήγω. Cp. γεγωνέμεν Il. 8.  
 223, ἐγέγωνεν Il. 14. 469, which forms  
 suggest a present γεγωνῶ from γέγωνα.  
 Bekker (see critical note) reads, with  
 one MS., ἀμφιβεβήκη, which La Roche  
 suggests may have been one of the  
 Aristarchean readings; the analogy of  
 δτε used with subjunctive, and the  
 general sense, seem to weigh in favour  
 of ἀμφιβεβήκη. ἀμφιβαίνειν, which  
 signifies, in the most general way, 'to  
 come into the neighbourhood of,' takes  
 various special meanings, as e.g. 'to  
 defend;' cp. ἀμφίβασις, and see Il. 1.  
 37. 451; Il. 5. 623; Od. 9. 108.

402. μελαίνῃ φρικί. These two  
 words are interpreted by Il. 7. 63 οἷη δὲ  
 Ζεφύροιο ἔχεατο πόντον ἐπὶ φρίξ | ὀρνυ-  
 μένοιο νέον' μελάνει δέ τε πόντος ὅν'  
 αὐτῆς, where the Gramm. add, φρίξ .. τὸ  
 ἐκ γαλήνης πρῶτον ἐξορθούμενον κύμα,  
 and φρίξ Ζεφύρου—ἡ πρώτη ἡρεμαία  
 αὐτοῦ κατὰ πόντον ἐπιπνοία. Catullus  
 has imitated the passage, Pel. and  
 Thet. 269 'hic qualis flatu placidum  
 mare matutino | horrificans Zephyrus,'  
 and Virgil has caught the idea of  
 μελαίνῃ in the phrase 'inhorrui unda  
 tenebris' Aen. 3. 195. The ruffled  
 surface of the water veils the sea-god  
 as he rises.

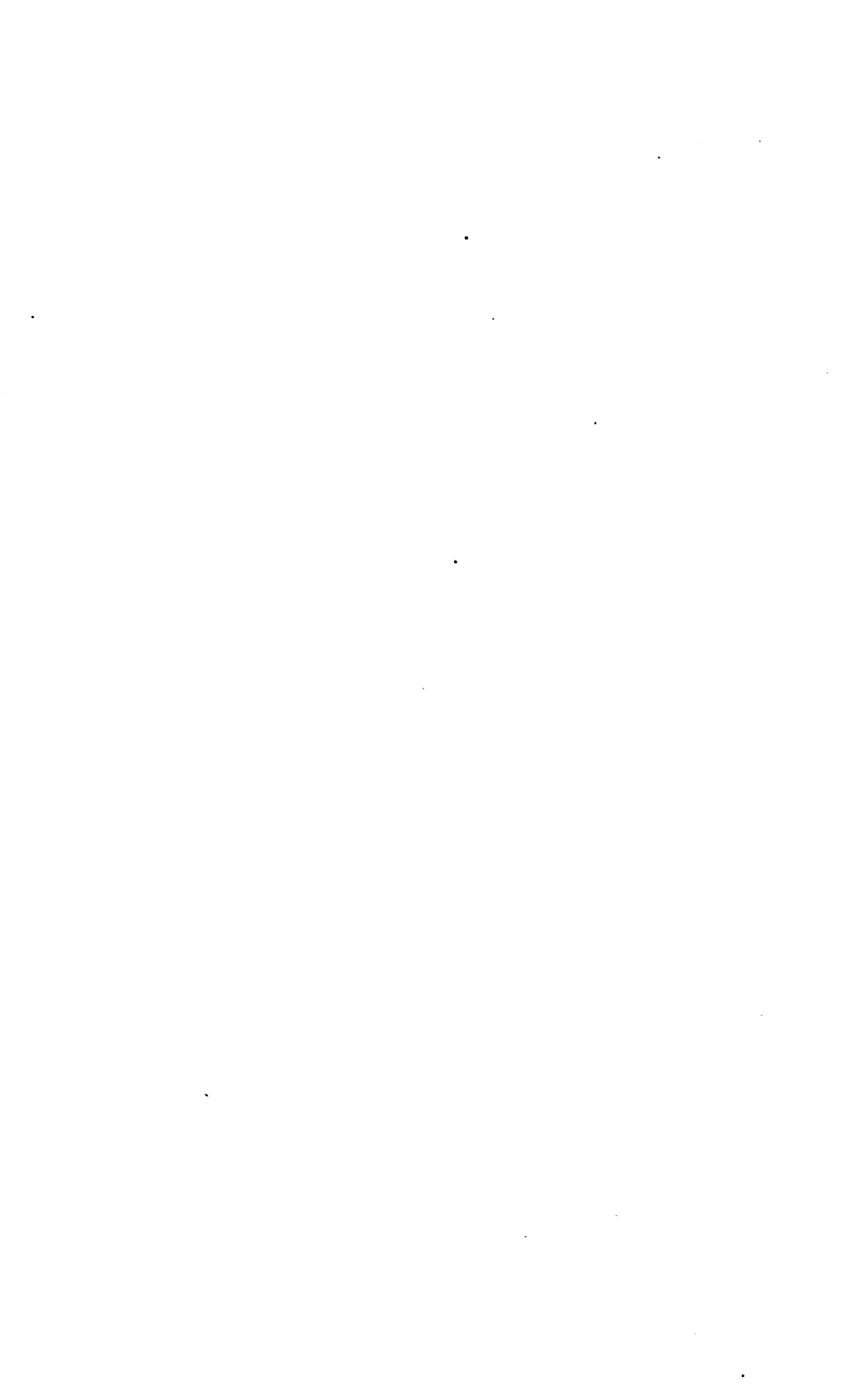
404. νέποδες. According to Apollon.  
 and Et. Mag. this word means 'swim-

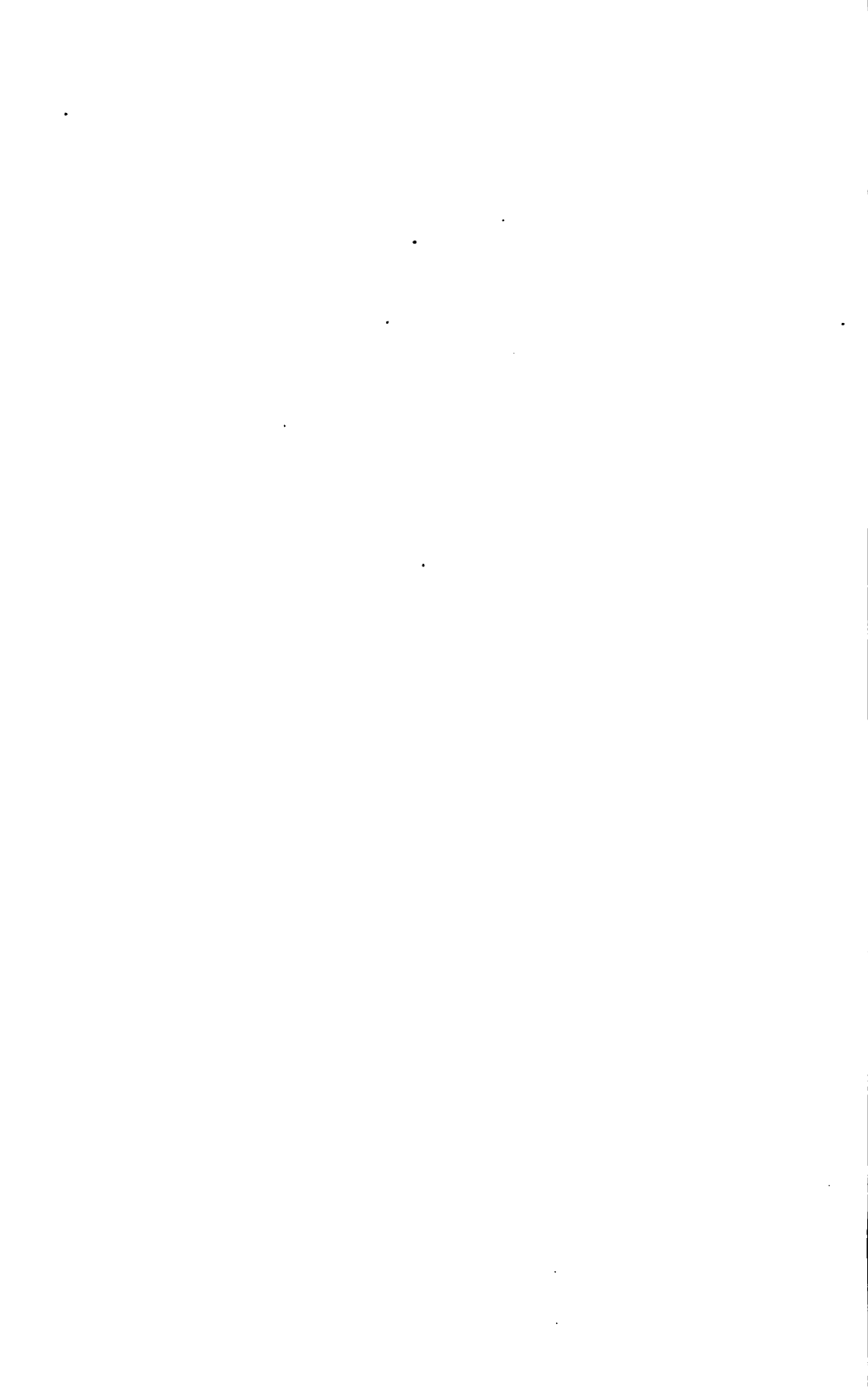
footed,' i.e. 'web-footed,' from νῆνι,  
 νήχομαι. Other Gramm. interpreted it  
 'footless.' There seems a hint of this  
 in Aristot. H. A. 1. 1. 9 εἰσὶ τῇ φώκῃ  
 κεκολωβώμενοι πόδες, ib. 2. 1. 7 ἡ δὲ  
 φώκη ὥσπερ πεπηρωμένον τετράπουν ἐστί.  
 Eustath. ad loc. says, νέπους κατὰ γλῶσ-  
 σάν τινα ὁ ἀπόγονος, though Apollon.  
 writes, τὸ δὲ ἀπόγονοι παράκρουσμα (mis-  
 interpretation) τῶν νεωτέρων ποιητῶν.  
 Cp. Cleon. Sic. apud Bergk (47) βριαροὶ  
 Γοργοφόνου (i.e. Perseus) νέποδες, and  
 Callimach. ap. Schol. ad Pind. Isthm.  
 2. 9 ὁ Κεῖος Ἰλλίχου νέπους, and Theocr.  
 Idyl. 17. 25 ἀθάνατοι δὲ καλεῦνται εἰσὶ  
 νέποδες. The word then is best referred  
 to the root νει, seen in δ-νεφ-ίος, Lat.  
 ne-p-ros and ne-p-tis, Skt. nar-tar and  
 nar-ti. (Curt. G. E. p. 241). Transl.  
 'brood.'

ἀλοσύδνης seems better written with  
 a small initial, as it is not so much  
 a proper name as a descriptive epithet  
 of Amphitrite. In Il. 20. 207 it is used  
 of Thetis. Lobeck quotes from Hesych.  
 ὕδναι = ἐγγοναί. Curt. G. E. 578 sup-  
 poses a form σύ-δνη = συν-ῆη, cp. Gk.  
 υ-λό-ς, Skt. śánuis, 'a son,' from root sm.  
 Apoll. Rhod. 4. 1599 calls the Nereids  
 ἀλοσύδναι, and Callimach. gives one  
 of the Nereids the name Ὕδατοσύδνη.  
 J. Schmidt connects ὕδνη with υν-δα  
 (for υδ-na).

406. πικρὸν is commonly treated as  
 an adjective here of only two termina-  
 tions, in agreement with ὁδμήν. Cp.  
 Il. 1. 3; 2. 742; 5. 776; 9. 153; 16.  
 589; 19. 88; Od. 1. 93. 246; 4. 442,  
 709; 5. 410, 422, 467; 6. 122; 9. 132;  
 12. 369. See also the same use with  
 κοινός Soph. Trach. 207, πατρός Aesch.  
 Ag. 210, δῆλος Eur. Med. 1197. But  
 it is simpler to treat πικρὸν as adverbial  
 to ἀποπνέουσai, as in ὑγρὸν ἀέντων  
 Od. 5. 478; inf. 446.

408. ἐξείης, referring to Menelaus





τρεῖς, οἳ τοι παρὰ νηυσὶν ἐνστέλμοισιν ἀριστοί.  
πάντα δέ τοι ἐρέω ὀλοφώϊα τοῖο γέροντος. 410  
φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν  
αὐτὰρ ἐπὴν πάσας πεμπάσσειται ἡδὲ ἴδεται,  
λέξεται ἐν μέσσησι, νομεὺς ὧς πώεσι μήλων.  
τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδῃσθε,  
καὶ τότε ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε, 415  
αὖθι δ' ἔχειν μεμαῶτα καὶ ἐσσύμενόν περ ἀλύξαι.  
πάντα δὲ γιγνόμενος πειρήσεται, ὅσ' ἐπὶ γαίαν  
ἐρπετὰ γίνονται καὶ ὕδωρ καὶ θεσπιδαῖς πῦρ  
ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πῖξιν.  
ἀλλ' ὅτε κεν δὴ σ' αὐτὸς ἀνείρηται ἐπέεσσι, 420

420. αὐτός] Aristarch. Schol. H. Al. αὐτός.

and his companions, whom she is just going to name, inf. 440; or we may interpret it as meaning 'in a line with them,' sc. the φῶκαι.

410. ὀλοφώϊα, 'sorcerer's arts.'

411. ἔπεισιν, 'will go his rounds to them,' so ἐποίχσθαι inf. 451; Od. 15. 504.

412. πεμπάσσειται, (aorist subjunctive), means properly, 'count by five,' sc. on the fingers; but already in Homer's time men counted by decads, cp. Od. 16. 245; so that πεμπάζεσθαι had lost its original sense. Compare μύρια πεμπαστάν Aesch. Pers. 981, πεμπάζειτ' ὀρθῶς ἐκβολὰς ψήφων Eum. 748.

413. With πώεσι must be supplied ἐν, as before μέσσησι. Cp. Aristoph. Plut. 399 οὐκ ἔστι πῶ τὰ πράγματα ἐν τούτῳ. Τί φῆς; Οὐ τῷ μεταδοῖναι.

416. αὐθι (acc. to Etym. Mag. a syncopated form of αὐτόθι), serves here only to emphasise ἔχειν, as αὐθι μένειν Od. 5. 208, 'to remain there,' sc. where they are put. 'Longe frequentissimus est hic epexegetis usus apud adverbia αὐτοῦ, αὐτόθι, αὐθι, sicut pronomina demonstrativa et adverbia inde formata saepissime quasi duces consequentium explicationum adhiberi videmus' L. Aulin, de usu epexeges. ap. Hom., Upsaliae 1858. Compare αὐτόθ' .. ἐν σπέσσι Od. 9. 29, αὐτόθι ἀγρῶ Od. 11. 187, αὐθι πᾶρ' Ἀτρεΐδῃ 3. 156, αὐτοῦ τῶδ' ἐνὶ δῆμῳ 2. 31; and for

analogous constructions see Il. 1. 270 τηλόθεν .. ἐξ ἀπείης γαίης, Od. 3. 318 ἀλλοθεν εἰλήλουθεν .. ἐκ τῶν ἀνθρώπων, Od. 11. 69 ἐνθὲνδε κίων δόμου ἐξ Αἴδαι.

417. πάντα δέ, 'and he will try [to escape thee] by turning into everything that is made for moving on the ground, and into water and terrible fire.' This is quite different from γίνεσθαι πειρήσεται, for there was no doubt of his power to take various shapes.

418. Here ἐρπετά is used in the widest sense of 'moving.' Cp. Od. 18. 131 πάντων ὅσα τε γαίαν ἐπι πνέει τι καὶ ἔρπει.

419. ἀστεμφέως. Similar advice is given by Proteus to Peleus when he was baffled by the rapid transformations of Thetis, 'nec te decipiat centum mentita figuras, | sed preme quidquid erit, dum quod fuit ante reformet' Ov. Met. 11. 254. It is worth remarking that this power of assuming various forms was a special characteristic of sea and river deities. Compare the stories about Nereus, Glaucus, Achelous, etc. A similar power is assigned to the goblins Lamia (Aristoph. Vesp. 1177) and Empusa (ib. Ran. 293 foll.).

420. αὐτός = Proteus himself, in his own shape; further described by τοῖος ἕων, etc. Or, perhaps, αὐτός here refers to Proteus being as we should say the first to open communications with his captors: compare use of Lat. *ipse*.

τοῖος ἐὼν οἷόν κε κατευνηθέντα ἴδῃσθε,  
καὶ τότε δὴ σχέσθαι τε βίης λῦσαι τε γέροντα,  
ἥρως, εἶρεσθαι δὲ θεῶν ὅς τις σε χαλέπτει,  
νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεται ἰχθυύοντα.  
ὣς εἰποῦς' ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 425  
αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἕστασαν ἐν ψαμάθοισιν,  
ἥια πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.  
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,  
δῶρπον θ' ὀπλίσάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·  
δὴ τότε κοιμήθημεν ἐπὶ βηγμῖνι θαλάσσης. 430  
ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
καὶ τότε δὴ παρὰ θίνα θαλάσσης εὐρυπύροιο  
ἥια πολλὰ θεοὺς γουνούμενος· αὐτὰρ ἐταίρους  
τρεῖς ἄγον, οἷσι μάλιστα πεποιθεα πᾶσαν ἐπ' ἰθύν.

421. ἴδῃσθε] γρ, ἴδῃαι Cod. M. 2 man. Many other MSS. give ἴδῃαι.

422. καὶ τότε δῆ. For the use of καὶ thus introducing the apodosis cp. Od. 2. 108; 2. 132; 4. 256, 415; 11. 111; Il. 1. 478. σχέσθαι here has an imperatival force, as ἔχμεν sup. 419.

426. ὅθ' ἕστασαν '[to the place] where they stood,' i.e. drawn up on the shore; the regular preparation for a lengthened stay. Cp. Od. 9. 546; 10. 403, and Virg. Aen. 6 ad fin. 'stant littore puppes.'

427. πόρφυρε. Aristarch. on Il. 14. 16 interprets πορφύρειν by μελανίζειν, and so Döderl. makes 'darkness' the radical idea of the word, which he connects etymologically with our 'brown.' This use of πορφύρειν to describe the troubled mind bears a remarkable analogy to that of καλχαίνειν Soph. Ant. 20; and contains the same physical thought as φρένες ἀμφιμέλαιναί Il. 1. 103 (al. ἀμφὶ μέλαιναί); compare μελαγχίτων φρήν Aesch. Pers. 113, σπλάγχχνα μοι κελαινοῦνται Cho. 406. πορφύρεον only takes the meaning of 'glowing brightly' in later Greek. In Homer, Il. 14. 16 it is used of the dark mass of rolling water that does not break into white foam; opp. to πολὺ ἄλς. Compare Cicero's rendering 'unda purpurascit,' quoted by L. and S. Lex. s. v. See on Od. 2. 428.

429. ἀμβροσίη, 'sacred.' Buttm.

Lexil. s. v. shows that the three forms, ἀμβροτος Od. 11. 330, ἀβρότη Il. 14. 78, and ἀμβροσίη, are identical in meaning 'immortal,' i.e. in the most general sense 'sacred,' as partaking of a divine nature. Compare with the present passage ὕπνον δῶρον Il. 7. 482, for when this epithet is applied to night, there is always a tacit reference to the refreshment of sleep. Cp. Il. 24. 363 νύκτα δ' ἀμβροσίην, δτε δ' εὐδονσι βροτοὶ ἄλλοι. See 445 inf.

430. βηγμῖνι. This noun, of which the nominative is not in use, is best described by the words in Il. 4. 422 foll. κύμα . . χέρον βηγγύμενον, so we find with it, Od. 12. 214, the epithet βαθείαν. Here ἐπὶ βηγμῖνι means, 'at the breakers' edge.'

432. θίνα (θίς) may be from the same root as θέναι, 'the thick of the hand,' and perhaps etymologically identical with 'dune,' but see Curt. G. E. p. 230. Others, comparing it with βηγμῖνι, regard it as referring to the beating surf, and connect it with root θεν in θείνω: compare θιν' ἐνι φυκιδέντι Il. 23. 693. εὐρυπύροιο. Compare πόρους ἄλς Od. 12. 259, πόροι ἀλῖροθοι Aesch. Pers. 367; Soph. Aj. 412. The epithet of the earth corresponding to this is εὐρυδεία.

434. ἰθύν, here = 'enterprise;' pro-





Τόφρα δ' ἄρ' ἢ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον, 435  
 τέσσαρα φωκάων ἐκ πόντου δέρματ' ἔνεικε·  
 πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.  
 εὐνὰς δ' ἐν ψαμάθοισι διαγλάνψασ' ἀλήσιν  
 ἦστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς·  
 ἐξείης δ' εὐνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστω. 440  
 ἔνθα κεν αἰνότατος λόχος ἔπλετο. τεῖρε γὰρ αἰνῶς  
 φωκάων ἀλιοτρεφέων δλοώτατος ὁδμή.  
 τίς γάρ κ' εἰναλίῳ παρὰ κήτει κοιμηθείη;  
 ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειρα·  
 ἀμβροσίην ὑπὸ ῥίνα ἐκάστω θήκε φέρουσα 445  
 ἠδὲ μάλα πνέουσιν, ὄλεσε δὲ κήτεος ὁδμήν.

441. ἔνθα κεν] The Schol. H. P. Q. give as lemma *κεῖθι δὲ αἰνότατος*, adding *αὶ πλείους ἔνθα κεν*, which Bekk. restored to the text.

perly, 'movement.' Cp. Od. 16. 304 *γυναικῶν γινώμεν ἰθὺν*. For the form *ἰθὺς*, as connected with *εἶμι*, compare *ἰθμάτα* Il. 5. 778, *εἰσὶθμη* Od. 6. 264.

435. ὑποδῦσα. There is no need to read with Düntzer here, *ἀναδῦσα* (cp. Il. 1. 496), for *ὑποδῦσα* only resumes the words *ὑπὸ πόντον ἐδόσετο* sup. 425, as indeed the use of *ἄρ'* here suggests. 'Meanwhile she having plunged [as I said] into the sea's broad breast, brought up,' etc.

437. δόλον δέ. Here, again, the reason is given by δέ = 'for she was plotting.' In translation the sense of the particle may be kept by throwing an emphasis on δόλον, 'twas a *trap* she was devising.' 'And having scooped lairs for us in the sea-sand, she sat awaiting us, and we came quite close to her, and she laid us down in a row.'

438. εὐνὰς here are shallow holes to lie in, like a hare's 'form.'

441. ἔνθα κεν, 'most horrible have been our ambushade there for . . but she,' etc.

442. δλοώτατος ὁδμή, see on sup. 406.

445. ἀμβροσίην. Buttm. remarks that as the gods are said to anoint themselves with *deanuty*, *κάλλει ἀμβροσίῳ χρίσθαι* Od. 18. 192 foll., so they feed on *immortality*, *ἀμβροσίη*. He quotes from Lucian, Dial. Deor. 4 *νῦν δὲ ἀπαγε*

*τὸν Γανυμήδην, καὶ πόντα τῆς ἀθανασίας δῆγε οἰνοχοήσοντα ἡμῖν*. Because the radical meaning of *ἀμβροσίη* is thus indefinite, it is easily applicable to many different substances. That it was the food which sustained immortality may be gathered from Od. 5. 196 foll., where Calypso eats ambrosia herself, but gives Odysseus the 'bread of men.' It was the regular eating of ambrosia and not the single taste that conferred immortality, as we find that Achilles is fed with nectar and ambrosia, Il. 19. 353; and yet he did not possess the privilege of freedom from death. Bergk remarks that originally nectar was the only special food of the gods, but that gradually a distinction grew up between nectar as drink, and ambrosia as food, and that this distinction is more noticeable in the Odyssey than in the Iliad. Among the various uses to which ambrosia is applied in Homer, we find that Hera is anointed with it, Il. 14. 170; so also is Sarpedon, Il. 16. 680; the corpse of Patroclus is kept from decay by its use, Il. 19. 38, in which passage it is spoken of as some distinct essence or perfume. There is no need to understand, with the old commentators, such a noun as *ἔδωδή* or *τροφή*, for *ἀμβροσίη* is an instance of the substantival use of the feminine adjective. See next note.

πᾶσαν δ' ἦοίην μένομεν τετληότε θυμῷ  
 φῶκαι δ' ἐξ ἄλδος ἦλθον ἀολλέες. αἱ μὲν ἔπειτα  
 ἐξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης  
 ἐνδῖος δ' ὁ γέρων ἦλθ' ἐξ ἄλδος, εὔρε δὲ φώκας 450  
 ζατρεφέας, πάσας δ' ἄρ' ἐπώχετο, λέκτο δ' ἀριθμόν.  
 ἐν δ' ἡμέας πρώτους λέγε κήτεσιν, οὐδέ τι θυμῷ  
 ὥισθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.  
 ἡμεῖς δὲ λάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας  
 βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης, 455  
 ἀλλ' ἦ τοι πρώτιστα λέων γένετ' ἠυγένειος,  
 αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις ἥδὲ μέγας σὺς·  
 γίγνετο δ' ὕγρον ὕδωρ καὶ δένδρεον ὑψιπέτῃλον.

454. δὲ λάχοντες] A variant is δ' αἰψ' λάχοντες, an unnecessary correction to avoid apparent hiatus. 457. πάρδαλις] διὰ τοῦ δ αἱ Ἀριστάρχου. See Didym. on Il. 13. 103; 17. 20; 26. 573. The κοινή was πόρδαλις, and a further refinement was to write πόρδαλις for the male and πάρδαλις for the female.

447. ἦοίην, like ἀμβροσίη, is a feminine adjective used substantively, as ὑγρή, ζεφυρή, etc.

450. ἐνδῖος, formed in the same way as ἐνθύμιος, ἐνύπνιον, from root *dh* (shine), Skt. *dīu*, seen in Lat. *div-us*, *dies*, etc. So ἐνδῖος signifies 'in full light of day,' i.e. 'at noon.' Cp. Il. 13. 837 αἰθέρα καὶ Διὸς αὐγὰς. See Aelian. de animal. 9 αἱ φῶκαι . . μεσημβρίας οὐσης καθεύδουσι τῆς θαλάττης ἔξω. Buchholz, Hom. Real. 2. 146, quotes from Erhard, Fauna der Cycladen, to the effect that one species of seal is common in that part of the Mediterranean, and that the natives call the holes in which the seals hide φακότηρραι.

451. In λέκτο δ' ἀριθμόν and λέκτο καὶ αὐτός we have identical forms from different roots. The root *ley*, from which come λέγω, λόγος, Lat. *lĕgo*, *lĕgio*, etc., means 'to reckon,' and in Homer is never (see Buttm. Lexil. s. v.) convertible with εἰπεῖν, but always contains the idea of recounting in order, like our 'tell' and 'tale.' So ἐλέγμην Od. 9. 335; but cp. λεγόμεθα Od. 3. 240, λέγε Il. 2. 222. The other root *lex*, from which come λόχος, λεχών, λέκτρον, Lat. *lec-tus*, means 'lie.' Translate, 'He reckoned their number,

and reckoned us first among the sea-monsters . . and then lay down himself.' The παρήχησις between the two forms is doubtless intentional. For a list of remarkable jingles and assonances in Homer see J. E. Ellendt, Einige Bemerk. über Hom. Sprachgebr. Königsberg, 1863. The Schol. here seems confused by the double form ὅτι τῇ αὐτῇ λέξει παραλλήλως οὐκ ἐπὶ τοῦ αὐτοῦ σηματινομένου κέχρηται.

452. ἐν δέ. Here ἐν is not to be joined immediately with κήτεσιν, which follows as epexegetis of the prepositional adverb. By the use of πρώτους we learn that the men lay nearest to the sea.

453. ὥισθη (as δισθεῖς Il. 9. 543), instead of the more usual ὄσατο.

456. ἠυγένειος. This epithet of a lion (cp. Il. 15. 275; 17. 109; 18. 318) is commonly rendered 'bearded,' from γενεῖας or γένειον, like ἡύκομος from κόμη. But it seems more likely that the word is only a lengthened form of εὐγενής, analogous in form to ἐπιτήδειος, κνανοσπάρειος.

458. 'And he became running water, and [next] a lofty tree in full leaf.' On the word ὑψιπέτῃλος it may be remarked that frequently a simple attribute is expressed by a compound





ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.  
 ἀλλ' ὅτε δὴ ῥ' ἀνίαξ' ὁ γέρον ὀλοφώαει δῖδως, 460  
 καὶ τότε δὴ μ' ἐπέεσσιν ἀνείρμενος προσέειπε  
 τίς νύ τοι, Ἀτρεὺς υἱέ, θεῶν συμφράσσατο βουλὰς,  
 ὅφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;  
 ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
 οἴσθα, γέρον, τί με ταῦτα παρατροπέων ἐρεΐνεις; 465  
 ὡς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ  
 εὔρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.  
 ἀλλὰ σύ πέρ μοι εἶπες, θεοὶ δέ τε πάντα ἴσασι,  
 ὅς τίς μ' ἀθανάτων πεδᾶ καὶ ἔδῃσε κελεύθου,  
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα. 470  
 ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν  
 ἀλλὰ μάλ' ὥφελλες Δίί τ' ἄλλοισιν τε θεοῖσι  
 ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὅφρα τάχιστα  
 σὴν ἐς πατρίδ' ἴκοιο πλέων ἐπὶ οἴνοπα πόντον.

465. ἐρεΐνεις] Ἀρίσταρχος ἐρεΐνεις γράφει, οὐκ ἀγορεύεις Schol. P.

adjective, the inferior part of which repeats only some notion already in the noun, or in other neighbouring words. Compare such words as δεινόπους, ἀκίππους, and phrases such as νόμοι ὑψίποδες, δυσπάρεινον λέχος. See also Soph. O. C. 17 πυκνόπτεροι ἀηδόνες, meaning only 'many nightingales'; χαλκόπους ὁδός ib. 57, ἐκατομπόδων Νηρηΐδων ἀπόλουθος ib. 718, ἀνδρ' ἐν' οἴζωνον O. R. 846, δισάρχας βασιλῆς Aj. 390, καλλίπηνυς βραχίον Eur. Troad. 1194, κορᾶν ἀγέλαν ἐκατόγγυιον Pind. fr. 87. 12. We have again δρὺς ὑψίκομος Od. 12. 357. Compare here Ov. Met. 8. 732 foll.

'Nam modo te iuvenem, modo te videre leonem;  
 Nunc violentus aper, nunc, quem tetigisse timerent,  
 Anguis eras: modo te faciebant cornua taurum.  
 Saepe lapis poteras, arbor quoque saepe videri;  
 Interdum faciem liquidarum imitatus aquarum  
 Flumen eras, interdum undis contrarius ignis:

and see generally Virg. Geor. 4. 387—

449. Later philosophical writers believed that these transformations of Proteus foreshadowed the opinions of the Ionic sages about the origin of the universe. So Sextus Empir. adv. Math. 7. 11 ὁ μὲν γὰρ ποιητὴς περὶ τούτων ἀποδιδοῦς φησιν ἐν οἷς περὶ Πρωτέως καὶ Εἰδοθείας ἀλληγορεῖ τὸ μὲν πρῶτον καὶ ἀρχικώτατον αἰτίον Πρωτεία καλῶν, τὴν δὲ εἰς εἶδη τρεπομένην οὐσίαν, Εἰδοθέαν.

460. ἀνίαζε, 'grew tired,' used intransitively inf. 598; Il. 18. 300; but transitively in Od. 19. 323; Il. 23. 721.

462. συμφράσσατο, 'helped thee to devise.'

465. παρατροπέων. Nietzsche interprets this as intransitive = 'shirking the truth,' so that με is governed only by ἐρεΐνεις. But in Il. 9. 500 παρατροπέων is used transitively, and it is better so to interpret παρατροπέων here = 'misleading me.' Translate, 'Thou knowest (why dost ask seeking to mislead me) how that,' etc.

472. ἀλλὰ μάλ', as in Od. 5. 342. The meaning is, 'Why, of course you ought,' etc.

473. ὅφρα follows directly on ῥέξας.

οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι 475  
οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαίαν,  
πρὶν γ' ὅτ' ἂν Αἰγύπτιοιο, διυπετέος ποταμοῖο,  
αὐτὶς ὕδωρ ἔλθῃς ῥέξῃς θ' ἱερὰς ἐκατόμβας  
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν  
καὶ τότε τοι δώσουσιν ὁδὸν θεοί, ἣν σὺ μενοινᾷς. 480  
ὥς ἔφατ', αὐτὰρ ἔμοι γε κατεκλάσθη φίλον ἦτορ,  
οὐνεκά μ' αὐτὶς ἄνωγεν ἐπ' ἡεροειδέα πόντον  
Αἰγυπτόνδ' ἰέναι, δολιχὴν ὁδὸν ἀργαλήην τε.  
ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·  
ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὥς σὺ κελεύεις. 485  
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως καταλέξον,  
ἣ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοί,  
οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,  
ἥέ τις ὦλετ' ὀλέθρῳ ἀδευκέϊ ἧς ἐπὶ νηὸς,

476. ἐυκτίμενον] Bekk. reads οἶκον ἐς ὑπόροφον here with four MSS. and lemma of P. He adopts the same reading in Od. 6. 315; 9. 533; 10. 474; 15. 129; 23. 259.  
477. διυπετέος] Ζηνόδορος (sic) δὲ διυπετῇ τὸν διανυγῇ ἀποδίδωσιν διὰ τοῦτο καὶ γράφει διυπετέος Schol. E. H. Q. The name of Zenodorus is often confused with that of Zenodotus, but Porphyrius, on Il. 18. 356, speaks of him as the author of ten books περὶ τῆς Ὀμήρου συνηθείας. 484. μιν ἔπεσσιν] Bekk. here from Schol. M. μύθοισιν, which Ameis follows and defends.

475. For the use of ἰκέσθαι with simple accusative, as in the former clause of this line, cp. Od. 1. 176; 3. 1; 14. 167.

476. ἐυκτίμενον. There seems a sort of prothysteron in putting οἶκος first and πατρίς γαῖα second; see on sup. 208.

477. διυπετέος literally, 'fallen from Zeus,' that is, 'rain-fed,' as Eustath. interprets ὑετῷ πληρουμένου, which, he says, best suits the Nile (Αἰγυπτος), inasmuch as ἐκ τῶν ἐν Αἰθιοπία γιγνομένων θέρους σφοδρῶν ὑετῶν πληροῦται, ὥς καὶ Ἀριστοτέλης καὶ Εὐδόξος φασί. The same epithet is applied to the Spercheios, Il. 17. 263; cp. Il. 16. 174; 21. 326. The name Νεῖλος first occurs in Hesiod. Theog. 337 Τηθύς τ' Ἰκεανῷ ποταμοῦς τέκε διήνηντας | Νεῖλόν τ' Ἀλφειὸν τε. Diodorus, Bibl. Hist. 1. 19, speaking of the river says, ἀρχαιότατον μὲν ὄνομα σχεῖν Ἰκεάνην. . . ἔπειτα δὲ διὰ τὸ γενόμενον ἐκρηγμά φασιν Ἀετὸν ἐνομασθῆναι ὕστερον δὲ Αἰγυπτον ἀπὸ τοῦ βασιλεύ-

σαντος τῆς χώρας. Strabo, 1. 2, 30, remarks, ὁ ποιητὴς τοῖνυν διυπετέας καλεῖ τοὺς ποταμοὺς οὐ τοὺς χειμάρρους μόνους ἀλλὰ καὶ πάντας κοινῶς, ὅτι πληροῦνται πάντες ἀπὸ τῶν ὀμβρίων ὑδάτων. Others have attempted to interpret the word as meaning 'that flows under the clear sky.' Compare ἐνδιος. Some of the old grammarians gave διανυγῆς as an equivalent for διυπετέος, the Etym. Mag. 274. 15 quoting from Eurip. λαμπρότερος ἢ πρὶν καὶ διυπετέστερος.

483. δολιχὴν . . ἀργαλήην τε. Yet it was but one day's sail to Egypt; sup. 356.

489. ἀδευκέϊ. This was formerly rendered 'bitter,' being referred to δειύκος, which is interpreted as τὸ γλυκὲν παρὰ τοῖς Αἰτωλοῖς. See also Schol. B. E. on this passage, πικρῷ ἀπὸ τοῦ στερητικοῦ αὐ καὶ τοῦ γλεύκευς. But on the other hand, Apollon. Hom. Lex. gives as his interpretation of the word ἀπεικούς, Hesych. ἀπροσδοκῆτος. Heliodor. ἀνείκαστος, and Schol. B. ἀδοκῆς ἀπὸ τοῦ





ἥ ἐ φίλων ἐν χερσὶν, ἐπεὶ πόλεμον πολύπνευσεν. 490  
 ὧς ἐφάμην, ὁ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·  
 'Ατρεΐδῃ, τί με ταῦτα διείρεαι; οὐδέ τί σε χρὴ  
 ἰδμεναι, οὐδέ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι  
 δὴν ἄκλαυτον ἔσεσθαι, ἐπεὶ κ' εὖ πάντα πύθθαι.  
 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο· 495  
 ἄρχοι δ' αὖ δύο μῦνοι 'Αχαιῶν χαλκοχιτώνων  
 ἐν νόστῳ ἀπόλοιντο· μάχῃ δέ τε καὶ σὺ παρήσθα.  
 εἰς δ' ἔτι πον ζῶδς κατερύκεται εὐρέι πόντῳ.  
 Αἴας μὲν μετὰ νηυσὶ δάμη δολιχρῆτμοισι.  
 Γυρῆσιν μιν πρῶτα Ποσειδάων ἐπέλασσε 500  
 πέτρῃσιν μεγάλῃσι, καὶ ἐξεσάωσε θαλάσσης·  
 καὶ νῦ κεν ἔκφυγε κῆρα, καὶ ἐχθόμενός περ 'Αθήνῃ,

494. ἐπεὶ κ'] γρ. ἐπὶν Schol. H. E. 495. δάμεν] οὕτως αἱ 'Αριστάρχων αἱ κοινότεραι 'θάνον' Schol. H. 498.] The remark of Schol. H. on this line is, Ζηρόδοτος τοῦτον δὲ γράφει ἀναγκαῖον δὲ καὶ αὐτὸν εἶναι διὰ τὸ λέγειν ὑστερον (sc. 551) Μενέλαον 'ὃ δὲ τρίτον ἄνδρ' ὀνομαζε.' For δὲ γράφει Düntz. reads οὗ γράφει, and Dind. περιγράφει, interpreting the words as equivalent to *delevit Zenodotus*; La Roche disagrees.

δεύχω τὸ δέχομαι. This suggests *δοκ* as the root of *δ-δευκ-ής*, which would give the meaning 'unseemly,' or, less likely, 'unexpected.' Schol. B. on Od. 6. 273 has *δεύχω τὸ βλέπω*. Compare the name *Πολυ-δευκής* = 'very comely' or 'seemly.'

493. οὐδέ σέ φημι. Here again οὐδέ introduces the reason, as if οὐ γάρ were written. Cp. Od. 1. 296; 2. 369; 10. 380; 15. 393; 18. 17.

494. ἀκλαυτον, 'without weeping,' 'tearless.' In Od. 11. 54, Il. 22. 386, the same word is used passively. So we have *ἀπνεύθης* passive in Od. 3. 88, and active in Od. 3. 184; so too *ἀπήμενος* is passive, sup. 487, and active in Il. 14. 164.

495. λίποντο, 'survived.' Used in the same tense inf. 536.

497. μάχῃ stands in antithesis to νόστῳ, so that the meaning is, I need say nothing about all that took place before Troy; for 'at the battle you yourself were present.' Cp. *παρεγίγνετο δαῖτι* Od. 17. 173. The δύο here mentioned are the Locrian Ajax and Agamemnon, the εἷς is Odysseus.

499. The Locrian Ajax, under the

curse of Athena, was shipwrecked (see Virg. Aen. 1. 40-45) on some rocks called *Γυραί* (the form of the adjective is *Γυραίη* inf. 507) meaning 'rounded,' cp. Od. 19. 246. Eustath. and Hesych. place these rocks near the Cyclad *Myconos*. But Quintus Smyrn., *Post Homeric*. 14. 569, puts them, more correctly, off *Caphereus*, the S. E. promontory of *Euboea*: *εὐτέ μιν εἰσενήσεν* [sc. Poseidon] *ἐφαπτόμενον χερὶ πέτρῃς* | *Γυραίης, καὶ οἱ μέγα χώσατο, σὺν δ' ἐτίεξε* | *πόντον ὁμοῦ καὶ γαῖαν ἀπείριτον ἀμφὶ δὲ πάντῃ* | *κηρῆμοι ὑπεκλονέοντο Καφῆρεος*. Compare also Eur. *Troas*. 88. foll., where Poseidon promises, in accordance with Athena's request—*ταράξω πέλαγος Αἰγαῖας ἀλός, | ἀκταὶ δὲ Μυκόνου Δηλιοὶ τε χοῖράδες* | *Σκυρὸς τε Λημνός θ' αἱ Καφῆρειοί τ' ἀκραί* | *πολλῶν θανόντων σώμαθ' ἔξουσιν νεκρῶν*, and Virg. Aen. 11. 265 'ultorque Caphereus.'

502. This line introduces his *second* sin and final catastrophe, and thus forms the opposition to *πρῶτα* in v. 500. Transl. 'And indeed he would have escaped doom, hated though he was by Athena, had not he hurled forth a haughty boast, and been sore

εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·  
 φῆ ρ' ἀέκhti θεῶν φυγείεν μέγα λαῖτμα θαλάσσης.  
 τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδῆσαντος 505  
 αὐτίκ' ἔπειτα τρίαῖναν ἔλδον χερσὶ στιβαρῆσιν  
 ἤλασε Γυραίην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·  
 καὶ τὸ μὲν αὐτόθι μέινει, τὸ δὲ τρύφος ἔμπεσε πόντῳ,  
 τῷ ρ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·  
 τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα. 510

besotted.' In place of a new verb introduced by καί, we should expect here μέγ' ἀάσθεις as a descriptive addition to ἔπος ἔκβαλε. In Virgil, Aen. 1, the initial act is attributed to Minerva, and not, as here, to Poseidon. φῆ ρα explains what the ἔπος was. With ἔπος ἐκβάλλειν compare Il. 18. 324 and Lat. 'iactare verba.' Sophocles (Aj. 302) uses λόγους ἀνασπῶν in a similar sense, with which compare Plat. Theaet. 180 A ὥσπερ ἐκ φαρέτρας ρηματισκία ἀνασπῶντες ἀποτοξεύουσι. In ἀάσθη we have a word not denoting physical injury, as Bothe seems to think, but rather the judicial blindness or insatiation which heaven permits to come upon the guilty. Cp. h. Hom. Ven. 254 μάλα πολλὸν ἀάσθη | στέγλιον, οὐκ ὀνομαστόν, ἀπεπλάγχθην τε νόοιο, where the last three words are explanatory of ἀάσθη.

504. φῆ φυγείεν, 'said he had escaped,' considering himself secure on the Gyrae. Seneca represents the same scene, Agam. 534 'Tandem occupata rupe furibundum intonat | superasse nunc se pelagus atque ignes: iuvat | vicisse caelum Palladem fulmen mare.' Quint. Smyrn., in his adaptation, seems to make his boast refer to the future and not to the past or present: φῆ δὲ καὶ εἰ μάλα πάντες Ὀλύμπιοι εἰς ἐν ἱκνῶνται | χωόμενοι, καὶ πάσαν ἀναστήσουσι θάλασσαν | ἐκφυγείεν· ἀλλ' οὐδὲ θεῶν ὑπάλυξεν ὀμοκλήν, i. e. boasted that he 'would escape.' Compare for this usage φημί τελευτηρήναι Od. 2. 171. In the scene in Quint. Smyrn., however, Ajax is still battling with the waves and not landed on the rock: so that the sense of this whole passage seems to be, that the temporary escape to the rock showed no relenting on the part of heaven, but served only to prolong the struggle of the hero between life and death.

505. Join μεγάλ' αὐδῆσαντος, which the Schol. rightly interprets ὑπερήφανα εἰπόντος. The notion however of a loud shout is contained in the words as well. Compare μεγάλ' ἦπυν Od. 9. 399.

508. καὶ τὸ μὲν, 'and the one part stayed where it was; but the other—the broken piece—fell in the sea.'

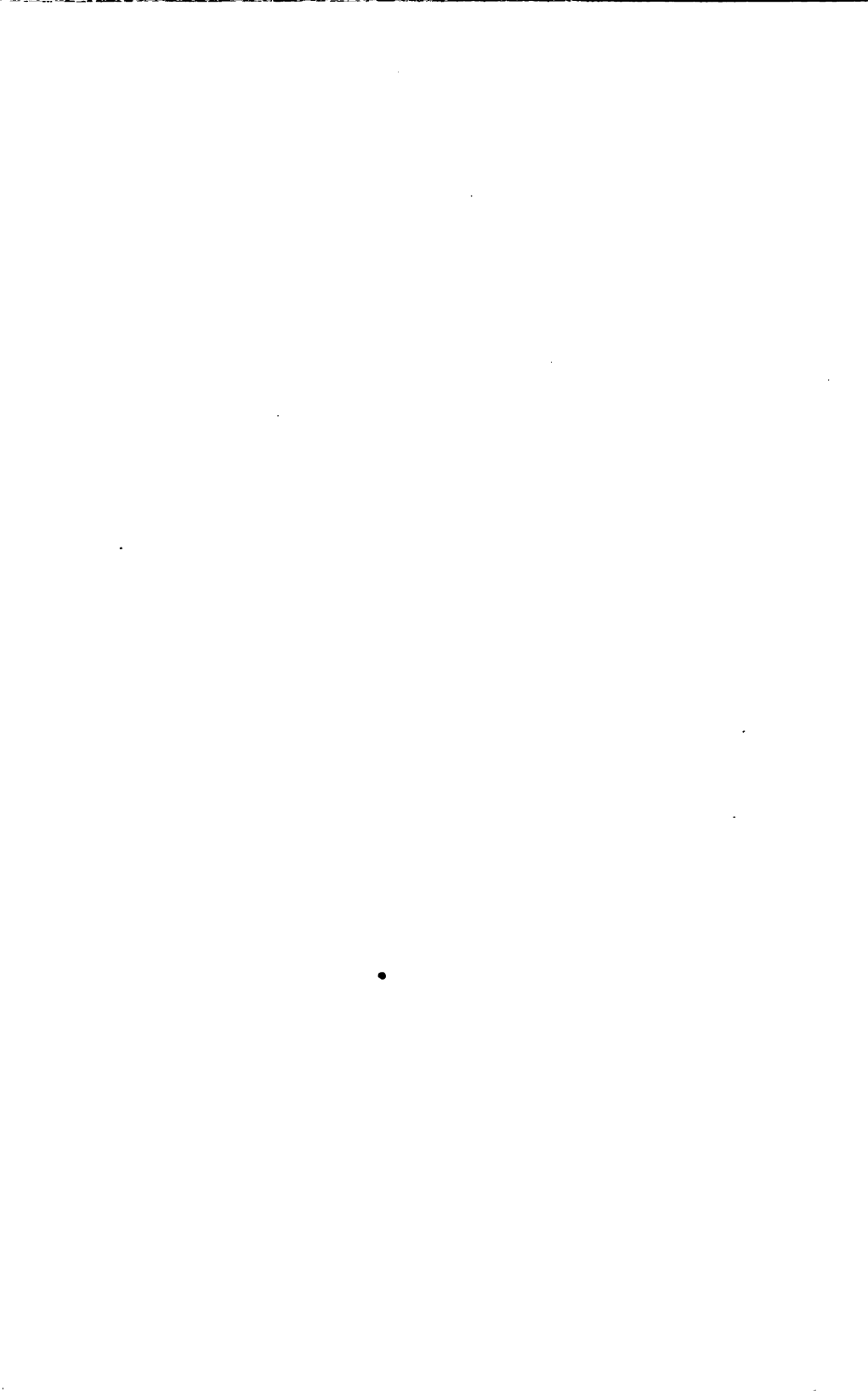
509. Join τῷ . . ἐφεζόμενος.

510, 511. τὸν δ', 'and him the crag carried down into the vast surging sea: so there he died when he had drunk the brine.' On this passage Nitzsch quotes from Wolf. Proleg. 41 'Ceterum insunt plurimis MSS. versus aliquot qui in nulla ἐκδόσει ferebantur (see crit. note on 511) partim recentioris fabricae putandi,' and himself rejects it, almost on the same grounds as Eustath., on account of its poorness and flippancy (δὴ τὸ λίαν εὐτελές). Ameis sees in it the comic colouring of a parody, and thinks it compounded from Od. 14. 137; 11. 98; 12. 263. He quotes an obvious imitation of it from Achill. Tat. 3. 4. παραχρῆμα τῆς ἄλμης πίνοντες κατεσχέθησαν. Others attempt to dispose of the supposed difficulty by making ἴδωρ the subject to πλεν, as though 'the gulf had washed him down;' but this is very unlikely. The line requires no apology: there is a grim humour in it; a bitter irony about the contemptible end of a boastful hero; one moment he is sitting on the rocks, secure and self-complaisant—the next instant he gets a mouthful of salt water, and dies then and there. A similar contrast is expressed in Shakespeare, Rich. II. Act 2, sc. 2.—

Death . . . comes at the last, and with a little pin

Bores through his castle-wall, and—farewell, king!

and in the graceful irony of Virgil, Geor. 4. 87, describing the easy method of



17. The field is at some distance from the town, (757.5 489).

ὡς ὁ μὲν ἔνθ' ἀπὸ βλάωλεν, ἐπεὶ πῖεν ἀλμυρὸν ὕδωρ.  
 σὸς δὲ που ἔκφυγε κῆρας ἀδελφεὸς ἡδ' ὑπάλυξεν  
 ἐν νηυσὶ γλαφυρῆσι· σάωσε δὲ πότνια Ἥρη.  
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειῶν ὄρος αἰπὸν  
 ἵζεσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα  
 πόντον ἐπ' ἰχθυόεντα φέρεν μεγάλα στενάχοντα,  
 ἀγροῦ ἐπ' ἑσχατιήν, ὅθι δώματα ναῖε Θυέστης  
 τὸ πρὶν, ἀτὰρ τότ' ἔναιε Θυεστιάδης Αἴγισθος.  
 ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,  
 ἀψ δὲ θεοὶ οὖρον στρέψαν, καὶ οἴκαδ' ἵκοντο,  
 ἦ τοι ὁ μὲν χαίρων ἐπεβήσετο πατρίδος αἴης,

515

520

511.] ἐν οὐδεμῇ ἐφέρετο. καὶ λῶν γὰρ ἐστὶν εὐτελής. θαυμάσαμεν δ' ἂν πῶς παρέλαθε τὸν Ἀρίσταρχον ὀβελίσαι αὐτόν Schol. H. P. See note below. 517, 518.] For the alteration proposed in the order of the lines see below.

quieting the bees: 'Hi motus animorum atque haec certamina tanta | pulveris exigui iaculis compressa quiescunt.' Compare with the idea of πίνειν Od. 12. 350 πρὸς κύμα χανὼν ἀπὸ θυμὸν ἀλλέσσαι.

512. σὸς δὲ ἀδελφεός (in antithesis to ἄλῃς μὲν sup. 499) is Agamemnon.

513. σάωσε, i.e. saved him from the storm raised by Athena, Od. 5. 109.

514. Μαλειῶν. What brought Agamemnon near Malea at all? Can we accept the explanation of the Schol. Od. 3. 272 that Thyestes lived in Cythera? E. Curtius (Pelop. 300) suggests that Greek navigators on the regular Phoenician fairway of traffic always took care to make land at Malea. No doubt it was an important bearing to take, but it could hardly come into a voyage from the north coast of Asia Minor; especially when we compare the description of such a voyage in Od. 3. 170 foll. However it is just possible that Agamemnon had taken the long course by the islands, which might bring him far enough south to sight Malea, from whence he would coast up the Argolic bay. Nitzsch maintains that vv. 514-516 are the interpolation of a rhapsodist, or that the whole passage is spurious; for how could a storm, that caught a ship off Malea and drove it into the open sea, bring it to the borders of the territory where Thyestes dwelt? Both would lighten the difficulty by inserting vv. 519, 520 imme-

diately after 516, so that the order would run, ἀλλ' ὅτε δὴ καὶ κεῖθεν | ἀψ δὲ θεοὶ ἀγροῦ ἐπ' ἑσχατιήν | — which suggestion Bekker follows. It may be best to take a general view of Agamemnon's voyage without pressing points of geographical detail. The storm (Od. 5. 109) drives him far out of his course to the south, and as he works up again and makes the cape of Malea, preparatory to sailing along the coast of Argolis on his way home, another hurricane (515) catches him and drifts him north-east to the extremity of the Argolic promontory which runs far out to sea. At this point (520) the wind shifts, and he makes his own port on the coast near Mycene. According to this interpretation, κεῖθεν takes up ἑσχατιήν, viz. the extremity of the territory (ἀγροῦ) where Thyestes used to live. But the difficulty will be altogether removed if we can accept the view of the geographer Andron, who states that the regular home (ἐναίε) of Thyestes, and of Aegisthus after him, was in the Island of Cythera; though at the present moment Aegisthus was at Mycenae, awaiting the return of Agamemnon.

520. οὖρον στρέψαν. A sort of pregnant expression for 'changed the adverse wind and made it favourable.'

521. ἦ τοι ὁ μὲν introduces the apodosis. The words from ἀψ δὲ ἵκοντο are only a fuller description of νόστος in the preceding line.

καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ  
 δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἶδε γαίαν.  
 τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπὸς, ὃν ῥα καθεῖσεν  
 Αἴγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν 525  
 χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὁ γ' εἰς ἐνιαυτὸν,  
 μὴ ἐλάβοι παριῶν, μνήσαιο δὲ θούριδος ἀλκῆς.  
 βῆ δ' Ἴμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.  
 αὐτίκα δ' Αἴγισθος δολίην ἐφράσσατο τέχνην  
 κρινάμενος κατὰ δῆμον ἐίκοσι φῶτας ἀρίστους 530  
 εἶσε λόχον, ἐτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.  
 αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν,  
 ἵπποισιν καὶ δχεσφιν, ἀεικέα μερμηρίζων.  
 τὸν δ' οὐκ εἶδὼτ' ὄλεθρον ἀνήγαγε, καὶ κατέπεφνε  
 δειπνίσσας, ὥς τις τε κατέκτανε βοῦν ἐπὶ φάτνῃ. 535  
 οὐδέ τις Ἀτρεΐδew ἐτάρων λίπεθ' οἳ οἱ ἔποντο,  
 οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.  
 ὥς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,

527. παριῶν] τινὲς παριών Schol. H. P.

522. Join κύνει πατρίδα, 'he kissed his native soil as he touched it.' For the custom compare Livy 1. 56.

525. Join ὑπέσχετο δοιὰ τάλαντα μισθόν, 'promised as wage.'

526. It is better to refer both ὁ γε and ἐ to σκοπός, for ὁ γε generally resumes the chief subject of a sentence, and the words ὃν ῥα... τάλαντα are parenthetical. Transl. 'Lest he should land and pass him by unobserved,' and thus reach Mycene unannounced; so παριῶν Od. 17. 233. This is simpler than, with Nitzsch, 'lest he come near to him (Aegisthus) at unawares.'

εἰς ἐνιαυτὸν. Cp. Aesch. Ag. 2 φρουρὰς ἐτείας μήκος.

531. ἐτέρωθι = at the other side of the palace. The full phrase would run, ἐτέρωθι μὲν εἶσε λόχον, ἐτέρωθι δὲ ἀνώγει κ.τ.λ., for the whole circumstances took place ἐν μεγάροισι (537) (on ἀνώγει, see Monro, H. G. § 21).

532. καλέων, i.e. to bid him to the feast. This agrees with δειπνίσσας (535).

533. δχεσφιν to be joined with βῆ as ἡ instrumental dative (cp. Od. 4. 8),

and not to be taken as equivalent to σὺν ἵπποισιν καὶ δχεσφιν Il. 5. 219. βῆ means 'went down to the shore,' and forms a contrast to ἀνήγαγε, 'brought him up.' By the plural δχεσφιν only a single car is meant. Compare the use of ἄρματα.

534. Join οὐκ εἶδὼτ' ὄλεθρον, 'unwitting of his doom.' ἀνήγαγε means 'brought him up from the shore to the city.'

535. Cp. Il. 17. 61, where, as here, ὥς τις τε may be a transposition for ὥς τέ τις. Others join τις τε, comparing it with the form of the Lat. *quisque*.

κατέκτανε is the gnomic aorist.

536. 'None of the comrades of Atrides survived, nor one of Aegisthus' men.' The λόχος and ἑταροὶ fell to a man. The circumstances here related are inconsistent with the later form of the story in Od. 11. 405 foll.; 24. 97, where Clytaemnestra plays so important a part. The form of the story adopted by the tragedians made the bath-room the scene of the murder.





κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ  
 ἤθελ' ἔτι ζῶειν καὶ ὄρᾱν φάος ἡελίοιο. 540  
 αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,  
 δὴ τότε με προσέειπε γέρων ἄλιος νημερτής·  
 μηκέτι, Ἀτρείος υἱέ, πολλὸν χρόνον ἀσκελὲς οὕτω  
 κλαῖ', ἐπεὶ οὐκ ἀνυσὶν τινα δήμεν' ἀλλὰ τάχιστα  
 πείρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαι. 545  
 ἢ γάρ μιν ζῶν γε κιχήσῃαι, ἢ κεν Ὀρέστῃς  
 κτεῖνεν ὑποφθάμενος· σὺ δέ κεν τάφου ἀντιβολήσῃαι.  
 ὥς ἔφατ', αὐτὰρ ἔμοι κραδίη καὶ θυμὸς ἀγήνωρ  
 αὐτὶς ἐνὶ στήθεσσι καὶ ἀχνυμένῃ περ ἰάνθη·  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων. 550  
 τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἀνδρ' ὀνόμαζε,  
 ὃς τις ἔτι ζῶδς κατερύκεται εὐρεί πόντῳ  
 [ἢ θανών· ἐθέλω δὲ καὶ ἀχνυμένός περ ἀκοῦσαι].

546. ἢ κεν] Bekk. and Diintz. read ἢ καί. 553.] ἐν ἀπάσαις ἠθετεῖτο. τοῦ γὰρ Πρωτέως εἰπόντος 'δύο μούνοι ἀπόλοντο' (496) γελοῖως τρίτον ζητεῖ ἀπολόμενον Schol. H. P. Q. See below.

541. κυλινδόμενος. Compare for this sign of grief Od. 10. 499; Il. 18. 26; 24. 65, and see Plato's remarks upon this want of self-control in the Homeric heroes, Rep. 389 A.

544. δήμεν. This word is connected with root *da*, the long stem answering to *δα* (*σ*) in *δέδασεν*, etc. (See Monro, H. G. § 80, who shows that we have here a subjunctive form.) Some MSS. write *δήμεν*, *δῆεις* and *δῆει*, which variation may have arisen, as La Roche suggests, from a confusion on the part of the transcriber between *δῆω* and *δηῖω*. With *ἀνυσιν* cp. Il. 2. 347; 4. 59; and for a similar use of *πρήϊσι* Il. 24. 524.

546. ἢ κεν . . κτεῖνεν. Fäsi here interprets *κεν* as = *που* or *ὅμαι*, quoting Il. 14. 484 τῷ καὶ κί τις εὐχεται εἶναι. But *εὐχεται* here can hardly be a subjunctive, as there is no clear instance of Thematic stems forming the subjunctive with a short vowel; Monro, H. G. § 82. Perhaps we should read καὶ τέ τις with two MSS. But *κεν κτεῖνεν* (unless we suppose *κεν* to be a sort of anticipation of *ἀντιβολήσῃαι*) may be regarded as a loosely stated apodosis to an unex-

pressed protasis. 'Either you will find him alive or [if you do not] Orestes will have slain him, and you will come in for the funeral feast.' Thus *κεν κτεῖνεν* expresses an act which probably has taken place, and *κεν ἀντιβολήσῃαι* an act which probably will take place.

547. τάφον (cp. Od. 3. 309) is interpreted by Schol. B. T. as *δείκνου τοῦ ἐν τῇ ταφῇ*.

553. Though the line is generally rejected (see crit. note), Eustath. thinks that the question may be the natural doubt of a despondent man like Menelaus; or the words of one who has lost his head, as we say, through grief, *συγχυθεὶς ἐπὶ λύπῃς*. Yet this attempt at justification seems insufficient. Nitzsch quotes from Lobeck, Phryn. 754, to show that such combinations as *ζῶδς ἢ θανών* are only loose ways of speaking: 'His formulæ, εἴτε παρὼν εἴτε ἀπών, ζῶν καὶ θανών, ζῶντες καὶ νεκροί, crebra consuetudine tantum de sua potestate detritum est ut postremo etiamtum usurpentur ubi mortui aut absentes nulli intelligi possunt. In Soph. Antig. 1109 οἱ τ' ὄντες οἱ τ' ἀπόντες, quis non videt hoc tantum dici

ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν  
 υἱὸς Λαέρτεω, 'Ιθάκη ἐνὶ οἰκίᾳ ναίων· 555  
 τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,  
 Νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκη  
 ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι·  
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι,  
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης. 560  
 σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφεὺς ὦ Μενέλαε,  
 "Αργεὶ ἐν ἵπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,  
 ἀλλὰ σ' ἐς 'Ηλύσιον πεδῖον καὶ πείρατα γαίης  
 ἀθάνατοι πέμπουσιν, ὅθι ξανθὸς 'Ραδάμανθς,  
 τῇ περ ῥήιστῃ βιοτῇ πέλει ἀνθρώποισιν 565  
 οὐ νικητὸς, οὔτ' ἄρ χερσὶν πολλὸς οὔτε ποτ' ὄμβρος,  
 ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνέοντος ἀήτας

563. 'Ηλύσιον] Apion states that the word is derived ἀπὸ τῆς Νείλου ἱλῦος, so that it is likely that he read 'Ιλύσιον. Eustath. 1509. 34. 567.] Aristot. Probl. 26. 31 quotes the line as ἀλλ' αἰεὶ Ζεφύροιο διαπνέουσιν ἀήτας which reading would necessitate the excision of the next line. Another variant is πνέοντας, but Schol. H. P. declares directly for the genitive.

"quotquot sunt." But Löwe rightly judges, 'tot ambagibus non opus est;' and he rejects the line, seeking the cause of the interpolation in sup. 109, where Menelaus says οὐδέ τι ἴδμεν | ζῶει δ' γ' ἡ τέθνηκε.

563. 'Ηλύσιον πεδῖον perhaps is equivalent to ἡλύθ-τιον, as the place 'where men go.' Gladstone (Hom. Synchron. 266) quotes from Lauth the Egyptian word Aalu, a field peopled by 'spirits of light,' in the East. It represents the 'sedes discretæ piorum,' not in Hades, but on the actual surface of the earth, though in the far west. The serene climate of Elysium bears an analogy to the perpetual calm in which the Hyperboreans, according to Hdt., lived, beyond the cold and storms of the north wind. Homer does not describe the place as an island or as a continent, but Hesiod, Opp. et Di. 168, and Pindar, Ol. 2, with later poets, speak of the μακάρων νῆσοι. Favoured heroes, such as Rhadamanthus the son of Zeus, Il. 14. 322, or Menelaus, his son-in-law, are transported alive to Elysium, (compare the words οὐ θανέειν

and βιοτῇ), and are found there with their actual bodies, not as mere εἰδωλα καμόντων like the inhabitants of Hades. The idea is still further worked out by Hesiod, Opp. et Di. 159 foll., where he assigns to the ἀνδρῶν ἡρώων θεῖον γένος οἱ καλέονται | ἡμίθεοι, or at least to some of them, such an abode, τοῖς δὲ δίχ' ἀνθρώπων βίοντα καὶ ἦθε' ὀπάσσας | Ζεὺς Κρονίδης κατένασσε πατὴρ ἐς πείρατα γαίης. | .. καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες | ἐν μακάρων νήσοισι παρ' Ὀκεανὸν βαθυδίνην. Cp. Hor. Epod. 16. 63 'Iuppiter ille pia secrevit littora genti | ut inquinavit aere tempus aureum.' See also Eurip. Hel. 1676 καὶ τῷ πλανήτῃ Μενέλεω θεῶν πάρα | μακάρων κατοικεῖν νῆσόν ἐστι μόριμον· | τοὺς ἐγγενεῖς γὰρ οὐ συγγούσι δαίμονες, | τῶν δ' ἀναριθμήτων μᾶλλον εἰσιν οἱ πόνοι.

566. οὐ .. οὔτε .. οὔτε. For this combination cp. Il. 1. 115 οὐ δέμας οὐδὲ φῆν οὔτ' ἄρ φρένας οὔτε τι ἔργα, and Il. 6. 450 foll. οὐ Τρώων .. οὔτ' αὐτῆς 'Εκάβης οὔτε Πριάμοιο ἀνακτος | οὔτε κασιγνήτων.

567. Ζεφύροιο .. ἀήτας. The presence

63. Horn. does not know the Sal-udo? Said a "garden" very good.

11. Αιγύπτου: the name 'Nile' is unknown to H.

Ὀκεανὸς ἀνίσχουσιν ἀναψύχειν ἀνθρώπους,  
 οὔνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἔσσι.  
 ὧς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 570  
 αὐτὰρ ἐγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἐτάροισιν  
 ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κίβντι.  
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,  
 δόρπον θ' ὀπλίσάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·  
 δῆ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 575  
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἄλα διᾶν,  
 ἐν δ' ἰστοὺς τιθέμεσθα καὶ ἰστία νηυσὶν εἴσῃς·  
 ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον·  
 ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς. 580  
 ἄψ δ' εἰς Αἰγύπτιοιο, διιπετέος ποταμοῖο,  
 στήσα νέας, καὶ ἔρεξα τεληέσσας ἐκατόμβας.  
 αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἐόντων,  
 χεῦ Ἀγαμέμνονι τύμβον, ἵν' ἄσβεστον κλέος εἴη.

569. Διὸς ἔσσι] τινὲς, φίλος ἔσσι. ἐν ἐνίοις δὲ οὐ φέρεται ὁ στίχος διὰ τὸ ἀκύρωσ  
 ἔχειν τὴν ἀνταυνομίαν Schol. H. P. Q. 578. νηυσὶν εἴσῃς] Schol. P. gives as  
 variants νηυσὶν ἐξῃς, and νηὺς εἴσῃς, and in lemma νηὶ μελαίνῃ.

of Zephyrus shows that the Elysian plain belongs to the land of the living. Cp. Pind. Ol. 2. 70 ἐνθα μακάρων νᾶσος Ὀκεανίδες αὔραι περιπνέουσιν. It is the same refreshing breeze that brings Proteus at midday out of the water for his *siesta*, sup. 402, and helps the ripening of Phaeacian fruits, Od. 7. 119. But this soft wind is unknown in Tartarus, where Iapetus and Cronus οὐτ' αὐγῆς ἡλίου | τέρποντ' οὐτ' ἀνέμοισι Il. 8. 480. A curiously similar passage describes the city of the gods in Arjunasaṃāyana (Bopp, Five Episodes of the Mahābhārata, 4. 44); 'non illic torret sol: non calore nec frigore laboratur; non vexat pulvis:—frigidus stat ventus, suavem odorem diffundens, vitam largiens.'

569. οὔνεκα follows directly upon πέμψουσιν v. 564. ἔχεις = 'hast to wife,' as in Od. 6. 281; Il. 3. 53, etc. σφιν, sc. ἀθανάτοισι = 'in their eyes,' i.e. they recognise thee as such: with this ethical dative compare μοι Od. 2. 50. See on 807 inf.

579. αὐτοὶ has a special reference to the crews, which accounts for the change of person between τιθέμεσθα and καθίζον.

581. With Αἰγύπτιοιο may be supplied either ὕδωρ, as sup. 477, or ῥοάς, as Od. 9. 450, but compare the familiar phrase εἰς Ἄιδος or εἰς Ἀΐδαο. With στήσα εἰς we may compare such combinations as εἰς θρόνους Ἱξέσθαι, εἰς τοσοῦτον ἐλπίδος βεβῶς. In Od. 14. 258 we find στήσα δ' ἐν Αἰγύπτῳ ποταμῷ, and in Od. 19. 188 στήσε δ' ἐν Ἀμνισφί. Here the use of εἰς is suggested by the ἄψ at the beginning of the line.

584. χεῦα . . τύμβον. Schol. E. remarks, ἐποίησε κενετόφιον τῷ Ἀγαμέμνονι γράψας ἐκεῖ ἐν λίθῳ τὸ αὐτοῦ ὄνομα καὶ τὴν αἰτίαν τοῦ θανάτου καὶ τὸ πού ἦν καὶ ὅπως πέπονθε. But this was not the age for monumental inscriptions, as Löwe rightly says, 'sufficiebat tamen simplicis tumuli aedificatio,' cp. Il. 23. 255. Such a practice recorded here illustrates the ancient custom of erecting cairns and barrows,

ταῦτα τελευτήσας νεόμην, δίδουσιν δέ μοι οὔρον 585  
 ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἐπεμψαν.  
 ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,  
 ὄφρα κεν ἑνδεκάτῃ τε δυωδεκάτῃ τε γένηται  
 καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα  
 τρεῖς ἵππους καὶ δίδυρον ἑξέοον· αὐτὰρ ἔπειτα 590  
 δώσω καλὸν ἄλυσον, ἵνα σπένδῃσθα θεοῖσιν  
 ἀθανάτοισι, ἐμέθεν μεμνημένος ἡματα πάντα.  
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·  
 'Ἀτρεΐδῃ, μὴ δὴ με πολὺν χρόνον ἐνθάδ' ἔρυκε.  
 καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην 595  
 ἥμενος, οὐδέ κέ μ' οἴκου ἔλοι πόθος οὐδέ τοκῆων

which served to keep up a constant tradition when there was no written record of a nation's history. Cp. Josh. 3. 3-9, where the Israelites set up twelve stones at the passage of the Jordan, 'to be a memorial for ever,' because the children would 'ask their fathers in time to come, saying, "What mean ye by these stones?"' so that the story would be kept up from generation to generation.

590. *τρέις*. The Scholl. interpret this of a pair and the extra horse, attached by a trace only, *ξυνωρίδα καὶ παρήγορον*. See Il. 16. 149 foll.

594. Telemachus tells Menelaus that, notwithstanding his willingness to remain, he must set sail for Ithaca at once; his comrades are already fretting at the delay (cp. Od. 3. 313); so we naturally expect to hear of his departure. Instead of this, if we follow the reckoning of time as given in the following books, we find him after the lapse of thirty days still at Sparta; for he does not appear on the scene again (Athena only making mention of him, Od. 13. 414 foll.) till the opening of bk. 15, when the goddess is urging him in a dream to return home at once. In Od. 15. 284 the start is actually made, and, ib. 499, his landing on Ithaca is described. There are two ways of meeting the difficulty. Nitzsch regards the discrepancy as a mere poetical licence, and maintains that the story of Telemachus is resumed at its natural place;

viz. where he first comes into contact with Odysseus. Other critics (see Koes, de discrep. in Odys. p. 6-10; Hennings, Telemach. p. 198 etc.) discover in this confusion of the chronology a proof that we have the true story of Telemachus—the *Τηλεμαχία*, as they call it—interrupted at this point by an interpolation from the *Νόστος Ὀδυσσεύς*, and that in the original form of the poem the scenes in bk. 15 followed immediately after v. 619 of the present book. It has been proposed to divide this 'Telemachia' into five separate lays: 1st, the visit and advice of Athena to Telemachus as he sits in his palace, vexed with the outrages of the suitors (bk. 1); 2nd, the assembly in Ithaca and the preparations for departure (bk. 2); 3rd, Telemachus at Pylos (bk. 3); 4th, Telemachus at Sparta (bk. 4); 5th, departure of Telemachus from Sparta and safe arrival in Ithaca (bk. 15, 16). See notes on Od. 5, init.

595. Join *ἀνεχοίμην ἥμενος*, as *εἰσορόων ἀνέχεσθαι* Od. 16. 277; compare *οὐ μὲν σ' ἔτι δηρὸν ἀνέχομαι ἀλγε' ἔχοντα* Il. 5. 895. The words from *οὐδὲ κέ τοι τέρπεσθαι* are parenthetical.

596. For *οὐδέ κέ μ' οἴκου* Bekker, ed. 2, reads *οὐδέ με Φοίκου*. But *οἶκος* does not invariably take the *F*. Cp. Od. 14. 318 *ἐς οἶκον*, 15. 21 *βούλεται οἶκον*, 16. 70 *ὑποδέχομαι οἶκῳ*, 23. 8 *οἱ τέ οὐ οἶκον*. In Il. 24. 471; Od. 2. 45, 226; 7. 68; 15. 374 *οἶκος* is preceded by *νῦν ἐφελκυστικόν*. Cp. also Od. 17. 455;



01. v 244 Ithaca has much grain, grapes + woods

03. For fodder, were used sheaf, jerai = ὀλῦραι E 196, white barley, wheat, clover, cyper-grass; but not oats. With Jerai, cf. γῆδω as 'grain-giving' earth. Spanish fodder not prepared for animals

04. γῆδω γούρ: 'bread-growing' - with six rows of kernels on the ear. ἀκοοτή 2506 = with two rows of kernels; ὀλῦραι E 196 with one row

αἰνῶς γὰρ μύθοισιν ἔπεισσί τε σοῖσιν ἀκούων  
 τέρπομαι. ἀλλ' ἤδη μοι ἀνιάζουσιν ἐταῖροι  
 ἐν Πύλῳ ἡγαθέη· σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.  
 δῶρον δ' ὅττι κέ μοι δοίης, κειμήλιον ἔστω· 600  
 ἵππους δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ  
 ἐνθάδε λείψω ἀγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις  
 εὐρέος, ᾧ ἐνὶ μὲν λωτὸς πολλὺς, ἐν δὲ κύπειρον  
 πυροὶ τε ζεῖαί τε ἰδ' εὐρυφυῆς κρῖ λευκόν.  
 ἐν δ' Ἰθάκῃ οὗτ' ἄρ' δρόμοι εὐρέες οὔτε τι λειμών· 605  
 αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.

599. ἡγαθέη] ἡμαθῆ Rhianus. Schol. H. P. on Od. 4. 702. σὺ δέ με] Ἀρίσταρχος σὺ δέ κε Schol. H. 'Mira scriptura, nisi ἐρύκεις legit Aristarchus, quod habet H. superscripto tamen eis' Dind. 606.] Ἀρίσταρχος αἰγίβοτον καὶ μᾶλλον ἐπήρατον, τὸ πεδίων Schol. H. P. See below.

20. 105; 21. 188; 16. 303, where ἐξ not ἐκ precedes οἶκον.

τοκῆων is used loosely here to express mother and grandsire; compare the use of τοκῆων, of the ancestors of Areta and Alcinous, Od. 7. 54.

597. μύθοισιν ἔπεισσί τε. Eustath. says, οὐ δοκεῖ διαφορά τις εἶναι ὡς οὐδὲ πρὸ ὀλίγων (Od. 3. 317) ἐν τῷ κέλομαι καὶ ἀναγα. Compare ἔπος καὶ μῦθον Od. 11. 561. Nitzsch maintains that μῦθος is more subjective, i. e. that it describes the story as it bears the impress of the mind of the teller; while ἔπος represents the story merely as so much information. But the opposite view is defended by Schmidt, Synonymik I. pp. 13 foll.

601. Translate, 'But let the gift which you may give me be something to treasure up' (see on Od. 1. 312); 'horses I will not take to Ithaca, but I will leave them for you to adorn your royal stable.'

602. πεδίοιο. This may be the flat land of Messenia, the eastern portion of which at any rate belonged to the territory of Menelaus. Or perhaps the 'plain' may be the Eurotas valley enclosed between the sides of Taygetus and Parion; a level valley fifteen miles long and four wide.

603. λωτὸς. The lotus here is a sort of trefoil or clover, not to be confounded with the lotus of bk. 9. According to Sprengel, Hist. Bot., it is

the *Lotus corniculatus* of Linnaeus. κύπειρον may be rendered 'galingale,' the *pseudo-cyperus* of Pliny, a marsh-plant.

604. εὐρυφυῆς, 'broad-eared;' the grains of barley are not set so close round a central stem as in wheat. Commentators compare Virg. Ecl. 5. 36 'grandia hordea;' but there the epithet is only rhetorical to express the contrast between great efforts and small results. Most editors read here τ' ἡδ' εὐρυφυῆς, but the reading τε ἰδ' is admitted by Bekker, on the supposition that ἰδέ has the *f* prefixed. This is not likely; the initial prefix, if any, being probably the jod rather than the digamma. But τε ἰδ' may be regarded as a regular case of hiatus, as in Od. 11. 337; so we have κατὰγοντο ἰδέ Od. 3. 10. Cp. Hoffm. Quaest. Hom. 1. 89 'Sunt loci nonnulli quibus offeratur hiatus ante ἰδέ, ubi deletio hiatu Wolfius scripsit ἡδέ, Il. 2. 697; 4. 147, 382; 6. 469; 8. 162; 12. 311; 21. 351; 22. 469. Intactos tamen reliquit 5. 3; 10. 573; 6. 348. Patet utrosque locos eadem ratione uti.'

605. ἐν δ' Ἰθάκῃ. Cp. Hor. Epp. 1. 7. 41 'non est aptus equis locus ut neque planis | porrectus spatii nec multae prodigus herbae.'

606. The common text gives a very harsh asyndeton, by beginning a new clause with αἰγίβοτος. In the same line, instead of καὶ we should expect

οὐ γάρ τις νήσων ἱππήλατος οὐδ' εὐλείμων,  
αἶ θ' ἀλλὶ κεκλίεται Ἰθάκη δέ τε καὶ περὶ πασέων·

Ἄως φάτο, μείδῃσεν δὲ βοὴν ἀγαθὸς Μενέλαος,  
χειρὶ τέ μιν κατέρεξε νῆπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν. 610

Ἀἷματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·  
τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω δύναμαι γάρ.  
δώρων δ', ὅσος' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται  
δώσω δὲ κάλλιστον καὶ τιμῆστατόν ἐστι.  
δώσω τοι κρητῆρα τετυγμένον ἀργύρεος δὲ 615  
ἔστιν ἄπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράανται  
ἔργον δ' Ἡφαίστοιο πόρεν δέ ἐ Φαίδιμος ἦρως,  
Σιδονίων βασιλεὺς, δῖος δὲ δόμος ἀμφεκάλυψε

611. ἀγαθοῖο] Crates ὁλοοῖο Schol. H. 613. δῶρων] So Bekk. and Düntz. with three MSS. Al. δῶρον. 617. Φαίδιμος] ἀθλον εἰ κύριον τὸ φαίδιμος Schol. B. Q. 618. δῖος ἔδς] Al. ὅτε δς. It is difficult to understand Schol. H. P., which runs thus, ἔδς δόμος] αὐτοῦ τοῦ βασιλέως. οὕτως δὲ Ἀρίσταρχος καὶ τὰ ὑπομνήματα, ὁ τοῦ δόμος,

some adversative conjunction, as αὐτάρ. These facts give a great probability to the conjecture of Bergk (Philologus, 16. 597), that v. 606 should follow v. 608, so that the text should run, Ἰθάκη δέ τε καὶ περὶ πασέων | αἰγίβοτος, καὶ μᾶλλον ἐπήρατος. Translate, 'Now in Ithaca there are neither broad runs nor meadow land, for not one of the islands which lie in the sea is meadowed nor fit for driving; and Ithaca, more than all, is a goat-pasturing place yet more lovely than one that pastures horses.' It may be doubted whether ἐπήρατος signifies 'lovely' as a general description, or 'loveable,' i.e. 'lovely in my eyes,' because it is my home. If it be true that the ancients had no conception of the purely picturesque, Telemachus would scarcely have admired the craggy Ithaca on the merit of scenery. Nitzsch's interpretation of ἐπήρατος as 'steep' or 'lofty,' as if from αἶρω, is quite untenable. The passages he quotes to support it, πολλοὺς ἐπήρατον Il. 18. 512, ἄντρον ἐπήρατον ἡροειδὲς Od. 13. 103, do not prove it, and εἴματα . . ἐπήρατα, θαῦμα ἰδέσθαι Od. 8. 366, gives weight on the other side. In Hesiod, Opp. et Di. 63, ἐπήρατον is joined with καλὸν εἶδος. We have too κλέος ἐπήρατον in Pind. Pyth. 5. 73;

and δόξαν ἐπήρατον Isthm. 5. [6.] 12. Dr. Hayman compares πολυήρατος, as used four times in the Odyssey and three in the Hymns, always in the sense of 'lovely.'

608. ἀλλὶ κεκλίεται. Cp. Od. 13. 235 ἀπὸ τῆ . . ἀλλὶ κεκλιμένη, 17. 340 κλινόμενος σταθμῷ. The picture is of the islands 'resting' on the water's surface, as men are described ἀπὸ τῶν κεκλιμένοι Il. 3. 135, κεκλιμένοι ἐπ' ἄλγεσιν 22. 3, or as the spear and steeds of Ares seem to rest against a wall of mist, ἡέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἴπῳ Il. 5. 356.

610. κατέρεξε occurs in this connection Il. 1. 361; 5. 372; 6. 485; 24. 127; Od. 5. 181; and the syncopated participle κατέρξουσα in Il. 5. 424. It is commonly referred to βέξειν, which gives very little sense. It is more probably connected with δ-ρέγ-ω.

611. οἷ' ἀγορεύεις, cp. sup. 271; see also Od. 17. 479 μὴ σε νέοι διὰ δῶματ' ἐρύσσωσ' οἷ' ἀγορεύεις, Od. 18. 389 ἢ τάχα τοι τελέω κακὸν οἷ' ἀγορεύεις, and Od. 22. 217 ἐν δὲ σὺ τοῖσιν ἔπειτα πεφῆσαι, ὅλα μενοινᾷς, so that ὅλα here is nearly equivalent to ὅτι τοῖα. See note on δσσα sup. 75.

612. μεταστήσω, 'will exchange;' only here with this meaning.

16. gold plate on the edges silver bowls ('plates')

21. An "epavros. Cf. n. 20. An epavros differs from our 'feinie' in that these common feasts were held in halls or courtyards and in that women had no part in them.

21-24 based on Spartan common feasts in an early form?

κεῖσέ με νοστήσαντα· τειν δ' ἐθέλω τδδ' ὀπάσσαι.'

\*Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, | 620  
δαιτυμόνες δ' ἐς δόματ' ἴσαν θείου βασιλῆος.

οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εὐήνορα οἶνον·  
σίτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον.

ὥς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο, |  
μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο 625  
δίσκοισιν τέρποντο καὶ αἰγανέσιν ἰέντες,

ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.

Ἀντίνοος δὲ καθῆστο καὶ Εὐρύμαχος θεοειδής,

which Buttm. divides *ὅτε* *ὅς*. But compare Apollon. de Pron. p. 135 B. who gives *ὅς* *ἐός* as the right reading. 621-624.] See note below. 627. *ἔχοντες*] So Schol. Q. for *ἔχεσκον*. Schol. P. adds, Ἀριστάρχος διαστέλλει (i. e. puts a stop) μετὰ τὸ ὅθι (read with Dind. μετὰ τὸ ὅθι περ πάρος) ἵν' ᾗ τὸ ἐξῆς μνηστῆρες δὲ ὕβριν ἔχοντες. See note below.

618. ἀμφεκάλυψε. Cp. Od. 8. 511. Similarly *κείθειν* is used, Od. 6. 303.

619. *κεῖσέ με νοστήσαντα*, i. e. 'as I came there on my homeward voyage.' But probably there is no inherent notion of *return* in *νοστήειν*.

*τειν* = *σοι*, as Inf. 829; Od. 11. 560; 15. 119; Il. 11. 201; the form is described as being Doric; cp. Schol. A. on Il. 11. 201; but this is denied by Ahrens (Dial. Dor. 252).

621-624. In the beginning of this book (vv. 3 and 16), Menelaus is described as giving a wedding feast to his *γείτονας* ἧδὲ ἔται, which is altogether a different thing from an *ἐρανος*. This confusion between the two scenes has led almost all commentators since Wolf (Proleg. 131) to reject the passage as the clumsy attempt of a diasceuaist to soften the sudden transition to matters in Ithaca (625). But it is impossible to accept with Eustath. the view that these verses are a description of what was going on there. Such an interpretation would make *θεῖον βασιλῆος* refer to Odysseus, and the only possible reference in *ἄλοχοι* would be to the false maidens of Penelope, who certainly never sent food for the use of the banqueters. Ameis remarks that the use of *ἦγον* here is un-Homeric, as it is never found in such a connection, except it is used of shepherds driving in the flocks for the use of their masters, who never do such servile work themselves. But cp. Od. 3. 439.

623. The use of *ἔπεμπον* (for which some read *ἐνεικαν* or *ἐνειμαν*) implies that the wives themselves were not present.

624. περὶ δεῖπνον πένεσθαι, again, is an unprecedented construction, as *πένεσθαι τι* is the regular usage; though we have *ἀμφιπένεσθαι* Il. 4. 220, etc.

626. *δίσκοισιν*. The discus was a round flat mass of stone or metal (the latter also called *σόλος*), with a hole in the centre for a leathern thong, by which it was whirled round before throwing. See Il. 23. 826, 839.

*αἰγανέαι* are generally translated 'hunting-spears,' from *αἶς*, 'a goat,' but the word should rather be referred only to *δίσσω*. The floor on which the sports were taking place was artificially levelled (*τυκτῷ*). Some refer *δα* in *δάπεδον* to *γῆ*, cp. *ἄλεν* ᾧ *δα*, but it seems better to refer it with Curtius (548) to *διὰ* in the sense of 'thoroughly.' Compare *δαφινός*, *δάσκιος*, *ζατρεφής*. Then *δάπεδον* will mean 'a very solid floor.'

627. The reading in the text is preferable to the vulgate, *ὅθι περ πάρος ὕβριν ἔχεσκον* (see critical note). The parenthetical words *ὅθι περ πάρος* are parallel to such phrases as *ὥς τὸ πάρος περ* Od. 2. 305, *ἐνθα πάρος περ* Od. 5. 82, *ὅτ τὸ πάρος περ* Od. 17. 171.

With *ὕβριν ἔχεν* cp. Od. 1. 368; 16. 86.

628. *καθῆστο* retains the singular number, though really having two

ἀρχοὶ μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἀριστοί.  
τοῖς δ' υἱὸς Φρονόιο Νοήμων ἐγγύθεν ἔλθων 630

Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·

Ἄντινό, ἥ ρά τι ἴδμεν ἐνὶ φρεσὶν, ἥε καὶ οὐκί,  
ὀππότε Τηλέμαχος νεῖτ' ἐκ Πύλου ἡμαθέντος;  
νῆά μοι οἴχετ' ἄγων· ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς  
Ἥλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι 635

δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοὶ

ἄδμητες· τῶν κέν τιν' ἐλασσάμενος δαμασαίμην·

ὦς ἔφραθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο  
ἐς Πύλον οἴχεσθαι Νηληϊον, ἀλλὰ πού αὐτοῦ

ἀγρῶν ἥ μήλοισι παρέμμεναι, ἥε συβώτῃ. 640

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·

ἡμερτές μοι ἔνισπε, πότε ᾗχετο καὶ τίνες αὐτῷ

κῶροι ἔποντ'; Ἰθάκης ἐξάιρετοι, ἥ ἐοὶ αὐτοῦ

642. καὶ τίνες αὐτῷ | οἱ μὲν τὸν καὶ δέονουσιν ἴν' ἦ, καὶ τινες αὐτῶν (sic) κακῶς  
ἀγράφτο γὰρ ἂν κ' εἴ τινες Schol. H P. 643.] στικτέον μετὰ τὸ ἔποντο, τὰ δὲ  
ἐξῆς ἐν πύσει ἀναγνωστέον. ibid. ὁ μὲν ἦ περισπᾷται· διαπορητικὸς γὰρ Schol. P.

subjects, inasmuch as it stands more closely with the former. Compare κύμα φύρει κραιπνὰ τε θύελλαι Od. 6. 171, Ἀντίνοος δ' ἔτ' ἐπείχε καὶ Εὐρύμαχος θεοειδὴς | ἀρχοὶ μνηστήρων ib. 21. 186.

629. The words from ἀρετῇ . . . ἀριστοί give the reason why they were ἀρχοὶ μνηστήρων.

632. ἥ ρά τι ἴδμεν . . . ἥε καὶ οὐκί; see note on sup. 80.

633. νεῖτ[αι], 'will return'; νέομαι is so used with a future sense in Od. 2. 238; cp. inf. 701; Od. 11. 114; 14. 152.

634. ἐμὲ χρεὼ γίγνεται is used only here, but compare χρεὼ μιν ἔσται Il. 21. 322; and see note on Od. 1. 225.

635. Ἥλιδα. Ithaca (v. 605) was unsuitable for breeding horses or mules, so Noëmon had a paddock in Elis. But the use of mules (compare the word οὐρεὺς = montanus) was peculiarly appropriate to such a country as Ithaca.

εὐρύχορον is explained by the Schol. as a metrical variety for εὐρύχωρον. Others, as Döderl., refer it better to χοροί, and render, 'with broad dancing-lawns,' i. e. level.

636. ὕπῳ, 'at the teat,' like Virgil's 'parvique sub ubere nati.'

637. τῶν . . . δαμασαίμην, 'one of them I should like to drive off and break in.'

639. ἀλλὰ πού αὐτοῦ ἀγρῶν, 'but was somewhere about on the farm.' πού adds a touch of vagueness to αὐτοῦ. Some make ἀγρῶν depend directly on αὐτοῦ, comparing ἀλλοθι γαίης Od. 2. 131, πῇ πολλίαν Il. 3. 400. It is better perhaps to take ἀγρῶν as a true local genitive, as Ἀργεὺς Od. 3. 251, and to regard it as the exegesis of αὐτοῦ (see note on 416 sup.) = 'there, on the farm.' Cp. Il. 23. 460 αἱ δὲ πού αὐτοῦ | ἐβλαβεν ἐν πεδίῳ.

643, 644. There is much doubt about the punctuation of these lines. Bothe and Düntzer put a mark of interrogation after ἐξάιρετοι, so as not to include θῆτες and δμῶες under κῶροι, which Nitzsch approves of, considering that the meaning of κῶροι is always limited to 'free-men.' It is more common to put the question after ἔποντ', so that κῶροι, in the general sense of 'youths,' are divided into Ἰθάκης ἐξάιρετοι and ἐοὶ αὐτοῦ θῆτες τε δμῶες τε. This is the view of the Schol. (see critical note); and on the same authority we write ἦ, as introducing the second clause of the

34. Four days after Naïmon lent his ship (Tel. had none!) he wants it again.
35. Brood mares portured on the mainland. Mares with foals are still sent from Arcadia to Elis for 'good foalries'. The Pylians state 150 mares from Eleus (A 680). Erichonius, the richest man, had 3000 mares with colts in the Troad (Y 219).
36. Mares are the mothers of 'half asses' (mules). Here and p 23 mares have mule colts. It is uncertain whether  $\sigma^3 p^2$  is for a horse for its sire. The  $\sigma^3$  appears only ~ A 533 - a sexual abstinence. Mules are good in a mountainous country, and their strong digestion makes them excellent in war.

44. hired laborers and bondsmen

θῆγές τε δμῶές τε; δύναιτό κε καὶ τὸ τελέσσαι.  
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ, 645  
ἥ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν,  
ἦε ἐκὼν οἱ δῶκα, ἐπεὶ προσπτόξατο μύθῳ.

Τὸν δ' υἱὸς Φρονόιο Νόημων ἀντίον ᾗδ' αἶ-  
' αὐτὸς ἐκὼν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,  
ὀππότε' ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ 650  
αἰτίζῃ; χαλεπὸν κεν ἀνήνασθαι δόσιν εἴη.  
κοῦροι δ' οἱ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,

652. ἡμέας] Al. ὑμέας.

question. With *λοι αὐτοῦ* cp. *ἐμὸν αὐτοῦ* Od. 2. 45.

643. *κοῦροι* is connected by Döderl. with *κορυστής*, and interpreted as equivalent to 'qui arma ferre potest.' The word is found with the addition of *νέοι* Il. 13. 95, of *πρωθήβαι* Od. 8. 262. In Il. 6. 59 *κοῦρος* stands for a child of noble race, yet unborn. Others refer the word to the same root as *κύριος*.

644. *δύναιτο* .. *τελέσσαι*, i e. he has *θῆγες* and *δμῶες* of his own, and could if he pleased man a ship with them.

646. *ἥ σε βίῃ ἀέκοντος ἀπηύρα νῆα*. Cp. Il. 1. 430 *γυναῖκος | τήν βα βίῃ ἀέκοντος ἀπηύρων*. A common explanation of this line is to join *βίῃ ἀέκοντος* = 'in spite of your unwillingness,' as *φρενῶν βίᾳ* Aesch. S. c. T. 612, *νόμου βίᾳ* Soph. Ant. 59; but this is described as a distinctly posthomeric construction. Monro however Il. 1. 430, note, joins *βίῃ ἀέκοντος*, and renders 'doing violence to his unwillingness.' *ἀπαυρᾶν* is found with an accusative (Od. 11. 203; Il. 20. 290) or a dative (Il. 17. 236; 21. 296) of the person: for in *Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων* Il. 19. 89, and *τῆς τε Ζεὺς δάβον ἀπηύρα* Od. 18. 273, the genitive probably follows the noun, as latter of two substantives. But in Il. 1. 430 *τήν βα βίῃ ἀέκοντος ἀπηύρων*, it is reasonable to take *ἀέκοντος* as gen. after *ἀπηύρων*, on the analogy of *ἀπαυρεῖσθαι*, cp. Od. 22. 219 *αὐτὰρ ἐπὶν ὑμῶν γε βίας ἀφελώμεθα χαλκῷ*. So in the present line we may have a mixed construction between *ἀπαυρᾶν σε νῆα*, the double accusative, and *ἀπαυρᾶν ἀέκοντος νῆα*. La Roche (Homerisch. Stud. 233) would read here *ἀέκοντα*, for which a later correction in Cod. August.

gives some authority. The hiatus is not an insuperable objection, and the form of sentence would be parallel to *ὅς τις σ' ἀέκοντα βίῃφι | κτήματ' ἀπορραΐσει* Od. 1. 404, or *οὐ γὰρ τίς με βίῃ γε ἐκὼν ἀέκοντα δέηται* Il. 7. 197. Ameis prefers to take *ἀέκοντος* as a genitive absolute, = 'though you were loath;' and Classen, though not going so far as to admit the completely developed stage of this construction, accepts it as the last stage but one. For instances of the genitive case detaching itself, as it were, from the construction, and so tending to the absolute usage, cp. Il. 20. 413 *τὸν βάλε μέσσον ἀκοντι ποδάρκῃ διος Ἀχιλλεύς | νῶτα παραΐσσοντος*, where the Schol. A. gives as a v. l. *παραΐσσοντα*; compare also Il. 14. 25 *σφι . . νυκσομένον*, 16. 531 *οἱ . . εὐξαμένοιο*, Od. 6. 157 *σφισι . . λυσσόντων*, 9. 256 *ἡμῖν . . δεισάντων*, ib. 458 *οἱ . . θεινομένου*, 14. 527 *οἱ . . νόσφιν ἔδοντος*, 17. 231 *οἱ . . βαλλομένοιο*, 22. 17 *οἱ . . βλημένου*.

On *ἀπηύρα* (*ἀπαυράω*), see Monro, H. G. § 31, note 1, who remarks, 'Putting together the indic. act. *ἀπηύρων* *look away* (1 sing. and 3 plur.), *ἀπηύρας*, *ἀπηύρα*, mid. *ἀπ-ηύρα-το* (read before Wolf in Od. 4. 646), the part. *ἀποιύρας* (mid. *ἀπουράμενος* in Hes. Sc. 173), and the aor. *ἐπ-αυρεῖν*, and adopting (from Ahrens) the division *ἀπο-ύρας*, which seems necessary to account for the *ο*, we have (1) a stem *-υρά-* (in its short form); (2) a stem *-αύρα-*, in which *av* is for original *u*; (3) forms as if from *\*αύρά-ω*; (4) a thematic stem *αὔρε* or *-ο*, alternating with *αύρά-*.

652. *μεθ' ἡμέας*. Löwe renders *apud nos*, comparing Od. 16. 418 *καὶ δὲ σέ*

οἱ οἱ ἔποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντ' ἐνόησα  
 Μέντορα, ἥε θεὸν, τῷ δ' αὐτῷ πάντα ἔφκει.  
 ἀλλὰ τὸ θαναμάζω· ἴδον ἐνθάδε Μέντορα διον 655  
 χθίζον ὑπηοῖον. τότε δ' ἔμβη νηὶ Πύλονδε·

ᾧ δ' αἶρα φωνήσας ἀπέβη πρὸς δώματα πατρὸς,  
 τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγήνωρ.  
 μνηστῆρας δ' ἀμυδὶς κάθισαν καὶ παῦσαν ἀέθλων.  
 τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱὸς 660  
 [ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιnai

659. *μνηστῆρας*] The right reading, instead of *μνηστήρες*, recovered from Schol. B. (lemma *μνηστήρες*) and Vindob. 56. 661, 662.] Some wrote *ἀμφὶ μέλαιnai*, referring the preposition to the verb. See Schol. A. B. L. on Il. 1. 103, where these two lines occur. On the present passage Schol. H. Q. remarks, *ἐκ τῆς Ἰλιάδος μετηνέχθησαν οὐ δέοντως οἱ στίχοι*.

φασιν] ἐν ἐξμῇ Ἰθάκης μετ' ὁμήλικας ἔμμεν ἀρίστον, see also Il. 2. 143; 9. 54. But it is possible to render μετά 'next to;' because Noëmon, in his grievance about the ship, throws himself into the position of the *μνηστήρες*. So in v. 632 the same man uses *ἴδμεν* in addressing Antinous.

653. οἱ οἱ ἔποντ', *illi cum sequebantur*, ὁἱ resumes *κοῦροι*, the main subject.

ἐν δέ, 'and among them;' cp. Soph. O. R. 181 ἐν δ' ἄλοχοι πολὶαὶ τ' ἔπι ματέρες. Unless ἐν... βαίνοντα means 'going aboard,' which seems more likely from inf. 656.

655. 'But this is what I wonder at, I saw the lordly Mentor here yesterday at early dawn, but at that time he went on board his ship for Pylos,' sc. at the time when Telemachus started. Sup. 653.

658. ἀμφοτέροισιν, sc. Antinous and Eurymachus.

661. ἀμφιμέλαιnai. The word occurs four times in Homer besides the present passage, viz. Il. 1. 103; 17. 83, 499, 573. But it is unnoticed by the Alexandrian grammarians and by Apollon. Sophist., nor does the interpretation of Eustath. give any special force to ἀμφί. The Schol. to the Ambros. E., a MS. of the 15th cent., interprets the word as αἱ ἀμφοτέρωθεν μελανωθεῖσαι τῷ κενῷ τοῦ θυμοῦ. It is highly probable that early editions divided the composite form, so as to connect ἀμφί with the verb in the clause; but such a

separation of ἀμφί from a preceding verb would be without a parallel; for in Od. 10. 94 (λευκῇ δ' ἦν ἀμφὶ γαλήνῃ) the verb and preposition still stand in immediate juxtaposition. Hesych. and Et. Mag. quote the word in its compounded form, which is identical in structure with ἀμφιθάσσεια Il. 15. 309. The force to be given to ἀμφί is either that of 'thoroughness,' from the notion of the blackness being 'on all sides;' or, more properly, 'on both sides,' i. e. on back and front. Ameis believes that in ἀμφί may be implied the notion of an 'ebb and flow' of passion in the heart. Passing to the signification of the uncompounded form μέλαιnai as used with φρένες, it is uncertain whether it denotes the ordinary physical or moral condition of the φρένες, or whether it expresses some peculiar and temporary state. Thus we get a variety of interpretations, e. g. (1) βαθείαι, ἐν βάθει κείμεναι· τὸ γὰρ βαθὺ μέλαι· (2) συνεταὶ or λοχυραὶ, contrasted with the Pindaric phrase λευκαὶ φρένες, Pyth. 4. 109; (3) belonging to a man τεταραγμένου καὶ νυκτὶ τοιότοτος, into which interpretation comes the physical conception of 'black bile' representing passionate excitement; (4) darkened by suffering or fear, as Aesch. Suppl. 785; Pers. 114; Cho. 413; Soph. Aj. 954; Theogn. 1199; or (5) in the more settled condition of gloominess and moroseness, Eumen. 459. Cp. Ov. A. A. 503 'ora tument ira, nigrescunt sanguine





πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην]

“Ω πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη

Τηλεμάχῳ, ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.

ἐκ τοσσῶνδ' ἀέκητι νέος παῖς οἴχεται αὐτῶς,

νῆα ἔρυσσάμενος, κρίνας τ' ἀνὰ δῆμον ἀρίστους.

665

665. τοσσῶνδ'] οἱ πλείονες ὡς δύο μέρη τοῦ λόγου ἀνέγνωσαν ἐν ἐνσὶν ὁξείαις, ὡς τὸ 'τόη δ' ἀμφὶ γυναικί' (Il. 3. 157). ὁ δὲ 'Ἀσκαλωνίτης περισπωμένως κατ' ἐπίτασιν Schol. P. Q. ὡχῶς τόσσων δέ, καὶ τοσσῶνδε Palat. inter versus.

venae.' See the excursus of Autenrieth in Nägelsbach ed. Il. 1. 103. It seems at any rate right to take the word as predicative with πίμπλαντ', 'were filled so as to be black with rage on both sides.' Monro.

664. τελέεσθαι, fut. mid. as in Od. 3. 226 = 'we thought it would never accomplish itself,' i. e. come to pass.

665. ἐκ begins the sentence, because the uppermost thought is that Telemachus has got out of the country.

τοσσῶνδε. This reading seems on the whole the best. See crit. note. The excited tone of the words renders unnecessary the presence of δέ as a conjunction. Compare the asyndeton with ἀρεῖ inf. It is usual to regard the ἐκ as separated by tmesis from οἴχεται, to which it belongs; the compound ἐκείχεται occurring in Il. 6. 379, 384. But it is simpler to describe ἐκ as an adverb, without touching the question of a tmesis. At any rate ἐκ does not govern τοσσῶνδ', which depends upon ἀέκητι, which is a word placed in Homer either before or after the case depending on it, but which is never found standing without such a case. Transl. 'Away this young lad has gone in despite of these numbers of us.' τοσσῶνδε, as frequently ὅδε and its cases, is used with a gesture referring it to the speaker and to those to whom he belongs.

αὐτῶς. There is great disagreement as to the etymology, meaning, and orthography of this word. It is variously regarded as an epic form of οὕτως, as a direct adverb from αὐτός, or as an identical form of two distinct words, one of which is derived from αὐτός and the other from ἀφ᾽ αὐτός, ἀπατός, ἀπη, an impossible etymology suggested by the meaning 'in vain' sometimes attributed to αὐτῶς. See Döderl. Glossar. s. v. If it be taken as a collateral form of οὕτως, it will be coloured in each case

by the tone of the context, and will mean, 'so as you see,' 'just so and no more,' etc., etc. Compare κείμαι δ' ἀμέριμος οὕτως Soph. Aj. 1206; μόλις οὕτως Arist. Nub. 327; οὕτω δὲ βασάνιζ' ἀπαγαγόν Ran. 625, and this same process will generally give an intelligible meaning to αὐτῶς. If it be regarded as the adverb of αὐτός, its signification may vary with the different meanings of the pronoun. See Autenrieth (Nägelsb. Il. 1. 103), who sums up the meanings of αὐτός as (1) *is*; (2) *ipse*; (3) *solus*; (4) *idem*; the corresponding meanings of αὐτῶς being (1) *ita*; *sic*; including *sic temere, ita tantum*; (2) *sua sponte*; (3) *solum*; (4) *item*. Compare with (1) Il. 5. 255; with (2) Il. 1. 520; with (3) Il. 13. 104; 18. 198; with (4) Il. 2. 138. But this seems too artificial a set of distinctions, and it is far more natural to find the special meaning of the adverb supplied in each case by the graphic power of the language, so easily appreciated by the quick perception of a Greek audience. It is impossible to accept such an account of the word as is given in Cramer, Anecd. Par. 3. 125. 4 τὸ αὐτῶς εἰ μὲν βασίνεται γίνεται ἐκ τοῦ οὕτως, κατὰ τροπήν τοῦ ὁ εἰς α, καὶ σημαίνει τὸ ὁμοίως· εἰ δὲ φιλοῦται σημαίνει τὸ ματαίως. The ancients generally used the smooth breathing; the Venetus A. almost always. Bekker prefers to write ὡς δ' αὐτῶς, but Hermann maintains αὐτῶς as an Aeolic form, with the characteristic breathing and accent. Any one who has heard the use of 'so' in German conversation, and has appreciated the various shades of meaning it can convey, has a ready parallel to the uses of αὐτῶς, i. e. οὕτως, while a shrug of the shoulders, a toss of the head, or the pointing of a finger would be all-sufficient to fix the meaning in which the speaker employed it on each occasion.

ἄρξει καὶ προτέρω κακὸν ἔμμεναι· ἀλλὰ οἱ αὐτῷ  
 Ζεὺς ὀλέσειε βίην, πρὶν ἤβης μέτρον ἰέσθαι.  
 ἀλλ' ἄγ' ἐμοὶ δοτε νῆα θοὴν καὶ εἰκοσ' ἐταίρους,  
 ὅφρα μιν αὐτὸν ἰόντα λοχῆσομαι ἡδὲ φυλάξω 670  
 ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,  
 ὥς ἂν ἐπισμυγερῶς ναυτίλλεται εἵνεκα πατρός.'

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἡδ' ἐκέλευον·  
 αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.

Οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος 675  
 μύθων, οὗς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμευον·  
 κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς  
 αὐλῆς ἐκτὸς ἑών· οἱ δ' ἐνδοθι μῆτιν ὕφαινον.

668.] πρὶν ἤβης μέτρον ἰέσθαι, αἱ Ἀριστάρχου· αἱ δὲ κοινότεραι, πρὶν ἡμῖν πῆμα γενέσθαι Schol. H. Q. Vulg. πῆμα φυνεύσαι. See note on 668.

667. ἄρξει, 'this beginning of his will be a mischief to us by and by.' ἄρχειν is used here, like ἤρχε νέεσθαι Il. 2. 84, 'he was the first to go.'

668. The common reading is πρὶν ἡμῖν πῆμα γενέσθαι or φυνεύσαι. La Roche (Hom. Stud. 250) maintains the latter to be un-Homeric, because in such combinations Homer always employs πῆμα, χάρμα, etc. either as predicative to the subject or object of the sentence, or else in expegetical apposition. Cp. Il. 3. 160; 6. 82; 10. 193; 17. 636; Od. 11. 555. The reading πρὶν ἤβης μέτρον ἰέσθαι is peculiarly appropriate, when Antinous has just called him νέος παῖς.

670. ἰόντα cannot be construed 'as he returns,' it means simply 'on his way;' the context alone supplying the direction of the route. Compare for this general use of ἰέναι Od. 2. 367; 9. 279; 10. 558; 11. 63, 72; 14. 322; when it specifies return it requires the addition of an adverb, as ἄψ Il. 3. 306; Od. 10. 405, πάλιν Il. 11. 652; Od. 11. 149, αὐτίς Il. 1. 27; 8. 271; 10. 468; 18. 286; Od. 16. 46. So La Roche (Hom. Stud. 146) proposes αὐτίς here, and insists on it the more because where αὐτόν is joined with μιν there ought to be a strong contrast implied, which is wanting here, unless we try to strike a contrast between 'him by himself,' as an easy prey to 'our twenty comrades.'

672. ναυτίλλεται. See Curtius, Verb. p. 322, 'This apparent present subjunc-

tive may be taken as an aorist, whether we write ναυτίλλεται, or assume an Aeolic form, like ὀφέλλειν Il. 17. 651.' Monro, H. G. § 82, adopts ναυτίλλεται, aor. subj., remarking that there are no clear instances of thematic stems forming the subjunctive with the short vowel. 'That he may bring to a miserable end that voyage of his in search of his father.' There is a sort of sneer implied in the word, as when Sophocles uses it to describe a careless sailor 'finishing his voyage in a capsized ship,' ὑπὸ τοῖς κάτω | στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται Antig. 716.

675. ἄπυστος, here active, as in Od. 5. 127. In Od. 1. 242 it is used passive.

677. Medon, the Ithacan herald, was one of the attendants of the suitors (Od. 16. 252) and was in high favour with them (17. 172). But he is here represented as Penelope's informant of her son's danger, and he is spared at the general massacre of the suitors and their accomplices (22. 357). There need be no inconsistency in this, if we think that his intimacy with the suitors was kept up in order that he might be privy to their designs against his master's family. This seems simpler than to regard him as playing fast and loose in order to stand well with both parties.

678. αὐλῆς, gen. of place = 'in the yard, outside.'

78- He was on the other side " wall, which was too high to be jumped (p 268)

80. Kar': hence the threshold was raised. The threshold "made prominent" is: H.  
It was generally of stone, and as seen in Ennasseri hut.

βῆ δ' ἔμεν ἀγγελέων διὰ δώματα Πηνελοπείρῃ  
τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια· 680

‘Κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγανοί;  
ἥ εἰπέμεναι δρωῆσιν Ὀδυσσῆος θείοιο  
ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;  
μὴ μνηστεύσαντες μῆδ' ἄλλοθ' ὀμιλήσαντες· |  
ὑστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν. 685

οἱ θάμ' ἀγειρόμενοι βίοντον κατακείρετε πολλὸν,  
κτῆσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν  
ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἔόντες,  
οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,  
οὔτε τινὰ ρέξας ἐξαΐσιον οὔτε τι εἰπὼν 690

685. δειπνήσειαν] Cod. Harl. δειπνήσατε.

680. κατ' οὐδοῦ, cp. Od. 2. 337. More commonly ὑπὲρ οὐδοῦ, or οὐδοῦ alone, as Od. 17. 575.

682. ἥ εἰπέμεναι, as ἥ εἰς δ κε Il. 5. 466; or μὴ εἰδόνιν Soph. Ant. 33.

684. On this passage Eustath. writes, τινὲς δὲ δύο τελείας ἐννοίας ἐνόησαν· μὴν μὲν ἁλλειπτικὴν ἐν τῷ πρώτῳ στοίχῳ, ἵνα λέγῃ μὴ μνηστεύσαντες εἶεν καὶ ἐξῆς, ἐτέραν δὲ τὸ ὑστατα δειπνήσειαν. καὶ ἔστι φασὶν ἡ τοῦ πρώτου στίχου ἁλλειψις, συγκεχυμένης καὶ ἀγωνιώσης ψυχῆς.

This seems to give rightly the origin of the construction. The sentence should have begun with a negative wish, ‘O that they had never wooed me, nor had ever given me their company;’ then the positive wish would have followed, ‘may this be their last meal here!’ But Penelope hurries on to the expression of the latter thought, the uppermost in her mind at the moment, so that only this second wish is actually developed; for the words μὴ . . . μῆδέ introduce no optative mood, but serve only to negative the participles. We might write out the two clauses thus, μὴ ὄφελον (cp. Il. 9. 698) μὴν μνηστεύσαι μῆδ' ἄλλοθ' ὀμιλήσαι, νῦν δὲ ὑστατα καὶ πύματα ἐνθάδε δειπνήσειαν, but when, as here, the clauses are blended together into one positive wish, the sense may be thus represented: ‘Utinam—nec me unquam petentes, neque alioquin congressi—ultimam hic cenam iam nunc comedant.’

Translate, ‘O that—never having wooed me, nor ever having met here—they may now eat their very last meal in this place.’ With ὀμιλήσαντες cp. Od. 21. 156. In Od. 20. 119; 22. 78 we find ὑστατα alone; in Od. 20. 166 πύματόν τε καὶ ὑστατον. It is not certain whether ἄλλοθ' stands for ἄλλοθι or ἄλλοτε. Nitzsch prefers the latter. Ameis compares ἐπὶν πόσις ἄλλοθ' ἄληται Od. 14. 130, ἄλλοθ' ὀλέσθαι Od. 18. 401, καίαιε δὲ βουκόλος ἄλλοθ' ἐπεὶ ἴδε Od. 21. 83, which passages show, at any rate, that the ι of ἄλλοθι is frequently elided. But it does not seem, as Eustath. hints, that ἄλλοθι is intended to form a contrast with ἐνθάδε.

The passage generally quoted in illustration of these lines is Od. 11. 613 μὴ τεχνησάμενός μῆδ' ἄλλο τι τεχνήσαιτο, but the parallel is not very close, for there the main wish is a negative one, naturally introduced by μῆ.

686. The change from the 3rd to the 2nd person in κατακείρετε (but see crit. note) implies that Penelope includes Medon, as the suitors' favourite herald, in her charge.

688. τὸ πρόσθεν is explained by the words παῖδες ἔόντες, ‘in the days of your childhood.’ For the use of the present ἀκούετε, where our idiom employs the past tense, compare ἀκούομεν Od. 2. 118, and πευθόμεθα Od. 3. 87.

690. Join οὔτε ρέξας τινὰ ἐξαΐσιόν τι, the words οὔτε εἰπὼν standing as an

ἐν δῆμῳ ἥ τ' ἐστὶ δίκη θεῶν βασιλῆων  
 ἄλλον κ' ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοίῃ.  
 κείνος δ' οὐ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἑώργει.  
 ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα  
 φαίνεται, οὐδέ τίς ἐστι χάρις μετόπισθ' εὐεργέων.' 695

Τὴν δ' αὖτε προσέειπε Μέδων, πεπνυμένα εἰδώς,  
 'αἱ γὰρ δὴ, βασιλεια, τῶδε πλεῖστον κακὸν εἴη.  
 ἀλλὰ πολὺ μείζον τε καὶ ἀργαλεώτερον ἄλλο  
 μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων'  
 Τηλέμαχον μεμᾶσι κατακτάμεν ὀξεί χαλκῷ 700  
 οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκοῦήν  
 ἐς Πύλον ἡγαθὴν ἥδ' ἐς Λακεδαίμονα διαν.'

Ὡς φάτο, τῆς δ' αὐτοῦ λυτο γούνατα καὶ φίλον ἦτορ,  
 δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τὼ δέ οἱ ὅσσε  
 δακρυόφι πλησθεν, θαλερῇ δέ οἱ ἔσχετο φωνή. 705

701. νισσόμενον] Ancient variant νεισόμενον Schol. B. 702. ἡγαθὴν] 'Ριανὸς Ἡμαθίην γράφει Schol. H. P. See sup. 599, 705.] αἱ 'Ἀριστάρχου ἔσχετο,' ἀντὶ τοῦ ἐγένετο· γελοῖοι γὰρ εἰσιν οἱ γράφοντες ἔσχετο Schol. H. P. Q., but cp. Od. 19. 472; Il. 17. 696; 23. 397. This Scholion must be wrong. It seems necessary to rearrange the words, as Pierron does in his edition, αἱ 'Ἀριστάρχου ἔσχετο' γελοῖοι γὰρ εἰσιν οἱ γράφοντες 'ἔσχετο' ἀντὶ τοῦ ἐγένετο.

addition, partly disconnected from the construction; for while *ρέζειν* τινά τι is the ordinary usage, as in Il. 2. 195, *εἰπείν*, though occasionally used with accusative of person, as Il. 12. 210, is never found with accusative of the thing as well. Translate, 'in that he neither did anything unfair to any one, nor spoke' (anything unfair), 'as is indeed the common way with kings' [sc. *ἑταίριον* *ρέζειν* καὶ *εἰπείν*]; 'one man he (sc. *βασιλεὺς* out of *βασιλῆων*) may probably hate, another he may love.' The important clause containing the more likely result is *ἐχθαίρῃσι* καὶ, sc. your ordinary king (while he may perhaps befriended one man) is pretty sure to spite another. Cp. Il. 18. 308 *ἥ κε φέρῃσι μέγα κράτος ἥ κε φεροίμην*.

691. δίκη. For the use of δίκη in the sense of 'custom' cp. Od. 11. 218; 14. 59; 18. 275; 19. 43, 168; 24. 255.

693. Here ἀτάσθαλον, 'cruel,' is parallel to *ἑταίριον* τι in 690; and ἄνδρα resumes τινά ibid. With οὐ ποτε

πάμπαν compare οὐδὲ πάχυν Od. 2. 279.

694. ἀλλ' ὁ μὲν, 'but this spirit of yours, these unseemly deeds of yours.' With ἔργα supply ὑμέτερα, from ὑμέτερος.

695. εὐεργέων, genitive plural neuter, from εὐεργής, here and in Od. 22. 319.

701. Νισσομαι is commonly explained from νεισομαι, but it is difficult to see how *σι* would become *σσ*, or *νει* change into *νισ*. Perhaps the process is *νι-νσι-ομαι*, in which case the original spelling would be *νισσομαι*. See G. Meyer, G. G. § 497. If from *νι-νσι-ομαι*, then *γί-γν-ομαι* forms an exact parallel.

704. ἀμφασίῃ (= ἀφασίῃ). For the insertion of the nasal cp. *θυμή*, *ἐγχευ*, and *ἐγγχευ* compared with *ἐχis*. The addition of *ἐπέων* is redundant, as *βοῶν* in the phrase *βοῶν ἐπιβουκόλος* Od. 3. 422.

705. θαλερῇ . . φωνή, 'the flow of her voice was stayed.' The common combination is *θαλερὸν δάκρυ* sup. 556, etc.





ὁψὲ δὲ δὴ μιν ἔπεσσιν ἀμειβομένη προσέειπε·

‘Κήρυξ, τίπτε δέ μοι παῖς οἴχεται; οὐδέ τί μιν χρεῶν  
νηῶν ὠκυπύρων ἐπιβαινέμεν, αἶ θ’ ἄλδς ἵπποι  
ἀνδράσι γίγνονται, περῶσι δὲ πουλὺν ἐφ’ ὑγρὴν.

ἢ ἵνα μῆδ’ ὄνομ’ αὐτοῦ ἐν ἀνθρώποισι λίπηται;’ 710

Τὴν δ’ ἡμείβετ’ ἔπειτα Μέδων πεπνυμένα εἰδώς,  
‘οὐκ οἶδ’ ἢ τίς μιν θεὸς ὥροεν ἦε καὶ αὐτοῦ ἰ . . .  
θυμὸς ἐφωρμήθη ἵμεν ἐς Πύλον, ὅφρα πύθηται  
πατρὸς ἐοῦ ἢ νόστον, ἢ ὅν τινα πότμον ἐπέσπεν.’

‘Ὡς ἄρα φωνήσας ἀπέβη κατὰ δῶμ’ Ὀδυσῆος. 715

τὴν δ’ ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ’ ἄρ’ ἔτ’ ἔτλη  
δίφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,

712.] ἢ τίς μιν Ἀριστάρχος διὰ τοῦ η Schol. H. P. Q. Al. εἰ.

The radical notion is of something ‘blooming,’ ‘fresh,’ ‘vigorous;’ and the epithet is appropriately used with χαίτη, γάμος, αἰζηοί, παρακοίτης, δλοφή, μῆρὸς. With ἔσχετο cp. Virg. Aen. 4. 281 ‘vox faucibus haesit.’

708. ἵπποι is almost equivalent here to ‘chariots:’ compare ἀφ’ ἵππων μάρνασθαι Od. 9. 49, ἵππων ἐπιβήσομαι Il. 5. 227, where ἵπποι includes both team and car. Compare ναυτίλων ὀχήματα Aesch. P. V. 468, ‘volitantem flumine curram’ Catull. Pel. et Thet. 9.

709. γίγνονται = ‘serve as,’ with a distinction of meaning from εἰσι. Cp. γίγνομαι Od. 2. 320.

περῶσι δέ. For this form of parataxis, which consists in a transition from a relative sentence to one strictly demonstrative, cp. Il. 13. 634 Τρωσίν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται | φυλόπιδος κορέσασθαι, Il. 3. 235 Ἀχαιοὺς | οὐς κεν ἐν γνοίην, καί τ’ ὄνομα μνησάμεν. We have the demonstrative form even more markedly brought out in Il. 1. 78 δς μέγα πάντων | Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί, Il. 4. 540 δς τις ἔτ’ ἀβλήτος καὶ ἀνούτατος ἐξεί χαλκῷ | δινεύει κατὰ μέσσον, ἀγοὶ δέ εἰ Παλλὰς Ἀθήνη. Cp. Thuc. 2. 74, 4 ἐπὶ γῇν τήνδε ἤλθομεν ἐν ᾗ οἱ πατέρες ἡμῶν εὐζήμενοι ὑμῶν Μήδων ἐκράτησαν, καὶ παρέσχετε αὐτὴν εὐμενῇ ἐναγασσάσθαι τοῖς Ἕλλησι, Demosth. Ol. 3. 24 ἐκείνοι οἱ οὐκ ἐχαρίζοντ’ οἱ λέγοντες οὐδ’ ἐφίλουν

αὐτοῖς, Cic. Verr. 4. 5. 9 ‘Mancipium quo et omnes utimur et non praebetur a populo,’ ib. 28. 64 ‘Nunc reliquum attendite de quo et vos audistis . . et in ceteris nationibus usque ad ultimas terras pervagatum est.’ See Classen, p. 20, foll.

πουλύν. See on sup. 406. Notice the *naivete* which introduces in such an excited speech the platitude αἶ θ’ . . ὑγρὴν.

713. πύθηται. For this use of the subjunctive after a historic tense cp. Il. 9. 98 λαῶν ἐσσι ἀναξ καὶ τοι Ζεὺς ἐγγυάλεε | σκηπτρόν τ’ ἠδὲ θέμιστας, ἵνα σφίσι βουλεύσθω, Od. 8. 580 ἐπεκλώσαντο δ’ ὀλεθρον . . ἵνα ᾗσι καὶ ἐσσομένοισιν δοιῇ. See also Od. 3. 15.

717. πολλῶν κατὰ οἶκον ἐόντων. Dr. Hayman curiously translates this, ‘she could not endure to take her chair of state, and face the company now numerous.’ It should be of course, ‘she had no longer the heart to sit on a seat, though there were many [seats] in the chamber, but down she sank on the floor of her bower crying piteously.’ Cp. Eur. Troad. 503 ὥς οὔτε μ’ ἄρσῃ οὔτε θήλειᾳ σπορά | πολλῶν γενομένων τὴν τάλαιναν ὠφελεῖ.

οἶκος is used here, as in Od. 1. 356, for the women’s apartment. To sit on the ground was the customary posture of grief. Cp. Hdt. 1. 45 Κροίσος δὲ ἐπὶ δύο ἔτεα ἐν πένθει μεγάλῳ κατήστω

ἀλλ' ἄρ' ἐπ' οὐδοῦ ἴξε πολυκμήτου θαλάμοιο  
οἴκτρ' ὀλοφυρομένην· περὶ δὲ δμῳαὶ μινύριζον  
πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν νέαι ἡδὲ παλαιαί. 720  
τῆς δ' ἀδινδὸν γοῶσα μετηύδα Πηνελόπεια·

‘Κλῦτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἀλγέ' ἔδωκεν  
ἐκ πασέων, ὅσαι μοι ὁμοῦ τράφεν ἡδ' ἐγένοντο,  
ἣ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,  
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 725  
ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.  
νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι  
ἀκλέα ἐκ μεγάρων, οὐδ' ὀρμηθέντος ἄκουσα.  
σχέτλιαί, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη  
ἐκ λεχέων μ' ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ, 730  
ὅππότε κείνος ἔβη κοῖλην ἐπὶ νῆα μέλαιναν.  
εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα,

726.] περιττὸς δὲ στίχος (cp. Od. i. 344) Schol. H. Q. 727. ἀνηρείψαντο θύελλαι] ἡ χαριεστέρη τῶν Ἀριστάρχου καὶ ἄλλαι πολλαὶ οὕτως Schol. H. Al. ἀποκτεῖναι μεμᾶσαν. 732. ὀρμαίνοντα] τινὲς ὀρμηθέντα, κακῶς Schol. H. P.

τοῦ παιδὸς ἐστερημένος, Isaiah 3. 26 'She being desolate shall sit upon the ground.' Cp. also Isa. 47. 1.

720. πᾶσαι. In Od. 22. 421 fifty is given as the number of the hand-maids.

725. κεκασμένον. The Scholl. on Od. 3. 282; 8. 127, and Cramer, Anecd. Gr. i. 89, give the untenable view that *καίνυμαι* is connected with *καῖνω*, 'to kill,' and that it is used generally in the sense of 'conquering.' The Schol. on Theocr. i. 52 gives a verb *κάζειν* = *κοσμείν*, which may possibly be an imaginary form. At any rate we may suppose an active form of *καίνυμαι* (i.e. *κάδνυμαι*) equivalent in meaning to *κοσμείν*, so that the meaning of *καίνυμαι* will properly be 'to be decked.' Cp. Pind. Ol. i. 27 ἐλέφαντι ὤμον κεκαδμένος, Il. 4. 339 δόλοισι κεκασμένος. Cp. Od. 7. 157; 9. 509. The circumstances in which this superior adornment shows itself may next be added, as in *ἡγορέῃ* . . . κεκάσμεθα πᾶσαν ἐπ' αἶαν Od. 24. 509, or, as here, ἐν Δαναοῖσι. Then a genitive may be

used in the phrase, as with other words expressive of superiority, as τῶν σε γέρον πλοῦτῳ τε καὶ νιάσι φασὶ κεκάσθαι Il. 24. 546. From this the transition is easy to the simple notion of 'surpassing,' and to the ordinary construction with the accusative: Il. 2. 530; 13. 431; Od. 2. 158; 3. 282; 8. 127. See on the whole question La Roche, Hom. Stud. 253.

727. ἀνηρείψαντο θύελλαι. See note on Od. i. 241.

728. ἀκλέα for ἀκλεέα, as δυσκλέα Il. 2. 115. The meaning of the word is 'without any tidings being left of him,' so that the phrase οὐδ' . . . ἄκουσα is strictly epexegetic.

729. σχέτλιαί, 'hard-hearted maidens, for you never, any one of you, let the thought come into your hearts to rouse me.' Here οὐδέ, in parataxis, is equivalent in force to οὐ γάρ.

ὑμεῖς περ, with emphasis, 'you, from whom loyalty might reasonably have been expected.' With ὑμεῖς θέσθε ἐκάστη cp. Il. 13. 121 ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος | αἰδῶ καὶ νέμεσιν.

25. Δραστήριον: In '00. Δ. refers, warriors at Troy not active persons '01. This passage on border-line. W.H. thinks Δ. originally a North-Greek tribe (cf. Δαυδ in Ithaca). The Danaeans took part in a piratical expedition under Theseus III 1110.

36. Hectoris, Penelope's maid, given to her on her marriage ( $\Psi$  228). Such gifts were tokens of love, not part of a father's gifts ( $\beta$  132)

3 Eurykleia does not expect to be taken at her word Kera'krave. No slave is ever killed ~  
H. except under exceptional circumstances Gf. T 488.

τῷ κε μάλ' ἢ κεν ἔμεινε, καὶ ἐσσύμενός περ ὁδοῖο,  
 ἢ κέ με τεθνηυῖαν ἐνὶ μεγάροισιν ἔλειπεν.  
 ἀλλὰ τις ὀτρηνῶς Δολίον καλέσειε γέροντα, 735  
 δμῶ' ἐμὸν δν μοι ἔδωκε πατήρ ἔτι δεῦρο κιούσῃ,  
 καὶ μοι κῆπον ἔχει πολυδένδρεον, ὅφρα τάχιστα  
 Λαέρτῃ τάδε πάντα παρεζόμενος καταλέξῃ,  
 εἰ δὴ πού τινα κείνος ἐνὶ φρεσὶ μῆτιν ὑφήνας  
 ἐξελθὼν λαοῖσιν ὀδύρεται, οἷ μεμάασιν 740  
 δν καὶ 'Οδυσσῆος φθίσαι γόνον ἀντιθέοιο.  
 Τὴν δ' αὖτε προσέειπε φίλῃ τροφὸς Εὐρύκλεια·  
 'νύμφα φίλῃ, σὺ μὲν ἄρ με κατάκτανε νηλεί χαλκῷ,

741. γόνον] δόμον Schol. M.

733. τῷ κε μάλ' ἢ κεν ἔμεινε. This is the only passage in which the double κε occurs. The double δν is not found in Homer. For δν . . κε see Od. 5. 361. In the present passage κε gives a conditional character to the whole sentence, which is then subdivided into ἢ κεν ἔμεινε . . ἢ κέ με ἔλειπε.

735. Dolios is described as father of the goatherd Melantheus, Od. 17. 212, and of Melanthe, the spoiled and faithless handmaid of Penelope, Od. 18. 322. A Dolios appears in Od. 24. 387, as the gardener of Laertes, the father of six sons. They can hardly represent the same character.

καλέσειε. The optat. has here an imperatival force, as sup. 193.

736. ἔτι δεῦρο κιούσῃ. See on sup. 351. The force of ἔτι here is only to refer the sentence back to the past date when Penelope left her home. ἔτι is parallel with the Skt. ati = 'beyond.' We may compare et, and at, as in atavus.

738. παρεζόμενος, 'assidens senex seni familiariter,' Bothe. The word describes the long quiet talk necessary to make an old man understand the circumstances. Cp. Od. 13. 411; 17. 521; 20. 334; Il. 5. 889.

739. εἰ δὴ πού . . μεμάασιν, 'in the hope that he having devised some plan in his mind may come forth (sc. ἐξ ἀγροῦ) and complain (ὀδύρεται aor. subjunctive; so ὀδυράμενος Il. 24. 48) to the people who are eager,' etc. The

Schol. B. would interpret this ἐν τοῖς μνηστῆρσι κλαύσει, καὶ οἰκτειρήσουσι τοῦ μὴ κτείνειν Τηλέμαχον, an explanation which Nitzsch condemns. An appeal to the people is made in Od. 2. 228. We must suppose the people here to be on the side of the suitors, so that λαοί would be the direct antecedent to οἷ. Düntzer conjectures ὡς for οἷ, which removes all difficulty.

743. νύμφα. Here and in Il. 3. 130; 'poeta Aeolici sermonis usum sequitur, cum in vocativo νύμφα correpta ultima utatur. Deprehenditur enim subinde apud Aeoles, ut sunt in universum propter accentus, puto, rationem ad corripiendas et mutilandas verborum terminationes admodum proclives, correpta vocativi forma, sicut in ὦ Δίκη Sapph. 77' Theod. Ameis de Aeolism. ap. Hom. p. 39, Halle, 1865. It should be remarked that Aeolism in Homer is seen not so much in a general modification of the Ionic dialect, as in the occasional employment of the forms and flexions regarded as characteristic of the Aeolic. Hinrichs (De Hom. elocutionis vestigiis Aeol., Berlin, 1875) would considerably reduce the number of Aeolisms, accepted by the ancient grammarians, who, according to him, gave the name of Aeolisms to what are only archaisms. He also seeks to prove that Aeolisms are most frequent in common Epic formulas. Among the most unmistakable of these may be quoted such words as λυκάβας Od. 14. 161.

ἡ ἕα ἐν μεγάρῃ· μῦθον δέ τοι οὐκ ἐπικεύσω·  
 ἥδ' ἐγὼ τάδε πάντα, πόρον δέ οἱ ὄσσο' ἐκέλευε, 745  
 σῖτον καὶ μέθυ ἡδὺ ἐμεῦ δ' ἔλετο μέγαν ὄρκον  
 μὴ πρὶν σοὶ ἔρεειν, πρὶν δωδεκάτην γε γενέσθαι  
 ἡ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκούσαι,  
 ὥς ἂν μὴ κλαίουσα κατὰ χροῖα καλὸν ἰάπτῃς.  
 ἀλλ' ὕδρηνάμενη, καθαρὰ χροῖ' εἵμαθ' ἐλοῦσα, 750  
 εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπέλοισι γυναιξὶν  
 εὖχε' Ἀθηναίῃ κούρῃ Διὸς αἰγίόχοιο·

Compare *τρισδὸν ὑπὸ λυκάβαν* in a metrical inscription of the Roman period, found in Mytilene. *τα=μία* Il. 4. 437 etc., *πίσυρες* Od. 5. 70 etc., *πεμπάβολον* Od. 3. 460, *πεμπάσεισθαι* Od. 4. 412, *μῆις=μῆν* Il. 19. 117, *βῶς=βοῦς*, an ox-hide shield, Il. 7. 238 (?), *φήρ=θήρ* Il. 1. 268, *Θερσίτης* as contrasted with *θάρος*. Such forms too as *βόλομαι* (i.e. *βόλλομαι*) for *βούλομαι*, *ἔταρος* for *ἑταίρος* (see Eustath. 28. 32), *αἰένρυσαν* Il. 1. 159, *αἰιάχοι* Il. 13. 41, *καλαῦροψ* Il. 23. 845, and *ταλαῦρινος* Il. 5. 289, may be quoted as Aeolic. Some Aeolic forms became the common property of the Greek language, as *ἀγρυς*, *ἀνώνυμος*, *ἐρεβεννός* (for *ἐρεβεσ-νός*), *ἐραννός*, *ἀγρεῖ* from *ἀγρεῖν=αἰρεῖν*. In the declension of the noun such forms as *νύμφα*, *νυμφάαν*, *νεφεληγερέτα* and *-ταο*, *Κρονίδαο*, *ἴπποιο*, *Κυκλώπεσσι*, etc. come nearer to the Aeolic system than to the Ionic. The grammarians also referred to the same source the so-called metaplastic cases of the noun e.g. *φύλακος* (nominative) and its cases by the side of *φύλαξ*, Il. 6. 35; 24. 566; Od. 15. 231; cp. *ἰώκα* Il. 11. 601 with *ἰωκῆν*, *ὕσμνι* with *ὕσμινη*, *ἀλαί* with *ἀλαῆ*, and *ἀαῖν* *ἀνέμον* Od. 12. 313, where the Ionic form of declension would give *ζαῖν*. It is less easy to assign the various forms of the pronoun to their original dialects. Perhaps *ἐγών*, the genitives in *-θεν*, *ἄμμι*, *ἄμμε*, *ὕμμι*, *ὕμμε*, may be reckoned with some certainty as Aeolic. Among adverb forms, *ὑπαῖθα*, *ἡλιθα*, *μίνυνθα*, *ἄλλυδις*, and *ἀμνυδις* reckon as Aeolic.

In the flexion of the verbs the Scholl. and grammarians refer several peculiar forms to Aeolic that cannot rightly be so characterised, e.g. the termination

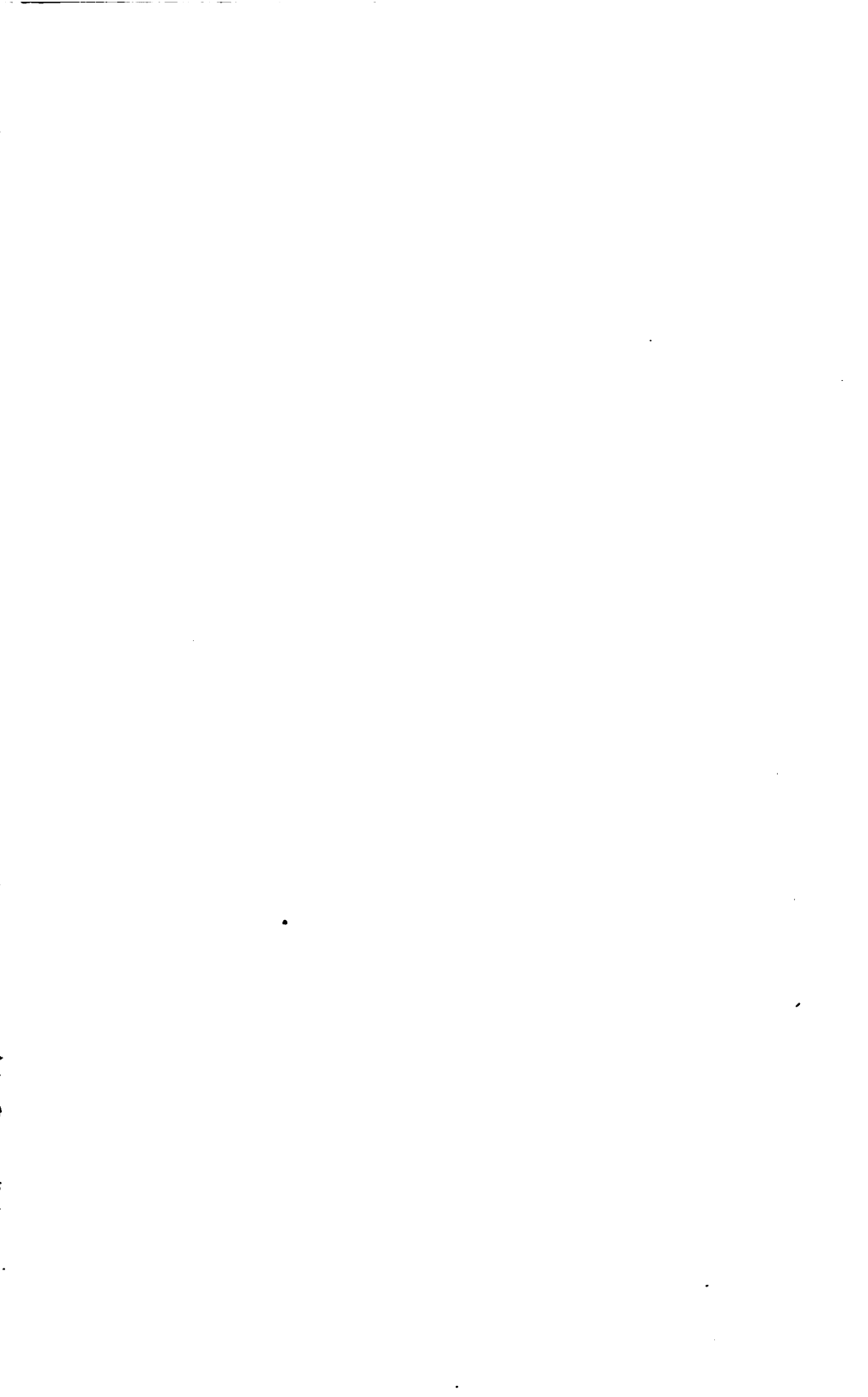
*-ατο*, which occurs in the pure Ionic of Herodotus. The short forms *δάμεν*, *βάν*, *σάν*, *ἔφαν* are referred by them to the same dialect, but it is at least as likely that they were in common usage in popular Greek. Among the best established Aeolisms in the verb we may quote such forms as *ἐκέαδον*, *κεκαθησόμεθα*, the reduplicated 2nd aorist and its derived future; which Schol. Vict. on Il. 8. 352 calls *ἀναδωπλασιασμός* *Αιολικός*. The Schol. A. on Il. 10. 67 finds *ἐγρήγορθαι* as an Aeolic form: cp. *τέτορθαι*, *μέμορθαι*, *ἐφθορθαι*.

It is usual to refer to Aeolic the form of the 2nd pers. sing. present act. in *-θα*, as *τίθησθα* (Od. 9. 404), *φήσθα* (Il. 21. 186), *δοδοίσθα* (Il. 19. 270), the optative aorist in *-εια*, *-εias*, *-εie*, the termination of the perf. act. particip. in *-ων*, *-οντος*, instead of *-ως*, *-ύτος* (see Aristarch. on *κεκλήγοντες* Il. 16. 430), and the future and aor. with *σ* from verbs in *ρ* and *λ* (as *κέρσω*, *κέλσω*, *φύρσω*). Special forms quoted as Aeolic are *ἄλτο*, and *ἄεσα* (from root *ἄφ*, 'to sleep'), in which Ameis finds the use of the Aeolic augment in *α*. The form *ἐπισχοίης* (Il. 14. 241) is given by the Schol. ad loc. as a special Aeolism, found in Sappho. On the whole question see the treatise of Ameis, referred to above, Ahrens, de dialect. Aeol., Herzog, Bildungsgesch. der Griech. und Lat. p. 115 foll.

743. *σὺ μὲν ἄρ' με=* 'slay me or let me be;' i.e. 'whether you slay me or spare me, still I will not hide what I have to say.' Compare *ψεύσομαι ἡ ἔτυμον ἔρεω κέλεται δέ με θυμός* sup. 140.

749. *ἰάπτῃς*. See on Od. 2. 376.

752. *εὖχε[ο]*. The full meaning of





## 4. ΟΔΥΣΣΕΙΑΣ Δ. 753-767 203

ἡ γὰρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.  
 μηδὲ γέροντα κάκου κεκακωμένον· οὐ γὰρ ὦω  
 πάχχ'υ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο 755  
 ἔχθ'εσθ', ἀλλ' ἔτι πού τις ἐπέσσεται ὅς κεν ἔχῃσι  
 δώματά θ' ὑψερεφέα καὶ ἀπόπροθι πίνοντας ἀγρούς.'

ἌΩς φάτο, τῆς δ' εὐνησε γόν, σχέθε δ' ὅσσε γόιοι.  
 ἡ δ' ὕδρηναμένη, καθαρὰ χροὶ εἵμαθ' ἑλοῦσα,  
 εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν, 760  
 ἐν δ' ἔθετ' οὐλοχύτας κανέφ, ἥρ'ατο δ' Ἀθήνη·

Ῥκλῦθί μ'ευ, αἰγινόχοιο Διδς τέκος, ἀτρυτώνη,  
 εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς  
 ἡ βοδς ἡ διος κατὰ πύονα μηρί' ἔκ'ηε,  
 τῶν νῦν μοι μνήσαι, καί μοι φίλον νῆα σάωσον, 765  
 μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας.'

ἌΩς εἰποῦσ' ὀλόλ'υξε, θεὰ δέ οἱ ἔκλυεν ἀρῆς.

756. ἔχθ'εσθ'] Al. ἀχθ'εσθ(αι) and οἰχθ'εσθ(αι) Schol. B.

the sentence thus constructed with unconnected participles is, ὕδρηναμένη ἔλε, καὶ ἑλοῦσα ἀνάβηθι, καὶ ἀναβάσα εὔχεο. Compare ὁ δ' Ἄργος ἑλθὼν, κῆδος Ἀδράστου λαβὼν, | πολλὰν ἀνδράσας ἀσπίδ' Ἀργείαν ἀγει Eur. Phoen. 77 foll., ἤλ'υθεν ἀνὴρ | τηλεπαπιδος φεύγων ἐξ Ἀργεος ἀνδρα κατακτάς Od. 15. 224.

753. ἔπειτα, 'thereon:' sc. when you have made your prayer to her.

754. κάκου, i.e. κάκοε, imperative, from κακῶ. With the parechesis κάκου κεκακ., cp. Od. 5. 263 πέμπτῳ πέμπε.

756. ἐπέσσεται = 'supererit.'

758. εὐνησε γόν. Ameis compares ἀνέμους ἐκέλευσε... εὐνηθῆναι Od. 5. 384; so we find ἀνέμους κοίμην Il. 12. 281, κύματα Od. 12. 169, ὀδύνας Il. 16. 524.

761. οὐλοχύτας. It is wrong to render this, as Nitzsch, 'ein Rauchopfer von heiliger Gerste,' for the basket cannot represent an altar; though Schol. says, ἀντὶ βομφοῦ καθιέρωνε τῷ κανέφ τὰς κριθάς. The barley was not burned, but was poured out from its basket as wine from its cup, and so was rather equivalent to the libation.

762. ἀτρυτώνη. Athena is here supplicated in the character in which she generally appears in the Iliad, viz.

as the war-goddess. The epithet is generally taken (see Eustath.) as a lengthened form of ἀτρυτος = ἀτειρής, 'unworn.' Bergk, Jahrb. 81, refers it to the same root as Τριτογένεια; others connect it with ἀτρίων. Cp. Ὀτρεὺς for Ἀτρεὺς and Hesych. ἀτρίων ἐγείρων. This last derivation makes the word analogous in meaning to λαοσσόος, ἐγρεμάχη, and ἐγρεκύδομος, epithets of Athena.

763. Cp. Virg. Aen. 9. 404 'Si quis unquam pro me pater Hyrtacus aris | dona tulit.'

767. ὀλόλ'υξε, cp. Od. 3. 450; Il. 6. 301.

ἔκλυεν οἱ, 'heard for her,' i.e. heard her prayer. Compare with this use of the dative δέσασθαι τινα, and see Il. 16. 531 ὅττι οἱ ὤκ' ἤκουσε μέγας θεὸς εὐφαιμένοιο.

ἀρῆς, ἃ in arsis, ἃ in thesis. The word appears in various senses: (1) as here, 'a prayer,' cp. Il. 15. 378, 598; 23. 199; (2) a 'curse,' Il. 9. 566, etc. etc.; (3) 'mischief' or 'harm,' Od. 2. 59; 22. 208; Il. 12. 334, etc. An attempt has been made to distinguish (3) as an altogether different word, connected with ἀρημένος: and Heyne (Il. 12. 334) vainly endeavours to restrict ἀρῆ to meaning (2), and ἀρῆ to (1).

μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιδόντα·

ὥδε δέ τις εἶπεςκε νέων ὑπερηνορέοντων

‘Ἡ μάλα δὴ γάμον ἄμμι πολυμνήστη βασιλεια 770

ἀρτύει, οὐδέ τι οἶδεν ὃ οἱ φόνος υἱὶ τέτυκται.’

‘Ὡς ἄρα τις εἶπεςκε, τὰ δ' οὐκ ἴσαν ὥς ἐτέτυκτο.

τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε·

‘Δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε

πάντας ὁμῶς, μή πού τις ἐπαγγείλῃσι καὶ εἴσω. 775

ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν

μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν.’

‘Ὡς εἰπὼν ἐκρίνατ' ἐείκοσι φῶτας ἀρίστους,

βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.

νῆα μὲν οὖν ἀμπρωτον ἀλὸς βένθοσδε ἔρυσσαν, 780

ἐν δ' ἰστόν τε τίθεντο καὶ ἰστία νηὶ μελαίνῃ,

ἡρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνοισι

πάντα κατὰ μοῖραν· ἀνά θ' ἰστία λευκὰ πέτασσαν·

τεύχεα δέ σφ' ἤνεικαν ὑπέρθυμοι θεράποντες.

775. πάντας] Nitzsch πάντες. ἐπαγγείλῃσι] Bekk., ed. 2, and Ameis, with four MSS, read ἀπαγγείλῃσι. 783.] περιττὸς δοκεῖ ὁ στίχος Schol. M. Cod. H., among others, omits it. 784 σφ' ἤνεικαν] Bekk., ed. 2, σφιν ἔνεικαν, with three MSS.

768. ὁμάδησαν. The tense shows that this is not a description of the noisy character of the suitors' feast, but that it expresses the sudden clamour raised when they heard Penelope's cry (ὁλολυγή) and misinterpreted its meaning.

772. ἴσαν (elsewhere the imperf. tense from εἶμι) is here and in II. 18. 405, Od. 13. 170, 23. 152, a form of the pluperfect, from οἶδα. It seems to stand in the same relation to ᾔδσαν (ᾔσαν) that ἴσασι does to οἶδασι.

ὥς ἐτέτυκτο, 'how matters really were;' viz. that Penelope was aware of their designs. All that the suitors knew was that Penelope had gone to make supplication; and they chose to regard her act as a propitiation of Athena with reference to her immediate marriage.

774. μύθους ὑπερφιάλους . . πάντας ὁμῶς. Nitzsch needlessly reads πάντες. Löwe's interpretation gives the sense well: 'sermōnes temerarios et imprudentes de perniciē Telemachi et nuptiis

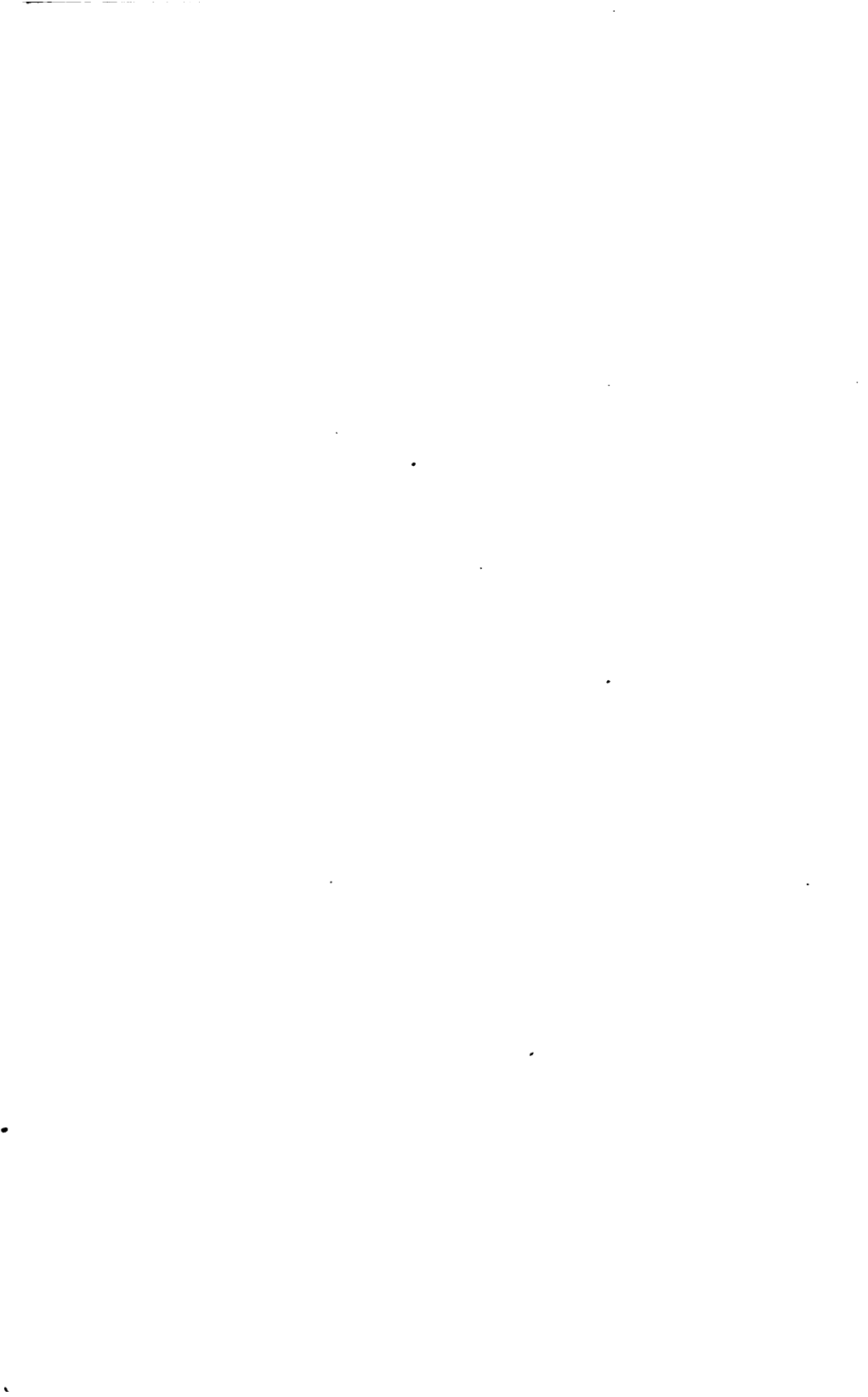
Penelopes. Hinc equidem non offender accusativo πάντας quo innuit Antinous non solum consilium quod ceperant proci interficiendi Telemachi, sed nec expectationem suam de Penelope esse inconsultius evulgandam.'

775. ἐπαγγείλῃσι is rare in this sense; but cp. Hdt. 3. 36 οἱ θεράποντες τοῦτο ἐπήγγειλαν αὐτῷ ὥς περιείη.

776. σιγῇ τοῖον ἀναστάντες. This forms the antithesis to ὁμάδησαν and μύθους ὑπερφιάλους.

782. τροπὸς is equivalent to the old Lat. 'strappus,' and our 'strap.' It is the leathern loop fixed at the gunwale, in which the oar works. Cp. Thucyd. 2. 93, with interpretation: τροπῶν τῆς, οἱ ἱμάντες οἱ ἐν τοῖς πλοίοις ἐν οἷς αἱ κῶπαι περὶ τοῖς σκαλμοῖς περιδέονται. The modern Greek boatman still uses a similar loop to fasten his oar to the thole. See Leake's Attica, p. 139.

784. τεύχεα are not here 'ship's-tackling,' like ὄπλα, but the actual weapons which the suitors took to use against Telemachus.



97. Only here is the ἰσπερίον represented as a bed chamber

98. μιν. acc. 'ε'πὶ λυθε. only here and v 282 acc. 'person. Elsewhere dat.

## 4. ΟΔΥΣΣΕΙΑΣ Δ. 785-793. 205

ὕψου δ' ἐν νοτίῳ τὴν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί. 785  
 ἔνθα δὲ δόρπον ἔλοντο, μένον δ' ἐπὶ ἔσπερον ἔλθειν.

Ἥ δ' ὑπερωίῳ αὐθι περίφρων Πηνελόπεια  
 κείτ' ἄρ' ἄσιτος, ἀπαστος ἐδητύος ἡδὲ ποτήτος,  
 ὀρμαίνουσ' ἢ οἱ θάνατον φύγοι νίδος ἀμύμων,  
 ἢ δ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείη. 790  
 ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὀμίλῳ  
 δέισας, ὀππότε μιν δόλιον περὶ κύκλον ἀγῶσι,  
 τόσσα μιν ὀρμαίνουσιν ἐπήλυθε νήδυμος ὕπνος

785. ἐν νοτίῳ] Ἀριστοφάνης ἐνωδίῳ, ὡς ἂν εἴποι ἐν ὁδῷ, ἐτοίμην εἰς τὸ πλεῖν Schol. B. E. H. P. Q. T. La Roche thinks the real reading of Aristophanes must have been ἐνωδίῳ, Lehrs maintains it to have been ἐννόδιον = ἐτοίμην. For ἐκ δ' ἔβαν, found in the best MSS, the common reading is ἐν δ' ἔβαν. 788. ἄσιτος] Ῥιανός, κείτ' ἄρ' ἀπαστος καὶ ἔστιν αὕτη χαριεσττέρα ἢ γραφή. This reading was to escape the seeming tautology of ἄσιτος and ἀπαστος. 793. ἐπήλυθε νήδυμος] We gather that this was the reading of Aristarchus, the Schol. E. being a citation and explanation of his view. Al. ἐπήλυθεν ἡδυμος.

785. ὕψου ἐν νοτίῳ, 'they anchored her well out in the water.' The expression describes a ship ready for sailing at a moment's notice. She is not drawn up on the sand, but with sails set and oars ready, she lies afloat; her stern made fast with a hawser to the shore, her bows moored to the anchor-stone (εὐναί). Cp. Il. 14. 77 ὕψι δ' ἐπ' εὐνάων ὀρμίσσομεν. The meaning of νότιον is the water near the shore, and the adverb ὕψου is quite as accurate a description of its position as ὕψι in the phrase ὕψι ἐπ' εὐνάων quoted above. We must suppose here, that they hauled up to shore, and landed (ἐκ δ' ἔβαν αὐτοί) for supper. Such a process is the natural one, as no small boats were in use for embarking and disembarking. And this would be easy enough, if we may suppose that they had a running tackle passed through a loop round their mooring-stone. They could then haul to shore and haul off again at pleasure. This interpretation is borne out by Od. 8. 55 ὕψου δ' ἐν νοτίῳ τὴν γ' ὥρμισαν, αὐτὰρ ἔπειτα | βάν δ' ἵμεν Ἀλκινόοιο δαίφρονος ἐς μέγα δῶμα. The common reading ἐν δ' ἔβαν comes from a misconception of the passage. The actual departure is described inf. 842. As an illustration of the practice of disembarking to take supper cp. Od. 14.

347 αὐτοί δ' ἀποβάαντες | ἑσσυμένως παρὰ θίνα θαλάσσης δόρπον ἔλοντο.

788. Here ἄσιτος is the general statement, the words ἀπαστος ἐδητύος ἡδὲ ποτήτος being added as exegesis. See Eustath. διασαφητικόν ἐστι τοῦ ἄσιτος.

791. ὅσσα δὲ μερμήριξε λέων. Eustath. οὐ λέοντι αὐτὴν εἰκασε θρασυνομένῳ . . ἀλλὰ λέοντι δεδιότι καὶ δι' αὐτὸ μερμήριζοντι. The fear and the sense of helplessness form the point of comparison: the poet choosing the picture of a lion for his simile, because it is a natural way of introducing the evil designs of the suitors, who like huntsmen δόλιον περὶ κύκλον ἀγῶσι, that is, draw a cordon of men round the lion and gradually narrow the circle. For the double accusative with περὶ . . ἀγῶσι compare παρθένοι τὴν καλλιστεύουσαν περιάγουσι τὴν λίμνην Hdt. 4. 180. A similar construction with ἀμφιεννύναι is found in Od. 10. 542.

793. νήδυμος. According to Buttm. Lexil. § 81 this form of word is the result of an orthographical error. Originally it was written φήδυμος, but when the initial digamma was dropped, the νυ ἐφελκυστικόν was affixed to the termination of the foregoing word to avoid hiatus. In process of time, and in a period when writing was rare, this final ν was transferred to the next word, and νήδυμος came to be accepted as

εὔδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἄψα πάντα.

Ἔνθ' αὖτ' ἀλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη· 795

εἰδῶλον ποίησε, δέμας δ' ἥκτο γυναικί,

Ἰφθίμη, κούρη μεγαλήτορος Ἰκαρίοιο,

τὴν Εὐμηλος θπνιε, Φερῆς ἐνὶ οἰκίᾳ ναίων.

πέμπε δέ μιν πρὸς δώματ' Ὀδυσσῆος θείοιο,

εἴως Πηνελόπειαν ὀδυρομένην, γόοωσαν, 800

παύσειε κλαυθμοῖο γοοῖό τε δακρυόεντος.

ἐς θάλαμον δ' εἰσῆλθε παρὰ κληίδος ἱμάντα,

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν·

Ἐὔδεις, Πηνελόπεια, φίλον τετιμημένη ἦτορ;

οὐ μὲν σ' οὐδὲ ἔωσι θεοὶ ρεία ζῶντες 805

κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ ῥ' ἔτι νόστιμός ἐστι

σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτῆμενός ἐστι.

797. Ἰφθίμη] ἀμφιβάλλει Ἀρίσταρχος πότερον ἐπίθετον τὸ Ἰφθίμη ἢ κύριον Schol. P.

the correct form instead of ἥδυμος. Such an etymological accident finds a sort of parallel in the French word *lierre*, for *Lierre* (cp. Lat. *edera*), and in the English, *a newt* instead of *an est*. *νήδυμος* is used altogether twelve times in Homer. In Il. 2. 2; 10. 91; 14. 242; Od. 4. 793; 12. 311, it is preceded by a word capable of receiving the *νῦ* ἐφέλκυστικόν, and in Il. 10. 187 and 14. 354 by a word naturally ending in *ν*. From this uncertainty, it may be supposed, which thus arose in the pronunciation of the word, the incorrect form *νήδυμος* for *ἥδυμος* or *ἥδυμος* was extended to those passages in which no final *ν* precedes or can precede the word, e. g. Il. 14. 253; 16. 454; 23. 63; Od. 12. 366; 13. 79. Aristarchus interprets it as meaning *ἀνέκδυτος* (from *νή-δύν*), and as therefore parallel to *νήγρετος*, but this would be an unsuitable epithet in such a passage as Il. 2. 2; the phrase *νήδυμος μοῦσα* h. Vener. 172 is doubtless of much later date; (cp. also h. Merc. 241, and see Baumeist. ad loc.). Düntzer proposes to derive it from *νή* and *δυμός* from a root *δν*, seen in *δύη*, *δυερός*, and renders 'painless.' Schenkl (quoted by Ameis, Anh. on Od. 13. 79) refers it to a Skt. stem *nanā* = 'gaudere,' or

in a causative sense, 'exhilarare,' so that *νήδυμος* may be a euphonic form of *νάνδ-υμος*, the termination being analogous to *δίδυμος*, *τρίδυμος*. It should be mentioned that Hesiod, Simonides, and Antimachus used a form *ἥδυμος*, and were therefore reproached by Poseidonius and Aristarchus as *παραφθείροντες τὴν Ὀμήρου λέξιν*.

796. Notice that in Homer the dream is not merely the creation of the sleeper's mind, but is represented as having a real existence apart from him.

798. Eumelus, son of Adrastus and Alcestis, lived at Phrae on the lake Boebeis in Thessaly (cp. Il. 2. 711), and had taken part in the Trojan expedition.

800. *εἴως* is properly an adverb of time, as *ἔνα* is of place, but it is used here (as in Od. 6. 80; 9. 376; 19. 367) as a final conjunction. This use does not seem to be found in the Iliad.

802. *κληίδος ἱμάντα*. See on Od. 1. 442.

803. Join *καὶ προσέειπέ μιν μῦθον*, the double accusative being the regular use, as *ἔπος μιν ἀντίον ἤδα*, *Τυδείδην ἔπεια πτερόεντα προσηύδα*, etc.

805. οὐ . . οὐδέ, see Od. 3. 27.

807. *ἀλιτῆμενός*. This form, and also

76. At home in 'shape' a girl-friend appears - Nausicaa (J 22), who behaves like a dream or a ghost.  
(Εἰ δ' ἔωλον: but there are no ghosts - Hom.). Cf. Ag. 1217 the shadow-children: ἰδύσθαι  
προσφύσσι μορφώμασιν

98. Icarus lived on the slope of Parnassus (τ 394). Both his daughters left home on their  
marriage. Acc. to 'local' story Icarus was brother of Tyndareus and lived in Sparta. The Phaeacian  
critic: Nausicaa did not want her to marry away from home (J 283).

105. Not indeed do they even permit their quite apart from it's being pleasing to them.

οφ. τ 362 δο. αἱ γάρ τε πύλαι ἀμνηνῶν εἰσὶν ὄνειράτων near Eschus - home  
deaf deaf (of. Κνώσσους) akin to death.

11. πωλέει ; cf. μυθέει β 202

Τὴν δ' ἡμίβητ' ἔπειτα περίφρων Πηνελόπεια,  
 ἡδὺ μάλα κνώσσουσ' ἐν ὄνειρείησι πύλῃσι·  
 'Τίπτε, κασιγνήτη, δεῦρ' ἤλυθες; οὐ τι πάρος γε 810  
 πωλέαι, ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις·  
 καί με κέλεαι παύσασθαι οἷζυος ἡδ' ὀδυνάων  
 πολλέων, αἶ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν,  
 ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,  
 παντοίης ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 815  
 ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.  
 νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηὸς,  
 νήπιος, οὔτε πόνων εὖ εἰδὼς οὔτ' ἀγοράων.  
 τοῦ δὲ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνου.  
 τοῦ δ' ἀμφιτρομέω καὶ δεῖδια μὴ τι πάθῃσιν, 820  
 ἢ ὃ γε τῶν ἐνὶ δῆμφ, ἵν' οἴχεται, ἢ ἐνὶ πόντῳ·  
 δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται,  
 ἰέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἰκέσθαι.  
 Τὴν δ' ἀπαμειβόμενον προσέφη εἰδῶλον ἄμαυρόν·  
 'θάρσει, μηδὲ τι πάγχυ μετὰ φρεσὶ δεῖδιθι λίην' 825

816.] περιττός ὁ στίχος. See on sup. 726.

ἀλαλήμενος, ἀκαχήμενος, βλήμενος, ἐληλάμενος, κτάμενος, οὐτάμενος, etc., are rightly given by Aristarchus with the proparoxyton accent, as participles from the non-thematic aor., and not from the perfect. Here *ἀλιτήμενος* is almost equivalent to 'a sinner.' *ἀλιταίνεω* governs the accusative, as in Il. 9. 375; 19. 265; sup. 378, so that *θεοῖς* here is an ethical dative = 'in the eyes of the gods': compare *δαίμοσιν εἶναι ἀλιτρός* Il. 23. 595, καὶ σφιν γαμβρός Διὸς ἔσσι sup. 569.

809. ὄνειρείησι πύλῃσι. Cp. Od. 19. 562 foll.

811. Whether we write *πωλέαι*, with La Roche, or *πωλέ*, as the majority of editors, the tense must be present and not past, according to the regular idiom with *πάρος*, as in Od. 5. 88; Il. 4. 264; 12. 346; 15. 256; 18. 386; 23. 782. See on Od. 2. 202.

818. νήπιος. Compare a similar description of the young Achilles Il. 9. 440 *νήπιον οὐ πω εἰδὼς ὁμοῖον πολέμοιο* |

οὐδ' ἀγορίαν, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσιν.

820. μὴ τι πάθῃσιν, euphemistic for 'meet his death'; as in Od. 12. 321.

821. ἵν' οἴχεται, as we say loosely, 'where he is gone,' τῶν standing as antecedent to *ἵνα* = 'ibi, ubi.' And as *ἵνα* expresses no motion, the words must not be construed as equivalent to *quo digressus est*: the place where he now is, rather than the place to which he has gone, being signified. Compare *πῇ οἴχεται* (not *ποῦ* or *πόσε*) Il. 24. 201.

824. ἄμαυρόν, 'dim.' According to Curtius from *ἀ* privat. and root *mar*, seen in *μαρμαίρω*, *μαρίλη*. The proper form would be *ἀμαρφός*, which by metathesis becomes *ἀμαφρός* or *ἀμαυρός*. Other philologists regard the *δ* as euphonic and not privative, interpreting the epithet as describing the glimmering, wavering appearance of a dream.

825. πάγχυ is generally joined with *λίην*, but it is more in accordance with

τοίη γάρ οἱ πομπὸς ἄμ' ἔρχεται, ἦν τε καὶ ἄλλοι  
 ἄνδρες ἡρῆσαντο παρεστάμεναι, δύναται γὰρ,  
 Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἑλεαίρει·  
 ἦ νῦν με προέηκε τείν τάδε μυθήσασθαι·

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 830  
 'εἰ μὲν δὴ θεὸς ἔσσι, θεοῖό τε ἔκλυες αὐδῆς,  
 εἰ δ' ἄγε μοι καὶ κείνον διζυρὸν κατάλεξον,  
 ἥ που ἔτι ζῶει καὶ ὄρᾳ φάος ἡελίοιο,  
 ἦ ἤδη τέθνηκε καὶ εἰν Ἀίδαο δόμοισι·

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδωλὸν ἄμαυρόν· 835  
 'οὐ μὲν τοι κείνόν γε διηνεκῶς ἀγορεύσω,  
 ζῶει δ' γ', ἥ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν·

ᾧς εἰπὼν σταθμοῖο παρὰ κληίδα λιάσθη  
 ἔς πνοιᾶς ἀνέμων· ἦ δ' ἐξ ὕπνου ἀνόρουσε  
 κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη, 840  
 ᾧς οἱ ἐναργὲς δνειρον ἐπέσσυτο νυκτὸς ἀμολγῶ.

Μνηστήρες δ' ἀναβάντες ἐπέπλεον ὕγρα κέλευθα,  
 Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὀρμαίνοντες.  
 ἔστι δέ τις νῆσος μέσση ἀλλὶ πετρήεσσα,  
 μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης, 845  
 Ἀστερίς, οὐ μεγάλη· λιμένες δ' ἐνὶ ναύλοχοι αὐτῇ  
 ἀμφίδυμοι· τῇ τὸν γε μένον λοχῶντες Ἀχαιοί.

Homeric usage to take it as emphasizing the preceding negative; 'by no means fear so sorely.' Compare οὐ πω πάγχυ Od. 22. 236, οὐκέτι πάγχυ Il. 19. 343.

831. θεοῖό τε, 'and didst list to some god's bidding,' i.e. art sent here at the bidding of some god. As, e.g. Hermes, himself a θεός, might be sent by Zeus.

832. κατάλεξον with accusative; as inf. 836 ἀγορεύσω κείνον.

838. παρὰ κληίδα σταθμοῖο, 'by the side of the bolt [that fitted] in the door-post.' She slipped through the slit in which the ἰμάς (802) worked.

841. ἐναργής. There is nothing in this epithet incompatible with the ordinary interpretation of ἄμαυρόν. The dream, though 'dim' to the bodily sense, had a 'clear meaning' to the mind.

ἐπέσσυτο implies the rapid movement with which the phantom had hastened to her. Cp. Od. 6. 20.

νυκτὸς ἀμολγῶ. Even Buttmann's ingenious theory about this word leaves the etymology more than doubtful. Of more modern philologists, some seek to establish the identity of ἀμολγός with ἄμαυρός, i.e. ἀμαρφός; others compound it of the euphonic δ and μολῖναι, μεταίνεω, or, adopting the Hesychian interpretation, μολγός = νέφος, render it, 'the cloudless night.' Meyer attempts to connect the word with the Scandinavian myrkur, 'darkness.'

846. It is impossible to accept the view of modern geographers identifying Asteris with the modern rock of Deskalio. See on the whole question the Appendix on Ithaca.





Ὀδυσσέως σχεδία.

Ἡὼς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο  
ᾤρνυθ', ἵν' ἀθανάτοισι φῶς φέροι ἡδὲ βροτοῖσιν·  
οἱ δὲ θεοὶ θῶκόνδε καθίζανον, ἐν δ' ἄρα τοῖσι  
Ζεὺς ὑψιβρεμέτης, οὗ τε κράτος ἐστὶ μέγιστον.

In Book 1. (82-95) Athena had made two propositions to Zeus; (1) that Hermes should be sent to release Odysseus from Ogygia; and (2) that she herself should proceed to Ithaca, and despatch Telemachus in search of his father. Her own task had been accomplished: Telemachus travels to Sparta and Pylos (Od. 2. 414-4. 624) on this mission. Meanwhile the suitors have taken alarm at his departure, and set sail in the hope of intercepting him on his return (4. 787). At this critical point the scene changes to Olympus. Six days had elapsed since Athena's first appeal to Zeus (as may be gathered from the notes of time in 2. 1; 3. 1, 404, 491; 4. 306), and Hermes had not yet been sent to Ogygia. At the opening of this book Athena renews her request.

1. Ἡὼς δέ. This is a poetical way of expressing 'the next morning.' Cp. Il. 11. 1. Tithonus is here represented as a youthful hero (ἀγανός), whom Eos had carried off because of his beauty. Cp. Tyrtæus, ap. Stob. Flor. 51. 1 οὐδ' εἰ Τιθωνοῖο φῶην χαριέστερος εἴη. The first mention of his unhappy gift of immortality without immortal youth is made in h. Hom. Ven. 219 foll. βῆ δ' ἱμεν (Ἡώς) αἰτήσουσα κελαινεφέα Κρονίαντα | ἀθανάτων τ' ἔμεναι καὶ ζῶειν ἡμῶν πάντα | τῇ δὲ Ζεὺς ἐπένευσε καὶ ἐκρήνηεν ἐέλδωρ. | ἠγείη' οὐδ' ἐνόησε μετὰ φρεσὶ πότνια Ἡὼς | ἥβην αἰτῆσαι ξυθαί τ' ἀπο γῆρας ὀλοίσθ. So Mimnerm. ap. Stob.

Flor. 116. 33 Τιθωνῷ μὲν ἔδωκεν ἔχειν κακὸν ἀφθιτὸν ὁ Ζεὺς, | γῆρας δὲ καὶ θανάτου μέγιστον ἀργαλείου. The story may be supposed to allegorize the change of the fresh morning hours into the scorching noon that brings weariness and weakness with it. The old Tithonus, 'turning again to childish treble, pipes and whistles in his sound,' so that his voice was compared to the noise of the cicada, the only creature heard in the heat of the day: compare 'sole sub ardenti resonant arbusta cicadis' Virg. Ecl. 2. 13. Lycophron, 941, follows Callimachus in giving Eos herself the name Τιτώ, which must be etymologically connected with Τιθωνός.

3. θῶκόνδε καθίζανον. This is the ordinary daily gathering of the gods in the hall of Zeus. In the same sense we have θεῶν ἰδεα Il. 1. 533; compare also Il. 4. 1 οἱ δὲ θεοὶ παρ' Ἰηνὶ καθήμενοι ἡγορόωντο | χρυσέῳ ἐν δαπέδῳ. The summoning of a special assembly is described in distinctly different terms, as in Il. 8. 2 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο . . αὐτὸς δὲ σφ' ἀγόρευε, Il. 20. 4 Ζεὺς δὲ θέμιστα κέλευσε θεοὺς ἀγορῇδε καλέσσαι . . ἢ δ' ἄρα πάντῃ | φοιτήσασα κέλευσε Διὸς πρὸς δῶμα νέεσθαι. With the construction θῶκόνδε καθίζανον cp. Od. 4. 51 ἐς βα θρόνους ἕζοντο, 'they went to their seats and sate down:' but θῶκος or θόκος is rather the 'session' than the 'seat'; compare Od. 2. 26 οὐτ' ἀγορῇ οὔτε θόκος, where θόκος is equivalent to βουλή.

τοῖσι δ' Ἀθηναίη λέγε κήδεα πόλλ' Ὀδυσῆος  
μνησμένη· μέλε γάρ οἱ ἔων ἐν δόμασι νύμφης·  
'Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔδοντες,

5

[.] ἐκ τῆς ἐν Ἰλιάδι Νέστορος εὐχῆς μετατίθεται Schol. P.

5. λέγε, 'recounted.'

6. μέλε γάρ οἱ ἔων. The strictly impersonal sense of μέλειν is not found in Homer: the nearest approach to it is in Od. i. 305 σοὶ δ' αὐτῷ μελέτω, where the subject is only suggested; and Od. 16. 465 οὐκ ἐμελέν μοι ταῦτα μεταλλῆσαι, where the infinitive stands as subject. The common construction is μέλει τις (or τι) τινί, or the corresponding use with the third person plural, as μελήσουσι μοι ἴπποι Il. 10. 481. The 1st person is only once used, εἰμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν | ἀνθρώποισι μέλω Od. 9. 19; compare also Ἀργῶ πᾶσι μέλουσα 12. 70. The participle μεμνηλώς is used with an active force, 'caring for,' as μέγα πλοῦτοιο μεμνηλώς Il. 5. 708. In Od. 10. 505 we have μελέσθω.

7. The whole of Athena's address is a cento from earlier books of the Odyssey. The words μή τις ἐτι . . . ἥπιος ἦεν (8. 12) are borrowed from Mentor's speech to the Ithacensians. The conversation of Menelaus with Proteus (4. 230-234) supplies the lines νύμφης ἐν μεγάροις . . . θαλάσσης (12-17); and the concluding lines are taken almost verbatim from the address of Medon to Penelope (4. 700-702). It is possible to consider this as an intentional recapitulation, in words with which the hearers of the earlier part of the poem were familiar. Against this we may quote the canon maintained by Gottf. Hermann, 'de iteratis apud Homerum,' that repetitions of the same words are only admissible in Homer under two circumstances; (1) 'quae per ipsum rerum narrandarum ordinem saepius redeunt, per se patet rectius iisdem quam aliis verbis dici, ut ἀράβησε δὲ τεύχε' ἐν' αὐτῷ, etc.:' (2) 'mandata iisdem verbis quibus accepta sunt perferuntur, quod ut antiquae simplicitatis est, ita eo quoque commendatur quod alioqui parum fidus esse nuntius videretur.' This would limit Homeric iterations to regular epic formulae and to the delivery of messages. All other kinds of repetitions Hermann holds to be proofs of the work of composers of different dates,

unless the one passage is an avowed and distinct reflection of the other. This seems a needlessly hard and fast line to draw, especially in dealing with poetical composition. Nor is there anything unnatural in such a general resumption of the thread of the story, that has been broken by the change of place and scene.

Those who find two distinct poems in the Odyssey, viz. a Τηλεμαχία and a Νόστος Ὀδυσσεύς, blended or pieced together with more or less skill (see Od. 4. 594), describe the opening of the fifth book as a palpable attempt to cover a gap between the two stories. They maintain that the narrative of the journeyings of Telemachus ends with the close of b. 4. only to be resumed in bb. 15, 16; and that the Nostos properly begins with b. 5. The introduction of the second council of the gods in Olympus is, according to this view, an awkward necessity, caused by the insertion of the Telemachia after the former council of the gods in b. 1. It is maintained, that when the earlier council had determined, in the absence of Poseidon, to bring Odysseus safe home, we ought to have had at once the despatch of Hermes with his warning message to Calypso—in short, an immediate transition from b. 1. 87 to b. 5. 30, with some such connecting line as ὃς φάθ', ὃ δ' Ἑρμείαν προσέφη νεφεληγερέτα Ζεὺς. This view may be seen briefly stated in Köchly, de Odys. carm. diss. I (pp. 11 foll.), Turici 1862; and more fully in C. J. Schmitt, de 2<sup>do</sup> in Odys. deorum concilio interpolato, eoque centone, Freiburgae 1852, or P. D. Ch. Hennings, die Telemachie (pp. 151 foll.), Leips. 1858. But, this treatment, it may be argued, betrays a want of appreciation of the main conception of the poem. The proposed rearrangement may simplify the mere sequence of facts, but it does so at the expense of the artistic construction of the plot in the Odyssey. Nothing can be more effective, it might be urged, than the break at the end of the fourth book, where the perils of Telemachus,





μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω  
 σκηπτοῦχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδώς·  
 ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴсула ῥέξοι, 10  
 ὥς οὐ τις μέμνηται Ὀδυσσῆος θείοιο  
 λαῶν, οἷσιν ἀνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.  
 ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχων,  
 νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκη  
 ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι 15  
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,  
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.  
 νῦν αὖ παῖδ' ἀγαπητὸν ἀποκτεῖναι μεμᾶσιν  
 οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν  
 εἰς Πύλον ἡγαθέην ἥδ' εἰς Λακεδαίμονα διάν.' 20

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 'τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων·  
 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ,  
 ὥς ἦ τοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθών;  
 Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γὰρ, 25  
 ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἵκηται,  
 μνηστῆρες δ' ἐν νηὶ παλιμπετέες ἀπονέωνται.'

20. ἡγαθέην] Rhianus ἡμαθίην.

waylaid by the suitors, produce not only a keen interest but a painful suspense. This is the moment chosen for a change. We should say, in modern language, that it is the end of one volume of the novel, which closes with an exciting situation. The next volume—to continue the illustration—opens with an entirely new scene. The length at which the poet has narrated the circumstances connected with Telemachus' departure from Ithaca will be found sufficient justification for the unusual iteration of lines from earlier parts of the poem. Each repetition is a sort of reminiscence to bring the mind back to the story of the principal hero. But, after all, the main difficulty remains untouched that in this second council of the gods Athena makes no reference whatever to the proposal for sending Hermes to Odysseus, which she had made in b. i.; but speaks as if there

was no intention of doing anything for him.

23, 24. Athena had not expressed this νόος in her address in b. i.; she speaks there only of the return of Odysseus. The thought is first suggested in Nestor's words of comfort to Telemachus (3. 216), and reappears in the answer which Teiresias gives to Odysseus (11. 118).

27. παλιμπετέες. Not a syncopated form of παλιμπετέες as Schol. B. P. and others take it, but a neuter from παλιμπετής. See Buttm. Lexil. s. v. ἐπιτηδής. It is closely joined with ἀψ. as Il. 16. 395 ἀψ' ἐπὶ νῆας ἔργε παλιμπετέες. The meaning is reversal of the original route, whence comes the implied notion of 'in vain,' which is sometimes attached to it. Compare the threat against Sennacherib (2 Kings 19. 28) 'I will turn thee back by the way by which thou camest.'

Ἦ ρα, καὶ Ἑρμείαν, υἷον φίλον, ἀντίον ἦδ' αὖ  
 Ἑρμεία· σὺ γὰρ αὖτε τὰ τ' ἄλλα περ ἀγγελοῦ ἔσσι·  
 νύμφη ἐνπλοκάμφ' εἰπεῖν νημερτέα βουλὴν,  
 νόστον Ὀδυσσεύος ταλασίφρονος, ὥς κε νέηται  
 οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων·  
 ἀλλ' ὁ γ' ἐπὶ σχεδίσῃ πολυδέσμου πῆματα πάσχω·  
 ἡματί κ' εἰκοστῇ Σχερίην ἐρίβωλον ἴκοιτο,

34. ἡματί κ'] *χωρὶς τοῦ κε αἱ κοινότεραι* Schol. H. The reading of Aristarchus seems to have adopted the *κε*. See II. 9. 363. Bekk., ed. 2, omits *κ'*, because of the initial *φ* in *εἰκοστῇ*.

28. ἀντίον ἦδ' αὖ. Not necessarily, though generally, of an *answer*. Here in the sense only of *coram alloqui*. The accusative is governed by ἦδ' αὖ, as may be seen by comparing *σέθεν ἀντίον* *ἔπη* II. 1. 230, *ἀντία δεσποίνης φάσθαι* *Od.* 15. 377.

29. σὺ γὰρ αὖτε. For this anticipation of the clause containing the reason *cp.* *Od.* 1. 337. *αὖτε* here, with its adversative force, serves to throw an emphasis on σὺ, 'thou for thy part.' See *Od.* 2. 103; 9. 256, 393; II. 1. 404.

τὰ τ' ἄλλα περ, 'in all else whatsoever:' so *τὰ περ ἄλλα* *Od.* 15. 540.

Hermes is here called the general messenger of the gods. In the *Iliad*, Iris for the most part fulfils that office; 'Iris... ἥ τε θεοῖσι μετ' ἀγγελοῖς ἀθανάτοισι' II. 15. 144. But Iris is not mentioned in the *Odyssey*. Some old interpreters, relying on a false etymology that connected 'Iris with *ἔρις*, supposed that Hermes was messenger in matters of peace and Iris in affairs of war. See *Serv. on Virg. Aen.* 5. 606; *Hesych.* *ἔριδας τὰς ἐν οὐρανῷ ἱριδας ἀπτικῶς*. *Cp.* *Scholl. H. P. Q. T.* ἐν μὲν Ἰλιάδι τῇ Ἰρίδι χρῆται διακόφῃ, καταπληκτικῇ γὰρ καὶ τοῖς πολεμικοῖς ἐοικυῖα· ἥ δὲ Ὀδυσσεῖα μυθώδης ἐστίν, ὥς καὶ δ' Ἑρμῆς. παρατηρητέον δὲ ὅτι καὶ ἐν Ἰλιάδι ἀπαξ ἐμφερῇ τῇ τοῖς Λύτροις διασώσαι τὸν Πρίαμον. *Cod. Harl.* gives ἐν τοῖς λύτροις, *sc.* in the *Rhapsode* of the 'Ransom.' Perhaps we may omit τῇ, and read *ὅπως διασώσαι*.

The author of the hymn to Demeter (314 foll.) represents Zeus as first despatching Iris and afterwards Hermes; for the message of Iris fails of its purpose, and Hermes is sent *δρ' Αἰδὼν μαλακοῖσι παραιφάμενος ἐπέεσσιν, | ἀγρὴν Περσεφόνειαν .. ἔξαγάγοι*. This

seems to give a hint that Iris is the general medium of communication between the gods, and also between gods and men, while Hermes is chosen for special service requiring careful management. Thus he is sent to convey the warning to Aegisthus (*Od.* 1. 38); to break to Calypso the necessity of Odysseus' dismissal (*Od.* 5); and to put Odysseus on his guard against the witcheries of Circe (*Od.* 10. 277).

31. νόστον, in apposition with βουλὴν, the words ὥς κε... ἀνθρώπων forming the epexegetis to νόστον.

32. θεῶν πομπῇ, such as Telemachus enjoyed (2. 417): the rest of the line is explained by the word *πέμψουσιν* inf. 37. *Cp.* *Hdt.* 4. 152 *ἀπίκοντο ἐς Ταρτησσὸν θείῃ πομπῇ χρεώμενοι*.

33. σχεδίσῃ, properly a feminine (see *Od.* 1. 97) from the adjective *σχεδῖος*, which may signify 'made of joined planks' (from *σχεδόν*, 'close'); to which meaning the epithet *πολυδέσμου* seems to point; compare also the further description, *γόμφοισιν δ' ἀρα τήν γε καὶ ἀρμονίῃσιν ἀρᾶσεν* (*infra* 248): so too *Schol. Q.*, interpreting it by *γόμφοις ἐμπεπηγμένῃς*. Others understand by it 'a hastily made' boat, *νέως αὐτοσχέδιος* *πηχθείσης* *Schol. V.*; compare the later use of *σχεδιάειν*. Plato seems to use *σχεδία* in this sense, *Phaedo* 85 D *τὸν γοῦν βέλτιστον τῶν ἀνθρώπων λόγων λαβόντα καὶ δυσελεγκτότατον, ἐπὶ τούτῳ δχοῦμενον, ὥσπερ ἐπὶ σχεδίας κινδυνεύοντα, διαπλεῦσαι τὸν βίον, εἰ μὴ τις δύναται ἀσφαλέστερον καὶ ἀκινδυνότερον ἐπὶ βεβαιωτέρον ὄχηματος .. διαπορευθῆναι*.

34. Σχερίην. We read (*Od.* 6. 4) that the Phaeacians formerly dwelt ἐν *ἐρμηχόρῳ Ὑπερίῃ | ἀγχού Κυκλάων*,





Φαιήκων ἐς γαίαν, οἳ ἀγχίθιοι γεγάσιν,  
οἳ κέν μιν περὶ κῆρι θεὸν ὧς τιμήσουσι,

35

and that they were transported thence by their king Nausithous and settled in Scheria. From the story which Odysseus tells of his voyage (Od. 19. 271 foll.), he seems to place Scheria off the coast of the Epirote Thesprotians; and this hint may have given rise to the tradition which identified Scheria with Corcyra. So Callimachus (as we find in Strabo, 7. 3. 6) τὴν μὲν Γαῦδον Καλυφούς νῆσόν φησι, τὴν δὲ Κερκύραν Σχέρειαν, and Thucyd. (1. 25) speaks of τὴν τῶν Φαιήκων προνομολογήν τῆς Κερκύρας κλέος ἐχόντων περὶ ναῦς, and (3. 70) he also alludes to the τέμενος τοῦ Ἀλλείνου in Corcyra. But when we attempt to establish the identity, the story melts into romance. Hypercia and Scheria are merely topographical descriptions:—the 'Highlands'—the 'Coast.' The Schol. E. has a story to the effect that ἡ Σχέρια τὸ μὲν πρῶτον ἐκαλεῖτο Δρεπάνη (sickle), because there the sickle was kept with which Cronus was mutilated. It was afterwards called Scheria, so the story goes, because at Demeter's request Poseidon consented to stop (σχεῖν) the flood that threatened to drown her.

The Phaeacians themselves are represented as of divine lineage (ἀγχίθιοι), and their name has been etymologically connected with φαῖος, 'dark'; their home being in the wonderland of the West (ποτὶ ὄφρον). According to others, the name is to be referred to root φα, =bright. Their magic ships flit over the sea, ἥρει καὶ νεφέλῃ κεκαλυμμένα (Od. 8. 562), and Nausicaa describes herself and her countrymen as living ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ | ἔσχατοι, οὐδὲ τις ἄμμι βροτῶν ἐπιμόσγεται ἄλλος (Od. 6. 205). Welcker (Klein. Schrift. 2. 14) endeavours to identify the account of the Phaeacians with certain forms of northern legend, laying much stress on their being called πομποὶ ἀπήμονες, and on their having carried Odysseus in a deep sleep across the sea. He finds in this a representation of the story of the Ferryman of the Dead: see further on Od. 8. 562.

Welcker also supposes that Homer sought in his description of the Phaeacians to portray the habits of his own Ionian countrymen.

Mure (Hist. Gk. Lit. vol. 1. Append. E.), commenting on the similarity of the words Phaeacian and Phoenician, thinks that it is 'some colony of these oriental adventurers in some part of the western Mediterranean which here forms the butt of Homer's playful satire.' He notices that Homer gives the epithets ναυσικλυτοὶ and ἀγανοὶ to both peoples, comparing Od. 7. 39 with 15. 415, and 13. 272 with 13. 120. According to Mure, 'Scher' is a Phoenician word signifying a 'busy port,' which suggests a ready etymology for Scheria. But the whole idea seems fanciful.

There is a more decided connection between the Elysian plain and the gardens of Alcinoüs. Both enjoy the constant presence of the genial Zephyr (Od. 4. 567; 7. 118), and Rhadamanthus, the inhabitant of Elysium, is the visitor of the Phaeacians (Od. 4. 564; 7. 323). This connection was remarked by the Schol. on Eurip. Hippol. 742 ἐτέραν γὰρ ἐμύθευσαν εἶναι γῆν ἐν ᾗ πλείστα καὶ θαυμαστά φύονται· ἐν ταύτῃ γὰρ τὸ Ἥλυσιον πεδῖον καὶ τῶν Φαιήκων τὴν γῆν ἐμύθευσαν εἶναι. Nitzsch supposes that we have in Phaeacia a trace of Italian scenery idealised, but on the whole we shall not be able to improve upon the decision of Eratosthenes, quoted by Strabo (1. 2. 35), Ὅμηρον μῆτε εἰδέναι ταῦτα μῆτε βούλεσθαι ἐν γυναικίμοις τόποις ποιεῖν τὴν πλάνην (sc. Ὀδυσσῆος).

Ἰκοντὸ κε, not ἔεται, because his safe arrival is dependent on many contingencies. Compare the same mood expressing the same conditions in the speech of Teiresias, Od. 11. 104, 111.

36. περὶ κῆρι. περὶ gives the notion of a circle completed, as distinct from ἀμφί, which properly means only, 'on both sides.' From this comes the sense of 'completeness,' 'thoroughness,' passing into the meaning of 'excess,' as in περισσῶς. The grammarians had no uniform rule about the accentuation of περὶ, so as to distinguish its meanings, or its prepositional from its adverbial use. Cp. Schol. Par. on Il. 21. 163 Πτολεμαῖος δὲ Πινδαρίαν ἀναστρέφει τὴν πέρι ἵνα σημαίνει περισσῶς, but Herodian, on Il. 4. 46, writes, τὸ περὶ φυλάσσει

πέμψουσιν δ' ἐν νηὶ φίλην ἐς πατρίδα γαίαν,  
 χαλκὸν τε χρυσὸν τε ἄλλις ἐσθήτά τε δόντες,  
 πόλλ', ὅσ' ἂν οὐδὲ ποτε Τροίης ἐξήρατ' Ὀδυσσεύς,  
 εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληίδος αἴσαν. 40  
 ὧς γάρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαίαν.  
 \*Ὡς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργειφόντης.  
 αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,  
 ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὕγρην 45  
 ἥδ' ἐπ' ἀπεύρονα γαίαν ἄμα πνοιῆς ἀνέμοιο.

39. Τροίης] v. l. Τροίης. So Schol. H. P. V. διαιρετέον. τὸ γὰρ ἐξῆς Τροίης ἀπὸ ληίδος, ἀπὸ τῆς Τρωικῆς λείας 43. foll.] μετηνέχθησαν οὐ δέοντες ἐντεῦθεν εἰς τὰ περὶ τῆς Ἀθηνῶν ἐν α' λεγόμενα (Od. 1. 96), καὶ εἰς τὰ περὶ Ἑρμοῦ ἡνίκα ἀπ' Ὀλύμπου εἰς τὴν Τροίαν κἄτεισιν (Il. 24. 339) Schol. H. P. Q. οὐδὲν δέ φασιν ὀφελος ἐνθάδε ῥάβδου ὥσπερ ἐν Ἰλιάδι (24. 245) πρὸς τὸ κοιμίσει τοὺς πυλαρούς· οὐ συνορώσι δὲ οἱ ἰδία τινὰ ἐστὶ θεῶν φορήματα, ὥς εἰ τις μέμφοιτο ὅτι Ποσειδῶν εἰς Αἰθιοπίαν πορευόμενος τὴν τρίαυαν ἔχει Schol. P. Q. T. On μετηνέχθησαν κ.τ.λ. (sup.) Dind. ad loc. adds, 'Versus 43-49 iisdem verbis perscripti leguntur Il. 24. 339-345, pluribus vero mutatis vel additis in Od. 1. 96-101, ubi 97-101 προσητεθήσθαι (ab Aristophane) dicuntur.'

τὸν τόνον δτε σημαίνει τὸ περισσῶς. The Venetus A. has *περὶ κῆρι* uniformly, except in Il. 24. 435, the work of a later hand. In this phrase and in others analogous to it, it is preferable to take *περὶ* adverbially, and regard *κῆρι* as a localising dative; for the following reasons. We find (Od. 8. 63) the phrase *περὶ . . φιλεῖν*, and in Il. 9. 117 *κῆρι φιλεῖν*: so again in Od. 2. 88 *περὶ . . εἰδέναι*, and in Il. 2. 213; 5. 326 *φρεσὶν εἰδέναι*. If we translate *περὶ φιλεῖν* by *valde amare*, and *κῆρι φιλεῖν* by *ex animo amare*, we may combine the two in *περὶ κῆρι φιλεῖν* and render it *valde ex animo amare*. This is easier than to take *περὶ* as a preposition with *κῆρι* in the sense of *circum cor*, which offers no definite meaning. If we prefer to give a more local sense to *περὶ* and translate it 'all around,' 'quite through,' the sense will be the same, and *κῆρι* will still stand as a local expegegesis. The same explanation will suit such passages as *ἀλύσσοντες περὶ θυμῷ* Il. 22. 70, or *τοῖσιν τε περὶ φρεσὶν ἀσπετος ἀλήη* Il. 16. 157; but it is likely enough that such later expressions as *περὶ χάριτι* h. Hom. Cer. 429, *περὶ φόβῳ* Aesch. Cho. 35, and *περὶ τύρβῃ* Pers. 696, have arisen from a mis-

conception of the Homeric usage (see the whole question well treated by Kuhl, Quaest. Hom. p. 1. de particulae *περὶ* forma et usu Homeric).

39. *πῶλλ'* sums up the three accusatives in the preceding line, and introduces the clause with *ὅσα*.

Τροίης, i.e. Troy-land. See Od. 10. 40. Schol. H. P. V. joins *Τροίης*, as adj., with *ληίδος*.

40. *λαχὼν . . αἴσαν*, 'having got his meed from the spoil.' Cp. Il. 18. 327 *λαχόντα τε ληίδος αἴσαν*.

41. *ὧς*, 'in such wise,' i.e. including both the perils he must encounter, and the honourable escort from Phaeacia.

43-49. The whole passage is identical with Il. 24. 339-345, to which place the mention of the magic wand and its soporific powers seems more appropriate: for Hermes had on that occasion to lull the sentinels to sleep, *τοῖσι δ' ἐφ' ἵπνον ἔχευε διάκτορος ἀργειφόντης* | *πᾶσιν*, which words explain *τῇ τ' ἀνδρῶν ὄμματα θέλγει*. Virgil, in his adaptation of the passage, Aen. 4. 238 foll., extends the power of the wand to the causing or breaking the sleep of *death*, 'dat somnos adimitque et lumina morte resignat.'





εἵλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει  
 ὣν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνῶοντας ἐγείρει.  
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργειφόντης.  
 Πιερὶν δ' ἐπιβάς ἐξ αἰθέρος ἔμπεσε πόντῳ 50  
 σεύατ' ἔπειτ' ἐπὶ κῦμα λάρφ ὄρνιθι ἰοικῶς,  
 ὅς τε κατὰ δεινοὺς κόλπους ἄλδος ἀτρυγέτοιο  
 ἰχθῦς ἀγρώσσων πυκινὰ πτερά δεύεται ἄλμῃ·  
 τῷ ἱκελὸς πολέεσσιν ὀχῆσατο κύμασιν Ἑρμῆς.  
 ἄλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἑοῦσαν, 55  
 ἐνθ' ἐκ πόντου βὰς ἰοειδέος ἡπειρόνδε

54. τῷ ἱκελός] προσέθηκε τις οὐ δέοντως τὸν στίχον Schol. H. P. Q., with whom Eustath. agrees, 1522. 62. See note below.

48. τοὺς δ' αὖτε, 'others again.'

49. πέτετο. The word is used of any rapid movement, and is not confined to the flight of birds. Cp. ἴπποι . . πετίεσθην Il. 5. 366, ὀλοοῖτροχος . . πέτεται Il. 13. 140, δτ' ἀν . . πτήται νιφὰς ἢ χάλαζα Il. 15. 170, etc.

50. The flight of Hermes may be compared with that of Hera, Il. 14. 225 Ἥρῃ δ' αἶψα λῖπεν μίον Οὐλύμπιοι, | Πιερὶν δ' ἐπιβάσα καὶ Ἥμαθιν ἐρατεινὴν | σέυατ' ἐφ' ἱπποπόλων ὀρηκῶν ὄρεα νιφύοντα, | ἀροτάτας κορυφὰς, οὐδὲ χθόνα μάρπτε ποδοῖν | ἐξ Ἀθώω δ' ἐπὶ πόντον ἐβήσατο κυμαίνοντα. Here then the words Πιερὶν δ' ἐπιβάς refer to his passage over the peaks of the Pierian range, which runs north-west from Olympus.

ἐξ αἰθέρος should be joined with ἔμπεσε. Or it is possible to regard Pieria as the *plain* of that name, to which Hermes descends from Mount Olympus, as to a stage between it and the sea; in which case ἐξ αἰθέρος must be taken with ἐπιβάς, for αἰθήρ is the clear air of mountain heights, as distinguished from the lower atmosphere, ἀήρ. Zeus on Olympus is described, Od. 15. 523, as αἰθέρι ναῖον.

51. λάρος. A distinction is made between the λάρος and αἰθνια in the Peripl. pont. Eux. (33, ed. Müller); and Aristotle (Hist. Anim. 5. 9) does so even more explicitly, assigning to each a different breeding season. αἰθνια, inf. 337, must be a bird that dives, perhaps the *mergus*. λάρος

may be the gull (*larus*) or the tern (*sterna*), neither of which dives deep. In modern Greece the gull is still called γλάρος. Pliny appears to refer to the λάρος where he says, 'gaviae in petris nidificant . . aestate' Nat. Hist. 10. 32. 48.

52. δεινοὺς κόλπους. So πέλαγος μέγα τε δεινόν τε Od. 3. 322. κόλπος is occasionally used of the whole sea, e.g. θαλάσσης εὐρέα κόλπον Il. 18. 140; but it seems properly to describe the water as lying enclosed, or sunken, between headlands. Compare ἐπὶ Κρίσης Κατεφαίνετο κόλπος ἀπείρων | ὅς τε δίκαια Πελοπόννησον πείραον ἔργει h. Hom. Ap. 431. Curtius thinks that κόλπος may be connected with κλέπτω, as something that hides or covers.

53. πυκινὰ πτερά, thickness of plumage is characteristic of sea-birds.

54. τῷ ἱκελός. This line seems a mere tautology after ἰοικῶς, but for a corresponding repetition in a simile cp. Il. 5. 87, 93 θῖνε γὰρ ἀμ πεδῖον ποταμῷ πλήθονται ἰοικῶς . . ὥς ἐπὶ Τυδείδῃ πυκινὰ κλονέοντο φάλαγγες. On ἰοικῶς Schol. P. says, κατὰ τὴν ὁρμὴν οὐ κατὰ τὴν μορφήν, ὥς καὶ Ἴρις μολυβδαίνῃ ἱκέλη (Il. 24. 80). The words are only meant to imply that Hermes swooped down, and swam on the water like a sea bird.

With πολέεσσιν cp. Trachin. 112 foll. πολλὰ . . κύματα . . βάντ' ἐπιόντα τε. ὀχῆσατο, 'rode on the thronging waves,' i.e. made them his δχημα.

56. ἡπειρόνδε, 'to land.' ἡπειρος (according to some = ἀπειρος, sc. γῆ)

ηιεν, ὄφρα μέγα σπέος ἵκετο, τῷ ἐνὶ νύμφῃ  
 ναῖεν ἐνπλόκαμος· τὴν δ' ἐνδοθὶ τέτμεν ἐοῦσαν.  
 πῦρ μὲν ἐπ' ἔσχαρδῶφιν μέγα καίετο, τηλόθι δ' ὁδμὴ  
 κέδρου τ' εὐκαέτοιο θύου τ' ἀνὰ νῆσον ὁδῶδαι 60  
 δαιομένων· ἢ δ' ἐνδον ἀοιδιάουσ' ὀπὶ καλῇ,  
 ἱστὸν ἐποικομένην χρυσεῖῃ κερκίδ' ὑφαίνεν.  
 ὕλη δὲ σπέος ἀμφὶ πεφύκει τηλεθώσασα,  
 κλήθρη τ' αἰγειρός τε καὶ εὐώδης κυπάρισσος.  
 ἔνθα δέ τ' ὄρνιθες τανυσίπτεροι εὐνάζοντο, 65  
 σκῶπές τ' ἱρκές τε τανύγλωσσοί τε κορῶναι

61. δαιομένων] γράφεται καὶ οὕτως δαιομένων, νύμφη δὲ ἐνπλοκαμούσα Καλυψό  
 Schol. H. P. 66. σκῶπες] τινὲς κῶπες γράφουσι Eustath.

stands for 'land,' in contrast to 'sea.' Here it is used of an island, as of Ithaca, Od. 13. 114.

59. ἔσχαρδῶφιν, a metaplastic form belonging to the 0 declension. It is a metrical necessity, as ἔσχαρῆφιν would be inadmissible in the hexameter. For similar metaplasms compare ὑσμῖνι and ὑσμίνη, ἀλκῆν and ἀλαί. The meaning of ἔσχαρα here seems to be a portable brazier, as in Aristoph. Acham. 888.

60. κέδρος. The Homeric κέδρος is not the cedar of Lebanon, but a variety of juniper, probably the Spanish juniper (*J. oxycedrus*), which grows freely on the shores of the Mediterranean.

εὐκάετος. Düntzer would connect this word with κῆνεις, but it should rather be referred to κεάω, meaning either 'easily split' (Virgil's 'fissile lignum'), or, more likely, 'deftly split,' i. e. ready-made into billets for burning, σχίζαι.

θύον is a tree with resinous wood, probably the *arbor vitae*. Cp. Athen. 5. 207 E τὸ δὲ τὴν κέδρον καὶ τὸ θύον καὶ τὴν κυπάρισσον εὐώδη εἶναι ἱστορία ἐστὶ περὶ φνῶν, which seems conclusive against the idea of θύον being a compound like incense. See Pliny, Nat. Hist. 13. 16 'inter pauca nitidioris vitae instrumenta haec arbor (citrus) est; quapropter insistendum ei paullum videtur. Nota etiam Homero fuit; Thyon Graece vocatur, ab aliis thya. Hanc itaque inter odores uri tradit in deliciis Circes [probably a reminiscence of Virg. Aen. 7. 10 foll.], quam deam volebat intellegi, magno

errore eorum qui odoramenta in eo vocabulo accipiunt, cum praesertim eodem versu cedrum laricemque una tradat uri, in quo manifestum est de arboribus tantum locutum.' But the *citrus* emits no scent in burning, so that it is better to regard θύον as one of the resinous trees; pine, cypress, or juniper.

61. ἀοιδιάουσα, 'vocale est verbum quo ipsum Nymphae cantum expressum dicas dulcissimum' Bothe.

62. κερκίδα. The κερκίς is generally considered equivalent to the later σπάθη, the wooden rod or blade used to strike the threads of the woof close together. It seems better to take it of the shuttle (connected with κρέω, κρέκος), as the use of the word by Eurip. (Troad. 108 οὐχ ἱστοῖς κερκίδα διενέουσα ἐξαλλάξω) could not refer to the σπάθη.

64. αἰγαιρος is probably the aspen (*populus tremula*). In Homer this tree is generally represented as growing in marshy soil, Od. 17. 208; Il. 4. 482, or at any rate in the vicinity of water, as here, and inf. 237; 6. 292. The constant movement of its leaves serves to point a simile in Od. 7. 103. Curtius suggests that αἰγαιρος (αἰγερ-*j-os*) may be connected with αἰγ-ίς, κατ-αγ-ίζω, as *populus* perhaps with πάλλω.

66. σκῶπες. Cp. Pliny, Nat. Hist. 10. 49, 70 'nominantur ab Homero scopos avium genus: neque harum satyricos motus cum insidentur plerisque memoratos facile conceperim mente, neque ipsae iam aves noscuntur.' The word may come from σκάπτειν, 'to

58. Εὐπλόκαμος: 25 lines, Κυλληναίος 16 lines

60. Κεῖδρου: Priamis treasure-room built by his son.

63f. A natural park.

64. Κυπαρίσσης: 00. has a dorm-pal of fragrant cypress (p 340).

72. 10v. prob. pansy. dark violet-color. 416 ἡδονὴς εἶδος "black sheep

εἰνάλῃαι, τῇσιν τε θαλάσσια ἔργα μέμηλεν.  
 ἡ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο  
 ἡμερὶς ἡβώωσα, τεθήλει δὲ σταφυλῇσι·  
 κρῆναι δ' ἐξείης πίσυρες ρέον ὕδατι λευκῷ,  
 πλησίαι ἀλλήλων τετραμμέναι ἀλλυδὶς ἄλλῃ.  
 ἀμφὶ δὲ λειμῶνες μαλακοὶ ἴου ἥδὲ σελίνου  
 θήλεον· ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν

70

72. ἴου] The v. l. σίου is said (see Athenaeus, 2. 6. c.) to be the emendation of King Ptolemy Euergetes, who insisted that the violet was here out of place. Eustath. does not allude to the origin of the variant, but he says, σίου τινες γράφουσιν, ὃ καὶ πολλοῖς ἀρέσκει τῶν παλαιῶν.

mock,' meaning a bird that 'mimics' the tones of others, or there may be a reference in it to a grotesque appearance in the bird itself, or to its curious gestures and movements. But we should rather connect σκάψ with σκέπ-τομαι, as κλάψ with κλέπ-τω, φῶρ with φέρ-ω, and regard it as meaning the 'staring' bird. So γλαῦξ is connected with λάω and λέυσσω. Perhaps in the absence of any evidence we may translate σκάψ 'horned owl'; Aristotle (Hist. Anim. 8. 3) mentions σκάψ among the γαμφίνυχες τῶν νυκτερινῶν, adding ὃ δὲ σκάψ ἐλάττων γλαυκός. Another reading is κῶπες, see Athen. 9. 391 c.

κορώναι εἰνάλῃαι may be rendered 'cormorants,' whose dark plumage probably gained for them the popular name of 'sea-crows'; cp. Od. 12. 418. There is nothing inappropriate in making these birds roost in trees, as, in the southern seas, cormorants build their nests in the mangroves. But after all there is nearly as much uncertainty about these κορώναι as about σκῶπες. The Scholl. identify them with αἰθυαί, and Hesych. with λάροι. The epithet τανύγλωσσοι probably refers to their constant cry. The bird is, as it were, represented at the moment when he uttered his screech, with the tongue outstretched.

67. θαλάσσια ... μέμηλεν, 'occupy their business in the great waters,' i.e. in pursuit of fish, etc. For the expression cp. Od. 12. 116 πολέμῃα ἔργα μέμηλεν. Nitzsch compares ὁ γλαυκὴν ἐργάζονται Hes. Theog. 440.

68. ἡ δ'. This marks a new feature; cp. Od. 10. 162. Round the cave were alder, aspen, and cypress, but climbing

upon the cave, and hanging over the edge (αὐτοῦ = 'on the spot,' defined by περὶ σπείους), was a different kind of tree, viz. ἡμερὶς, the 'garden vine.' We may suppose that the form σπείους (stem σπείω) like δείους Il. 10. 376, was originally written σπείεος. See Monro, H. G. § 105, 5; App. c. 4.

τετάνυστο, 'trailed.'  
 69. ἡμερὶς only means 'brought into cultivation from the wild state' (ἡ ἀγρία Anth. P. 9. 561). Theophrastus (Hist. Plant. 3. 8. 2) says, speaking of different species of oak-trees, τὴν τὰς γλυκείας φέρουσιν οἱ μὲν τὴν ἡμερῖδα καλοῦσι, οἱ δὲ ἐνυμῶδρον.

70. πίσυρες, an Aeolic form; see on Od. 4. 743.

ὑδατι λευκῷ, like ἀγλαὸν ὕδωρ (Od. 3. 429), means 'transparent,' 'clear,' or perhaps 'sunlit,' as opposed to μέλαν ὕδωρ, Od. 4. 359, in deep wells or shaded pools.

72. ἴου.. σελίνου, material genitive with λειμῶνες, as αἰγέλεον ἄλσος Od. 6. 291, τέμενος .. φυταλῆς καὶ ἀρούρης πυροφόρου Il. 12. 314.

ἴου is the ordinary blue scented violet, i. e. ἴον μέλαν as distinguished from λευκόν. If there be any value in the reading σίου (see crit. note), we may suppose it to refer to the *Sium nodiflorum* (Linn.), a marsh plant which grows freely in Greece. Cp. Diosc. περὶ ὕλ. latr. 2. 154 σίου τὸ ἐν ὕδασι εὐρίσκεται ἐν τοῖς ὕδασι θαμνίον ὀρθόν, λιπαρόν, φύλλα ἔχον πλατέα ἰπποσελίνῳ ἑοικότα, μικρότερα δὲ καὶ ἀρωματίζοντα. See also Athen. 2. 6. c.

σελίνον, called ἐλεόθερον Il. 2. 776, may either be parsley, or, more likely, a kind of celery.

73. ἔνθα κ' ἔπειτα, 'there indeed even

θήσαιοτο ἰδὼν καὶ τερφθείη φρεσὶν ᾗσιν.  
 ἔνθα στὰς θηεῖτο διάκτορος ἀργεῖφόντης. 75  
 αὐτὰρ ἐπειδὴ πάντα ἐφ' ἠθήσατο θυμῷ,  
 αὐτίκ' ἄρ' εἰς εὐρὺ σπέος ἤλυθεν οὐδέ μιν ἄντην  
 ἡγνοίησεν ἰδοῦσα Καλυψὼ, δια θεάων,  
 οὐ γάρ τ' ἀγνώτες θεοὶ ἀλλήλοισι πέλονται  
 ἀθάνατοι, οὐδ' εἴ τις ἀπόπροθι δώματα ναίει. 80  
 οὐδ' ἄρ' Ὀδυσσῆα μεγαλήτορα ἔνδον ἔτεμεν,  
 ἀλλ' ὁ γ' ἐπ' ἀκτῆς κλαῖε καθήμενος, ἔνθα πάρος περ,  
 δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων  
 [πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων].  
 Ἑρμείαν δ' ἐρέεινε Καλυψὼ, δια θεάων, 85  
 ἐν θρόνῳ ἰδρῶσασα φαεινῷ, σιγαλθέντι  
 'Τίπτε μοι, Ἑρμεία χρυσόβραπι, εἰλήλουθας  
 αἰδοῖός τε φίλος τε; πάρος γε μὲν οὐ τι θαμίξεις.  
 αὐδα δ' τι φρονέεις τελέσαι δέ με θυμὸς ἀνωγεν,

80. οὐδ' εἴ τις] 'Αρίσταρχος, οὐδ' ἡ τις Schol. H. P. Aristarchus also read ναίει and not the v. l. ναίοι. 83. στοναχῇσι] στεναχῇσι αἱ τοῦ Ἀριστοφάνους. The line recurs inf. 157. 84.] ὁ στίχος οὗτος περιττός, ὁ γὰρ προκείμενος ἀρκεῖ Schol. H. P. Schol. H. on inf. 158, where the line again occurs, says ἐντεῦθεν εἰς τὸ ὀλίγον ἀνωγέρω (sc. v. 84) μετακίεται ὁ στίχος. If it be retained here, it spoils the construction of the sentence, as there is nothing to connect κλαῖε with δερκέσκετο.

an immortal, if he came, might gaze as he set eyes upon the place.' This sentence still belongs to the *general* description of the grotto, and is preparatory only to the mention of Hermes in v. 75.

ἔπειτα, which often introduces a further fact as a natural sequence from what has gone before, serves here to give a new point in the description; as in the account of the cave of Phorcys, Od. 13. 106 ἐν δὲ κρητῆρές τε καὶ ἀμφιφορῆες ἔσσι | λαῖνοι· ἔνθα δ' ἔπειτα τιθαβύσσουσι μέλισσαι. Cp. sup. i. 62.

77. ἄντην is to be joined with ἰδοῦσα, 'when she looked him in the face,' as ἄντην εἰσιδέειν Il. 19. 15. The accusative μιν depends on ἰδοῦσα and on ἡγνοίησεν. Cp. Od. 20. 15 ὥς δὲ κύων . . ἄνδρ' ἀγνοήσας ἔλαει.

79. οὐ γάρ τ' ἀγνώτες. Cp. Schol. P. Q. οὐ γὰρ τῷ προσηρακέναι ἀλλὰ κατὰ

τινὰ θεῖαν δύναμιν ἐγνώρισεν ἰδοῦσα ἡ Καλυψὼ τὸν Ἑρμῆν. The following words οὐδ' εἴ τις . . ναίει are intended to describe Calypso's own case, living in her distant isle of Ogygia. See inf. 100.

81. οὐδ' ἄρα. Hermes found Calypso within, but he did not, 'as one might have thought,' see Odysseus there. Cp. Od. 9. 92 οὐδ' ἄρα Λατοφάγοι μῆδονθ' ἐτάρουσιν δλεθρον.

86. σιγαλθέντι. This word is usually referred to σιάλος, 'fat,' on the analogy of λιπαρός, the dropping of the γ being compared with λῶν, the Boeotian form of ἔγων, and ὀλίος for ὀλίγος in the Tarentine dialect. (See Cuius, 541.) Others connect the word with a root γαλ = 'shine,' with an intensive prefix σι. So Düntzer ad loc.

88. αἰδοῖός τε φίλος τε, 'an honoured and welcome guest.'

For the use of πάρος with the present tense see on Od. 4. 811.

87. Reply not given before Hermes has eaten. Polyphemos asks Odysseus to errand before giving him food. The offering of food often formulaic and honorific.

93. Kipote: Calypso mixes nectar with water, or in a mix with

εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν. 90  
[ἀλλ' ἔπειο προτέρω, ἵνα τοι παρ ξένια θείω.]

Ἄς ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν  
ἀμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν.  
αὐτὰρ ὁ πῖνε καὶ ἦσθε διάκτορος ἀργειφόντης.  
αὐτὰρ ἐπεὶ δείπνησε καὶ ἤραρε θυμὸν ἔδωδῃ, 95  
καὶ τότε δὴ μιν ἔπεσσιν ἀμειβόμενος προσέειπεν

Ἐῖρωτᾷς μ' ἐλθόντα θεὰ θεῶν· αὐτὰρ ἐγώ τοι  
νημερτέως τὸν μῦθον ἐνισπήσω κέλεαι γάρ.  
Ζεὺς ἐμέ γ' ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·  
τίς δ' ἂν ἐκὼν τοσσόνδε διαδράμοι ἀλμυρὸν ὕδωρ 100  
ἄσπετον; οὐδέ τις ἀγχι βροτῶν πόλις, οἳ τε θεοῖσιν  
ιέρὰ τε βέζουσι καὶ ἐξαίτους ἐκατόμβας.  
ἀλλὰ μάλ' οὐ πῶς ἔστι Διὸς νόον αἰγιδόχοιο  
οὔτε παρελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι.

91.] Wanting in the best MSS. It is incompatible with sup. 86, where Hermes is represented as already seated. It is probably interpolated from Il. 18. 387. Perhaps we might justify it by understanding that the guest is here bidden to move from the reception-room to the dining-room. 100. τίς δ' ἂν.] Bekk., followed by Nauck, would read τίς κε as ἐκὼν takes the digamma.

90. εἰ τετελεσμένον ἐστίν, 'if it is a thing that ever hath been done;' which would imply the possibility of its being done again. Nitzsch compares τὸ γενόμενα φανερόν ὅτι δυνατά Arist. Poet. 9. 6. The same transition in meaning is seen in the verbal adjective in -τος. Compare also τετελεσμένον ἔσται Il. 1. 212, etc.

95. ἤραρε θυμὸν ἔδωδῃ. Cp. Gen. 18. 5 'I will fetch a morsel of bread, and comfort ye your hearts.' So πησαῖατο θυμὸν Od. 19. 198.

97. εἰρωτᾷς, 'thou dost question me at my coming,' referring back to v. 87, τίπτε μοι . . . εἰλήλουθας; For the collocation of θεὰ θεῶν see inf. 155.

98. τὸν μῦθον, 'that story which I have to tell,' 'my story,' alluded to, sup. 88, in the words αὖδα ὅτι φρονέεις. κέλεαι γάρ. This is added, because the message is an unwelcome one, which Hermes would not tell if he were not bidden.

101. ἄσπετον is added to give definiteness to τοσσόνδε.

In the words οὐδέ τις we have a demonstrative clause instead of a relative, the meaning being 'where there is no city.'

103. οὐ πῶς . . . θεῶν. Here ἔστι is used in the sense of ἔξεστι, and followed by an infinitive with the subject in the accusative. Cp. Od. 11. 158 τὸν οὐ πῶς ἔστι περῆσαι | πεζὸν ἔόντα. Ameis quotes also Od. 2. 310; 5. 137; 15. 49; 17. 12; 18. 52; 19. 555, 591; 21. 331; Il. 6. 267; 13. 114; 17. 464; 19. 225; 20. 97.

104. ἀλιῶσαι (ἄλιος) is connected with ἡλίος. Eustath. and others attempted to identify ἄλιος in this sense with ἄλιος from ἄλς, the notion in both being the 'barren waste' of sea. This false derivation may be the reason why ἄλιος and ἀλιῶω are found with the aspirate: it would be more correct to write ἄλιος and ἀλιῶω on the analogy of ἄλῃ and ἡλεῖς.

Here ἀλιῶσαι means, 'to thwart by open resistance;' παρελθεῖν, 'to overreach.' Compare ὅς σε παρέλθοι | ἐν

φησί τοι ἄνδρα παρῆναι διζυρώτατον ἄλλων, 105  
 τῶν ἀνδρῶν οἳ ἄστυ πέρι Πριάμοιο μάχοντο  
 εἰνάετες, δεκάτῳ δὲ πόλιν πέρσαντες ἔβησαν  
 οἴκαδ'· ἀτὰρ ἐν νόστῳ Ἀθηναίην ἀλίτοντο,  
 ἥ σφιν ἐπῶρσ' ἀνεμόν τε κακὸν καὶ κύματα μακρά.  
 [ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι, 110  
 τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κύμα πέλασσε.]  
 τὸν νῦν σ' ἠνώγειν ἀποπεμπέμεν ὅττι τάχιστα

105-111.] περιττοὶ οἱ στίχοι καὶ πρὸς τὴν ἱστορίαν μαχόμενοι· οὐ γὰρ καθ' ὃν καιρὸν ὑπὸ τῆς Ἀθηνᾶς ὁ ἄνεμος ἐκινήθη καὶ οἱ ἄλλοι ἀπώλοντο Ὀδυσσεὺς τῇ νήσῳ προσπνέχθη· οἱ δὲ τελευταῖοι δύο ἐκ τῶν μετὰ ταῦτά (133, 134) εἰσι μετενηγεμένοι Schol. P. Q. Buttm. ap. Dind. Schol. refers these words to vv. 105-111, but the omission of those lines would make the pronoun τὸν in v. 112 ambiguous, therefore it is better to retain vv. 105-107, so that τὸν νῦν σ' κ.τ.λ. follows directly upon ἔβησαν. At any rate 110, 111 must be struck out. See note below. 112. ἠνώγειν] ἠνώγειν ἀπὸ τοῦ ἠνώγειν, ὡς τὸ ἥσκειν εἰρᾷ καλᾷ (Il. 3. 388) Schol. P. Aristarchus seems to have written the plpf. with the paragogic ν. See La Roche, H. T., p. 194 foll.

πάντεσσι δόλοισι Od. 13. 291; also παρελθούσα used of Circe slipping by unperceived, Od. 10. 573.

105. διζυρώτατον ἄλλων, 'beyond all others,' 'in reference to all others.' It is unnecessary to describe this idiom as a substitution of the superlative for the comparative. Nor need we explain it as an illogical use of the partitive genitive, nor as an ablative use of the genitive so strong as to imply 'away from' and therefore 'beyond' all others, as ἔξοχον ἄλλων. The very free use of the genitive with substantives and adjectives, marking different degrees or points of reference, is compatible both with comparatives or superlatives. Compare, for the genitive in this relation with substantives, ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παράπλου κείναι Thuc. 1. 36, and with adjectives νεώτατος ἄλλων Od. 15. 108, σείδ' ὅ, Ἀχιλλεῦ, οὐ τις ἀνὴρ προπάρειθε μακάρτατος Od. 11. 482, πόλεμον ἀξιολογώτατον τῶν προγεγενημένων Thuc. 1. 1, μεγίστην τῶν πρὸ αὐτῆς ib. 1. 10, κάλλιστον φανὲν τῶν προτέρων φάος Soph. Ant. 101. An exact parallel to this use of the genitive with superlatives is found in the phrase μόνος τῶν ἄλλων, as Ὁμήρου μόνου τῶν ἄλλων βαψοδύνεται τὰ ἐπη Lycurg. 184.

106. τῶν ἀνδρῶν, explanatory and corrective of ἄλλων, and in apposition

with it. He was not more wretched than all the rest of mankind, but than all the Greek heroes who fought round the walls of Troy.

107. ἔβησαν οἴκαδε is modified by the following words ἀτὰρ ἐν νόστῳ, etc. Cp. Od. 14. 241 ἔβημεν | οἴκαδε σὺν νῆεσσι, θεὸς δ' ἐκέδασεν Ἀχαιοὺς.

108. Ἀθηναίην ἀλίτοντο. Compare for the circumstances Od. 3. 135; and for the construction Od. 4. 378. Hermes is giving a general sketch of the disasters that happened to the Greeks on their return, without special reference to Odysseus, of whom Athena was always the champion and protector. The storm sent by her, 'unius ob noxam et furias Aiacis Oilei,' had no connection with the shipwreck of Odysseus which happened later. Whether we reject the whole passage, vv. 105-111, or not, it is at any rate impossible to retain vv. 110, 111 in this connection; for they imply that Odysseus was wrecked by Athena's storm, and driven on the shore of Calypso's isle; whereas, by his own statement (Od. 12. 403 foll.), Zeus was the cause of the shipwreck, as is plainly stated in these very same lines, when they occur later, and are put in Calypso's mouth (inf. 133, 134).

112. ἠνώγειν, 'bade thee.' The tense looks back to the time when Zeus despatched him.





οὐ γάρ οἱ τῇδ' αἴσα φίλων ἀπονόσφιν ὀλέσθαι,  
ἀλλ' ἔτι οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι  
οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαῖαν.' 115

\*Ὡς φάτο, ῥέγησεν δὲ Καλυψώ, δία θεάων,  
καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·

‘Σχέτλιοι ἐστε, θεοὶ, ζηλήμονες ἔξοχον ἄλλων,  
οἳ τε θεαῖς ἀγάασθε παρ' ἀνδράσιν εὐνάζεσθαι  
ἀμφαδίην, ἣν τίς τε φίλον ποιήσεται' ἀκοίτην. 120  
ὥς μὲν δτ' Ὀρίων' ἔλετο ῥοδοδάκτυλος Ἥως,  
τόφρα οἱ ἡγάασθε θεοὶ ρεῖα ζῶντες,  
ἔως μιν ἐν Ὀρτυγίῃ χρυσόθρονος Ἄρτεμις ἀγνή

118. (ζηλήμονες) τὸ δὲ (ζηλήμονες) γράφεται καὶ δηλήμονες, ὃ ἐστὶ βλαπτικοί Eustath. ad loc. See below. 120. ἣν τις] γράφεται ἥτις Schol. Q. 123, 124.] οὐδέποτε παρ' Ὀμήρῳ ἢ Ἄρτεμις ἀρρενας φονεύει. διό τινες ἀθετοῦσι τοὺς στίχους Schol. H. P. Q.

113. τῇδε, 'here.'

118. σχέτλιοι. See on Od. 3. 161. The epithet is applied to headstrong heroes, as to Heracles, σχέτλιος, ὄβρι-μοεργὸς δὲ οὐκ ὀθεῖ' αἰσῦλα ῥέζων Il. 5. 403; and once in the milder sense of 'indefatigable' to Nestor, Il. 10. 164. It is used of Zeus, Il. 2. 111, and of the gods generally, as σχέτλιοι ἐστε θεοὶ δηλήμονες (Il. 24. 33), which last word is mentioned by Eustath. and Scholl. as a *varia lectio* for ζηλήμονες here. But the circumstances are quite different. In Il. 24 the gods are δηλήμονες in permitting the outrage upon Hector's body: here they are ζηλήμονες, 'jealous' of mortals favoured by goddesses; the words of τε θεαῖς ἀγάασθε being epexegetical of the epithet.

120. ἀμφαδίην, an adverb of fem. accusat. form. Cp. Il. 7. 106 σιγῇ ἐφ' ὑμῶν . . ἡὲ καὶ ἀμφαδίην. There is an uncertainty whether the comma should come after εὐνάζεσθαι or after ἀμφαδίην. The latter seems preferable, as then the words ἣν τις . . ἀκοίτην are explanatory of εὐνάζεσθαι ἀμφαδίην. Cp. Od. 6. 288, where ἀμφάδιος γάμος is used of honourable marriage. There is an irony in Calypso's words. The gods wink at the amours of the goddesses, but they will not endure that they should raise a mortal to the honourable position of ἀκοίτης. Here ποιήσεται is subjunctive.

121. Orion, the giant and hunter (Od. 11. 572), appears even in Homer as a constellation. Apollodorus quotes this account of his death—Ὀρίωνα δὲ Ἄρτεμις ἀπέκτεινεν ἐν Δήλῳ—and later mythology makes his offence to have been an attempt to violate Opis, as she was bringing ears of corn to Delos (Pausan. 1. 4. 5). Opis or Upis is, according to some, a surname of Artemis herself, which would explain another form of the story, as given in Horace, Od. 3. 4. 64 'Notus et integræ | tentator Orion Dianæ | virginea domitus sagitta.' It is when at the end of July Orion rises in all his splendour with the dawn in the eastern sky, and then pales before the morning light, that he appears as the lover of Eos.

123. Ὀρτυγίῃ. The above-mentioned legend about Orion serves to confirm the identity of Ortygia and Delos. The name Ortygia occurs in several localities, but it is always connected with the worship of Artemis (cp. Soph. Trachin. 214); and the existence of a Syracusan Ortygia (which Völcker understands to be alluded to in this passage) seems only to mean that the Syracusan colonists (B. C. 734) introduced into their new home the cult of the Delian Artemis. In Od. 15. 403 the island Συρία is described as being Ὀρτυγίης καθύπερθε, which would sufficiently mark the

οἷς ἀγανοῖς βελέεσσιν ἐποικομένη κατέπεφνε.  
 ὥς δ' ὅπῳ Ἰασίωνι ἐνπλόκαμος Δημήτηρ, 125  
 ᾧ θυμῷ εἴξασα, μίγῃ φιλότῃ καὶ εὐνῇ  
 νειῷ ἐνι τριπλόῳ οὐδὲ δὴν ἦεν ἀπυστος  
 Ζεὺς, ὅς μιν κατέπεφνε βαλὼν ἀργῇτι κεραυνῷ.  
 ὥς δ' αὖ νῦν μοι ἀγᾶσθε, θεοὶ, βροτῶν ἀνδρα παρῆναι.  
 τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα 130  
 οἶον, ἐπεὶ οἱ νῆα θοὴν ἀργῇτι κεραυνῷ

127. νειῷ ἐνι τριπλόῳ] Schol. H. P. Q. quotes, though with disapproval, the reading *τριπλόῳ*. Does this imply the existence of a reading *νηῷ*?

position of the Cyclad Syros, west of Rhenea, and this is confirmed by the statement in v. 410, that the island was under the joint protection of Artemis and Apollo.

There is a further doubt whether Ortygia be a twin island to Delos, or identical with it. Strabo (10. 5. 5) identifies Ortygia with Rhenea, ἀνομάζετο δὲ Ῥηναία καὶ Ὀρτυγία πρότερον, the confusion probably arising from the fact that originally Delos and Rhenea (which was separated from it by a narrow channel about half a mile in breadth) were included under the same name. See Schol. on Theocr. 17. 10 νῆσος οὖτω Ῥηναία λεγομένη ἦν καὶ Δῆλον φασι. Ortygia and Delos are spoken of separately (h. Hom. Ap. 16) as the birth-places of Artemis and Apollo respectively, Leto having brought them forth, τὴν μὲν ἐν Ὀρτυγίῃ, τὸν δὲ κεραυνῇ ἐνὶ Δῆλῳ, see also Od. 6. 162. The name Ortygia comes from ὄρυξ, 'a quail;' and Welcker (Götterl. 1. 601) mentions that from May to September large flights of these birds are seen in the islands of the Archipelago.

124. ἀγανοῖς. See on Od. 3. 280. It should be noticed here that an arrow shot in *anger* is still called ἀγανὸν βέλος, showing that the 'painlessness' of the death, and not the merciful character of the visitation, is to be thought of. The death of Orion by the shafts of Artemis violates the generally observed rule by which the death of men is compassed by Phoebus; and those of women only, by Artemis. Here however Artemis is not acting in her capacity of Death-goddess; but slays Orion from jealousy.

125. Ἰασίων. See Hesiod (Theog. 970. where the form Ἰάσιος is used). Demeter is said to have borne a son Plutus to this lover in the island of Crete. This story points to an early legend which identified Iasion with the fertile power of the soil, the name being perhaps connected with *αἶα*, or, according to others, with *λέναι*, ἀν-λέναι. Later mythology makes Iasion the inventor of the cultivation of corn, like Triptolemus (τρίτολος). In Theocr. 3. 50 Iasion and Endymion are coupled together. The story is complicated in various ways, for Iasion appears in different genealogical connections and with different mystic meanings in the religion and legends of Arcadia, Crete, and Samothrace.

126. ᾧ θυμῷ εἴξασα, 'yielding to her passion;' i. e. not by compulsion. Cp. Il 9. 598, where Meleager is described as giving willing aid to the Aetolians ᾧ θυμῷ εἴξας.

127. τρίτολος refers to the three ploughings: (1) at the end of autumn; (2) in the spring, to *freshen* the soil after the winter's frost; and (3) in summer, for a second crop. Theocr. (25. 25) speaks even of a field ploughed four times, τετράτολος. The third ploughing was called νεῶν, and the field so 'freshened' was called νεῖς, while the Lat. *novalis* rather signifies land ploughed for the first time. See Hesiod, Opp. 463, with Paley's note.

130. περὶ τρόπιος βεβαῶτα, 'bestriding the keel,' described more closely inf. 371 ἀμφ' ἐνὶ δούρατι βαίνει κέληθ' ὡς ἵππον ἑλάνων. So περιβαίνειν with gen. Il 5. 21 οὐδ' ἐτλη περιβῆναι ἀδελφεοῦ κταμένοιο. Compare also περισπείναι sup. 68.

27. Τριτόλιον: Three-ploughed (fallow ground). Uncertain whether the three ploughings all at once, or in spring, summer, and autumn. In modern Greece land is allowed to lie fallow. Meaning 'soil' is known to H.



Ζεὺς ἔλσας ἐκέασσε μέσφ' ἐνὶ οἴνοπι πόντῳ.  
 ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,  
 τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κύμα πέλασσε.  
 τὸν μὲν ἐγὼ φίλεῖν τε καὶ ἔτρεφον, ἥδ' ἐφασκον 135  
 θήσειν ἀθάνατον καὶ ἀγῆρων ἡματα πάντα.  
 ἀλλ' ἐπεὶ οὗ πῶς ἔστι Διὸς νόον αἰγιόχοιο  
 οὔτε παρεξελθεῖν ἄλλον θεὸν οὐθ' ἀλιύσαι,  
 ἔρρέτω, εἴ μιν κείνος ἐποτρύνει καὶ ἀνώγει,  
 πόντον ἐπ' ἀτρίγεται. πέμψω δέ μιν οὗ πῃ ἐγὼ γε· 140  
 οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,  
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης·  
 αὐτὰρ οἱ πρόφρων ὑποθήσομαι, οὐδ' ἐπικεύσω,  
 ὥς κε μάλ' ἀσκηθῆς ἣν πατρίδα γαῖαν ἵκηται.  
 Τὴν δ' αὖτε προσέειπε διάκτορος ἀργεϊφόντης· 145

132. ἔλσας] Ζηρόδοτος ἑλάσας γράφει Schol. H. P. Q. 133, 134.] See on vv. 110, 111. 136. ἀγῆρων] So Aristarch. Al. ἀγήραον Schol. H.

132. ἔλσας, from εἶλω, as κέλσας from κέλλω Od. 9. 149, κέρσας from κείρω Il. 24. 450. εἶλω, in its derived sense of 'squeezing,' may well be used of a 'crushing blow': others take it as equivalent to the Virgilian 'detrusit ad undas' Aen. 7. 773.

οἴνοπι must be a general epithet referring to the dark colour of the tumbling sea like πορφύρεος, and cannot have a special reference, as some suppose, to the red glare of the lightning, for the word is used without any of such surrounding circumstances, as in Il. 2. 613, etc.

133, 134. See on 110, 111 sup.

136 ἡματα πάντα. He had lived as an ἀθάνατος with Calypso up to this time; cp. Od. 8. 453 τόφρα δέ οἱ κομιδὴ γε θεῶν ὡς ἐμπεδος ἦεν, but, as Dr. Hayman remarks, now that Calypso has no hope of keeping her lover, she feeds him with mortal food. See inf. 199-201. But θεῶν ὡς may mean no more than that he was right royally treated.

139. ἔρρέτω, 'let him take himself off,' with the meaning of 'abire in malam rem.' Cp. Il. 9. 377; 20. 349.

With ἐποτρύνει καὶ ἀνώγει supply ἔρρειν.

140. ἀτρίγεται, as an epithet of the

sea, is commonly connected with τρυγᾶν, 'to gather in the fruits,' the word thus meaning 'unharvested,' 'barren,' in contrast with the land, which is πολύφορος, Il. 14. 200. (In Il. 17. 425 ἀτρίγεται is used as an epithet of αἰθήρ.) This was the general view of the older commentators, but Herodian is quoted as referring the word to τρύων and understanding by it ἀκαταπύνητος, 'inexhaustible,' 'not to be wearied.' Curtius s.v. is not indisposed to adopt this rendering, supposing the form to come through ἀτρίγεται, and applying the meaning to the restless waves. Others connect ἀτρίγεται with τρύζειν, understanding by it the 'murmuring' or 'seething' sound of the sea. But this signification is not applicable to αἰθήρ.

πέμψω expresses rather her inability than her refusal to obey the order ἀποπέμπειν sup. 112. 'I cannot send him away, for I have no ships.'

143. ὑποθήσομαι, to be taken immediately with ὥς κεν ἵκηται. So Il. 16. 84 ἐν φρεσὶ θεῶν . . ὥς ἂν μοι τιμὴν μεγάλην καὶ κύδος ἄρῃαι, and sup. 31 βουλὴν . . ὥς κε νήται.

οὐδ' ἐπικεύσω is parenthetical, and parallel to πρόφρων, so that πρόφρων may be rendered, 'with all my heart;' οὐδ' ἐπικεύσω, 'without reserve.'

‘οὐτω νῦν ἀπόπεμπε, Διὸς δ’ ἐποπίζεο μῆνιν,  
μή πῶς τοι μετόπισθε κοτεσσάμενος χαλεπήνη.’

‘Ὡς ἄρα φωνήσας ἀπέβη κρατὺς ἀργειφόντης  
ἡ δ’ ἐπ’ Ὀδυσσῆα μεγαλήτορα πόντια νύμφη  
ἦι, ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων. 150

τὸν δ’ ἄρ’ ἐπ’ ἀκτῆς εὔρε καθήμενον· οὐδέ ποτ’ ὅσσε  
δακρυόφιν τέρσοντο, κατεΐβετο δὲ γλυκὺς αἰὼν  
νόστον ὀδυρομένῳ, ἐπεὶ οὐκέτι ἦνδανε νύμφη.  
ἀλλ’ ἦ τοι νύκτας μὲν λαύσκεν καὶ ἀνάγκη  
ἐν σπέσσι γλαφυροῖσι παρ’ οὐκ ἐθέλων ἐθελούσῃ· 155

ἡματα δ’ ἐν πέτρῃσι καὶ ἡιόνεσσι καθίζων  
[δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων]  
πόντον ἐπ’ ἀτρύγετον δερκέσκετο δάκρυα λείβων.  
ἀγχοῦ δ’ ἴσταμένη προσεφώνεε διὰ θεάων·

‘Κάμμορε, μή μοι ἔτ’ ἐνθάδ’ ὀδύρεο, μηδὲ τοι αἰὼν 160  
φθινέτω· ἤδη γάρ σε μάλα πρόφρασσ’ ἀποπέμψω.  
ἀλλ’ ἄγε δούρατα μακρὰ ταμὼν ἀρμόδζεο χαλκῷ

156. ἐν πέτρῃσι] ἂμ πέτρῃσι αἱ τοῦ Ἀριστάρχου Schol. H. P. 157]. Omitted in many MSS. Cp. sup. 83, 84. 158.] ἐντεύθεν εἰς τὸ ἄλιγον ἀνωτέρω (84) μετακίεται ὁ στίχος Schol. H.

146. ἐποπίζεο. The lawless are described as θεῶν ὄπιν οὐκ ἀλέγοντες Il. 16. 388, or οὐδ’ ἐπιδα τρομέουσι θεῶν Od. 20. 215. Ὅπιν is connected with ὄψ in the sense of ‘regard’ due to the gods, or the ‘inspection’ or ‘visitation’ of the gods, like ἐπισκοπή.

147. χαλεπήνη, intrans., as inf. 485.

153. οὐκέτι, ‘no longer.’ As his preserver from shipwreck she had found favour in his eyes; but that feeling had now passed, and was succeeded by home-sickness.

154. λαύσκεν. Curtius regards λαῖω as a reduplication from a root *av* or *af*. Compare the form of the aorist *δ-ε-σα*. καὶ ἀνάγκη, ‘even perforce;’ i.e. if he would not come willingly.

155. παρ’ οὐκ ἐθέλων ἐθελούσῃ. The grammatical order of the words here gives way to the favourite usage of bringing contrasted words into immediate juxtaposition. Cp. Od. 3. 272 ἐθέλων ἐθέλουσαν, sup. 97 θεὰ θεόν, inf. 224 μετὰ καὶ τότε τοῖσι γενέσθω,

Od. 15. 488 παρὰ καὶ κακῷ ἐσθλὸν ἐθήκεν, Plat. Apol. 37 D καλὸς οὐκ ἂν μοι δ βίος εἴη .. ἄλλην ἐξ ἄλλης πόλιν πόλεως ἀμειβομένῳ. The Alexandrine grammarian called this hyperbaton, ἀντιστροφή Ἰωνική.

156. ἡιόνεσσι. See on inf. 418.

160. κάμμορε. See on Od. 2. 351.

161. πρόφρασσα. A feminine form of adjective following the meaning and usage of πρόφρων. It is probable that πρόφρασσα stands for προ-φρα-τια, where φρα is the weak form of the root, in which a represents the sonant nasal. The strong forms of the root are φρεν, φρον, the weak φρα, or φραν. Other instances in Homer of adjectives used only in the fem. gender, are, e.g. ἀμφιέλισσαι, and μέτασσαι Od. 9. 221. πρόφρασσα is used as a synonym of ἐθέλουσα in Il. 10. 290 ὅτε οἱ πρόφρασσα παρίστης, | ὅς νῦν μοι ἐθέλουσα παρίστασθαι.

162. χαλκῷ, with *axe* or *adze*. See inf. 244.

55. The willingness Oo. would involve an infidelity that would not be a serious charge against him. Agam. is not blamed to keep Cassandra as a concubine. There are cases when husband and wife are separated in space. When this is not the case, concubines are objected to (d. 433, I 457). In Helen's absence Men. had a son (J:2)



εὐρείαν σχεδὴν ἀτὰρ ἱκρία πῆξαι ἐπ' αὐτῆς  
 ὑψοῦ, ὥς σε φέρησιν ἐπ' ἡεροειδέα πόντον.  
 αὐτὰρ ἐγὼ σῆτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν 165  
 ἐνθῆσω μενοεικέ', ἃ κέν τοι λιμὸν ἐρύκοι,  
 εἴματά τ' ἀμφιέσω, πέμψω δέ τοι οὖρον δπισθεν,  
 ὥς κε μάλ' ἀσκηθῆς σὴν πατρίδα γαίαν ἱκται,  
 αἶ κε θεοὶ γ' ἐθέλωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,  
 οἷ μιν φέρτεροί εἰσι νοῆσαι τε κρηναί τε. 170  
 Ὡς φάτο, ῥίγησεν δὲ πολύτλας δῖος Ὀδυσσεύς,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 'Ἄλλο τι δὴ σὺ, θεὰ, τόδε μήδεαι οὐδέ τι πομπήν,  
 ἥ με κέλεαι σχεδὴν περάαν μέγα λαῖτμα θαλάσσης,  
 δεινὸν τ' ἀργαλέον τε· τὸ δ' οὐδ' ἐπὶ νῆες εἴσαι 175  
 ὠκύποροι περόωσιν, ἀγαλλόμεναι Διὸς οὐρῶ.  
 οὐδ' ἂν ἐγὼν ἀέκῃτι σέθεν σχεδὴς ἐπιβαίην,  
 εἰ μή μοι τλαίης γε, θεὰ, μέγαν ὄρκον ὀμόσσαι

168. ἱκται] Ἀριστοφάνης ἱκοιο Schol. H. P. La Roche quotes the reading ἡν πατρίδα from two MSS.

163. ἱκρία. See Appendix I.

164. ὑψοῦ. This is added, as the ἱκρία form the highest parts of the hull. He begins the σχεδὴν by laying the keel, and finishes off with the ἱκρία. Notice the emphatic position both of εὐρείαν and ὑψοῦ. The vessel is to be broad in the beam, and to have plenty of free-board, as we say. Briege would place a comma after αὐτῆς so as to make ὑψοῦ qualify φέρησιν, 'carry you high and dry.'

166. μενοεικέα refers to all three nouns in the preceding line.

168. ἱκται is preferable to ἱκοιο, the reading of Aristophanes; the subjunctive implying the direct result of the πομπή and the οὐρος.

173. Ἄλλο τι δὴ σὺ, θεὰ, τόδε μήδεαι, 'surely thou art *herein* devising something else.' For this use as a cognate or adverbial accusative with the verb cp. Od. 1. 409 τόδ' ἱκάνει, 17. 444 νῦν δεῦρο τόδ' ἱκν. With the whole phrase cp. Od. 7. 200 Ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμνηχάνονται, and Od. 20. 114 τέρας νῦν τειφ τόδε φαίνεις, ib. 351 τί κακὸν τόδε πάσχετε;

175. τὸ δ' οὐδ'. 'But it not even can good ships travel *over*.' This translation is intended to suggest that ἐπὶ is used rather adverbially than as a preposition. The sentence is thrown by parataxis into a demonstrative form; whereas later Greek would express it by the relative with a direct preposition, μέγα λαῖτμα ἐφ' ὃ κ.τ.λ.

νῆες εἴσαι. See on Od. 3. 11. The contrast here is between good ships properly built and such an one as Odysseus might be able to make for himself.

176. ἀγαλλόμεναι. The use of the word suggests that common impersonation of the ship, which seems to us to 'walk the water like a thing of life.'

177. οὐδ' ἂν ἐγὼν. There is no parallelism between οὐδέ here and in 175. It is really equivalent to the full force of its constituents οὐδέ, 'but I will not.' Odysseus is cautious to a fault here. Calypso had said sup. 161 ἤδη γάρ σε μάλα πρόφρασσ' ἀποπέμψω.

178. εἰ μή μοι... Ἄλλο, 'unless, goddess, thou shouldst make up thy mind to swear me a mighty oath that thou

μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.

\*Ὡς φάτο, μείδῃσεν δὲ Καλυψὼ, δία θεάων, 180  
χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.

\*Ἥ δὲ ἀλιτρός γ' ἐσσι καὶ οὐκ ἀποφώλια εἰδώς,  
οἷον δὴ τὸν μῦθον ἐπεφράσθης ἀγορευσαί.

ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὑπερθε 185  
καὶ τὸ κατειβόμενον Στυγὸς ὕδαρ, ὅς τε μέγιστος

179. ἄλλο] Ἀριστοφάνης ἄλλοις γράφει Schol. H. P. Q. Nauck suggests that this is an error for ἄλλως. 185. ὕδαρ] γράφεται καὶ ὕδατος, πρὸς δ' ἐσημειούτο Ἀριστοφάνης Schol. H.

wilt not plot against me any *fresh* mischief, to my hurt.' This rendering takes κακὸν as substantival and makes πῆμα predicative. Cp. Od. 7. 195 κακὸν καὶ πῆμα, Od. 3. 152 πῆμα κακοῖο. But it is also possible to make κακὸν adjectival, in direct agreement with πῆμα. The important word after all is ἄλλο, contrasting every other possible harm with the immediate horrors of the lonely and dangerous voyage.

182. ἀλιτρός, used of a culprit Il. 8. 361, has here a sportive tone. 'In sooth thou art a rogue, and not simple-hearted.' Calypso is laughing at the prudent way in which Odysseus manages to take care of himself. Full of craft himself, he suspects a crafty intention in every one else. For ἀποφώλια see Od. 8. 177.

183. οἷον δὴ is equivalent in meaning to οὕτω τοῖον, 'in that thou hast devised such clever words as these to speak;' or, 'To think what clever words thou hast devised!' used as an exclamation. Cp. Od. 2. 239; 22. 217; Il. 2. 230; 5. 578; 6. 166; 14. 95; 17. 173 etc.

185. Στυγὸς ὕδαρ. According to Hesiod, Theog. 389, Zeus gave special powers to the Ocean-nymph Styx, when she came with her sons to Olympus, αὐτὴν μὲν γὰρ ἔθηκε θεῶν μέγαν ἔμμεναι δρκον. In a later passage, Theog. 775 foll., Styx is represented as having her home near the dwelling of night, νόσφιν δὲ θεῶν κλυτὰ δάματα ναίει | μακρῆσιν πέτρῃσι κατηρέφει, ἀμφὶ δὲ πάντῃ | κίσιον ἀργυρέοισι πρὸς οὐρανὸν ἐστῆρικται. This is probably intended to represent the scenery of some stalactitic cave. When a solemn oath was to be taken in Olympus, Ζεὺς δὲ τε Ἴριν ἐπεμψε θεῶν μέγαν δρκον ἐνέικαι | τηλόθεν ἐν χρυσῇ

προχῶν πολυάκνυμον ὕδαρ | ψυχρὸν, ὃ τ' ἐκ πέτρης καταλείβεται ἡλιβάτοιο | ἰψήλῃς πολλὸν δέ θ' ὑπὸ χθονὸς εὐρυοδείης | ἐξ ἱεροῦ ποταμοῖο βέει διὰ νύκτα μέλαιναν, | Ὀκεανοῖο πέρας, δεκάτῃ δ' ἐπὶ μοῖρα δέδασται (i.e. a tenth part of the water of the ocean flows through Styx), ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα κῆτα θαλάσσης | ὀγδὲς ἀργυρέης εἰλιγμένους εἰς ἄλα πίπτει, | ἥ δὲ μὲν ἐκ πέτρης προρέει μέγα πῆμα θεοῖσι. A god who should forswear himself by Styx, after having poured a libation of its water, was condemned to lie in trance without breathing or speaking for a year, and without tasting nectar or ambrosia. After that ordeal he is separated from all councils and banquets of the gods till nine years have passed, and he only resumes his prerogatives in the tenth (see the whole passage in Hesiod). The description of the Styx is not very easy to realise: possibly we are to conceive of the stream as flowing at first in the upper world, then making a plunge, and running in a subterranean channel, like streams in many limestone districts; but the actual picture (as Pausanias saw it, 8. 18) is that of the brook called Styx in Arcadia, which tumbles over a rocky precipice near Nonacris, and parting into two cascades as it descends, falls into a basin of black rock; the waters uniting again to form the torrent called Crathis. It is still called Mavroneria or Draconeria, the 'black' or 'terrible water,'—a reminiscence of the old legends connected with it,—and local tradition attributes to the water the strange property of destroying or piercing any vessel in which it is placed. Another form of oath by Styx is given in Il. 14. 271 foll.





δρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,  
μή τί σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.  
ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἥσθ' ἂν ἐμοὶ περ  
αὐτῇ μηδοίμην, ὅτε με χρεῖά τῶσον ἴκωι.  
καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναΐσιμος, οὐδὲ μοι αὐτῇ 190  
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ' ἐλεήμων.'

Ἄς ἄρα φωνήσας ἡγήσατο δία θεάων  
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἶχνια βαίνει θεοῖο.  
Ἴξον δὲ σπείος γλαφυρὼν θεὸς ἠδὲ καὶ ἀνὴρ,  
καὶ ῥ' ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη 195  
'Ερμείας, νύμφη δ' ἐτίθει πάρα πᾶσαν ἔδωδῃν,  
ἔσθειν καὶ πίνειν, οἷα βροτοὶ ἄνδρες ἔδουσιν·  
αὐτῇ δ' ἀντίον Ἴξεν 'Οδυσσεύς θεοῖο,  
τῇ δὲ παρ' ἀμβροσίην δμῶαι καὶ νέκταρ ἔθηκαν.  
οἱ δ' ἐπ' ὀνείαθ' ἐτοίμα προκείμενα χεῖρας ἱαλλον. 200  
αὐτὰρ ἐπεὶ τάρπησαν ἔδητύος ἠδὲ ποτῆτος,  
τοῖς ἄρα μύθων ἦρχε Καλυψώ, δία θεάων

Ἰδιογενὲς Λαερτιάδῃ, πολυμήχαν' 'Οδυσσεύ,  
οὕτω δὴ οἰκόνδε φίλῃν ἐς πατρίδα γαίαν  
αὐτίκα νῦν ἐθέλεις ἰέναι; σὺ δὲ χαίρε καὶ ἔμπησ. 205

187.] See on 179 sup. 202. τοῖς ἄρα] ὅτι (sc. ἡ ἀπλῇ affixed by Aristonicus) ἐνὸς πρὸς ἑνα διαλεγόμενου φησὶ Schol. P.

187. βουλευσέμεν, sc. ἐμέ, 'that I will not.'

188. ἀλλὰ τὰ μὲν. A slight additional emphasis is here given by μὲν to the demonstrative τὰ. I am not plotting, she says, nor will I plot any mischief for you, 'but I am thinking of and will devise for you just that plan which I should contrive for mine own self, whenever the need might come so sore on me.'

190. οὐδέ μοι αὐτῇ. There is a particular stress made by the use of αὐτῇ. Calypso is contrasting her own temper with that of the gods who had spitefully ordered the departure of Odysseus.

197. ἔσθειν. For this poetical present from the root ἐσθ, beside the usual ἐσθ-ω, see Curtius, Verb. p. 207.

οἷα. The neuter plural implies the various kinds of food included under πᾶσαν ἔδωδῃν. So in Od. 14. 62

κτῆσιν.. οἷά τε φ' οἰκῇ ἀναξ' εὐθυμὸς ἔδωκε. See also inf. 422, and Od. 8. 365. Though Calypso sets before Odysseus mortal food, she uses nectar and ambrosia herself.

202. τοῖς ἄρα. Notice that this verse, the ordinary opening of an address, has passed into a regular epic formula, so that it can be used here, though the number of τοῖς is, strictly speaking, inaccurate. Only Odysseus is present besides the speaker, Hermes having departed, sup. 148. Cp. Od. 7. 47; 13. 374; 17. 184; 19. 103, 508; Il. 5. 420; 17. 628; 21. 287.

204. οὕτω δὲ, 'so then, dost thou really desire?' Compare the use of 'sio' in Latin: 'Siccine me patriis avectam perfide ab oris, | perfide, deserto liquisti in littore, Theseu?' Catull. Pel. and Thet. 132; cp. also Il. 2. 158.

205. σὺ δὲ χαίρε καὶ ἔμπησ, 'yet fare

εἴ γε μὲν εἰδείης σῆσι φρεσὶν δοσα τοι αἶσα  
 κήδ' ἀναπλήσαι, πρὶν πατρίδα γαῖαν ἰέσθαι,  
 ἐνθάδε κ' αὖθι μένων σὺν ἐμοὶ τόδε δῶμα φυλάσσοις  
 ἀθάνατός τ' εἴης, ἱμειρόμενός περ ἰδέσθαι  
 σὴν ἀλοχον, τῆς αἰὲν ἐέλδαι ἤματα πάντα.  
 οὐ μὲν θὴν κείνης γε χερείων εὖχομαι εἶναι,  
 οὐ δέμας, οὐδὲ φῦν, ἐπεὶ οὐ πως οὐδὲ ζοικε  
 θνητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρίζειν.'

210

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 'πύτνα θεὰ, μή μοι τόδε χῶεο· οἶδα καὶ αὐτὸς  
 πάντα μάλ', οὐνεκα σεῖο περίφρων Πηνελόπεια  
 εἶδος ἀκιδνοτέρῃ μέγεθός τ' εἰσάντα ἰδέσθαι·  
 ἦ μὲν γὰρ βροτός ἐστι, σὺ δ' ἀθάνατος καὶ ἀγήρως.

215

208. σὺν ἐμοί] οὐ παρ' ἐμοί Schol. M. The majority of MSS. have σὺν, but Eustath. παρ', and so most edd. 217. εἰσάντα] Ἀρίσταρχος εἰς ἄντα, αἱ δὲ κοινότεραι εἰς σῶμα Schol. H. P. For εἰς σῶμα Porson writes εἰς ἄντα, the reading of Eustath.

thee well nathless.' Her first sense of anger may have made her wish his ruin, now tenderer feelings have come back upon her.

208. ἐνθάδε .. αὖθι, 'here, on the spot,' as in Il. 23. 674. For this doubling of the adverb cp. αὐτοῦ ἐνθα Il. 8. 207, κείθι αὐτοῦ h. Hom. Ap. 374. An analogous grouping is seen in ὅς δ' αὐτὸς Od. 3. 65.

σὺν ἐμοί. Join with φυλάσσοις, 'help me to keep.' Compare Horace's 'servare nidum,' and Virgil's 'servare sedes.' If παρ' ἐμοί be read, it must be taken with μένων.

211. χερείων. This comparative is supplied by the grammarians with a positive of the form χέρης, of which χέρη Il. 1. 80 is the dative. The forms χέρης Od. 15. 324, and χέρη Od. 14. 176, are variants for χέρεις, χέρεια. The relation of χέρης to χερείων is the same as that of πλεός to πλείων. The older commentators regarded these words not as adjectives of the positive degree, but as syncopated forms of the cases of the comparative χερείων. So Schol. H. on Od. 14. 176 gives χέρεια instead of χέρη, and describes it as the reading of Aristarchus, and Schol. A. on Il. 1. 80 ascribes the

same view to Herodian; as also Eustath. 55. 25. Sometimes these forms have a distinctly comparativel force, as in Il. 4. 400; Od. 14. 176; but it disappears in Od. 18. 229; 20. 310. In Il. 12. 270 we find χερειότερος, and in Il. 20. 434 the shorter form χέρων, lengthened again in Il. 15. 513 into χερύτερος. Benfey compares the χερν or χρεσν of the stem with the Skt. *hrasni* or *hrasna*, 'short.' See Monro, H. G. page 322.

215. τῶς χῶεο, Od. 23. 212. For a similar adverbial accusative cp. ἄζω τό γε Od. 17. 401, κοτεσσαμένη τό γε Il. 14. 191. See on 173 sup.

216. περίφρων. Calypso lays all the stress on Penelope's beauty. Odysseus has the tact to speak only of the wisdom of his wife; and in his description of his home-sickness (219, 220) he alludes only to his home and says no more about Penelope.

217. ἀκιδνοτέρῃ. This is a word of uncertain meaning and derivation. The Scholl. render it as equivalent to *δοθε-νεστέρα* or *εὐτελειστέρα*, giving a preference to the former interpretation.

μέγεθος, 'size,' always comes into the Greek idea of beauty. A handsome woman is 'A daughter of the gods, divinely tall, And most divinely fair.'



30. φᾶρος: for πέπλος, as K 543. Here φᾶρος and καθ. 'Calypso' correspond to chiton and chlasma<sup>1</sup> 03. φᾶρος as a woman's garment was prob. of linen.

32. καλοῦργη, κεηδένω

34. Tools are αχζ, αδζ, plumbline or rule, prob. also a saw (file, chisel not named)  
Metal nails and screws did not exist

## 5. ΟΔΥΣΣΕΙΑΣ Ε. 219 234. 229

ἀλλὰ καὶ ὥς ἐθέλω καὶ ἐέλδομαι ἡματα πάντα  
οἴκαδ' εἴ τ' ἐλθέμεναι καὶ νόστιμον ἡμαρ ἰδέσθαι. 220

εἰ δ' αὖ τις ραῖησι θεῶν ἐνὶ οἴνοπι πόντῳ,  
τλήσομαι ἐν στήθεσσιν ἔχων ταλαπενθέα θυμόν  
ἥδη γὰρ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα  
κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω.

᾿Ως ἔφατ', ἥελιος δ' ἄρ' ἔδυν καὶ ἐπὶ κνέφας ἦλθεν 225  
ἐλθόντες δ' ἄρα τῷ γε μυχῶ σπείους γλαφυροῖο  
τερπέσθην φιλότῃτι, παρ' ἀλλήλοισι μένοντες.

Ἦμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως,  
αὐτίχ' ὁ μὲν χλαῖνάν τε χιτῶνά τε ἔννυτ' Ὀδυσσεύς,  
αὐτὴ δ' ἀργύφειον φᾶρος μέγα ἔννυτο νύμφη, 230  
λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱξυῖ  
καλὴν χρυσεῖήν· κεφαλῇ δ' ἐφύπερθε καλύπτρην  
καὶ τότ' Ὀδυσσῇ μεγαλήτορι μήδετο πομπήν.  
δῶκε μὲν οἱ πέλεκυν μέγαν, ἄρμενον ἐν παλάμῃσι,

232. ἐφύπερθε] αἱ Ἀριστάρχου, ἐφύπερθε αἱ εἰκαυτέραι (see crit. note on Od. i. 117)  
ἐπέθηκε Schol. H. 234. δῶκε μὲν οἱ] Bekk., ed. 2, and most modern edd. read  
δῶκέν οἱ, because of the initial F of οἱ. Of this reading La Roche says, 'recepissem  
si vel in uno codice legeretur.'

224. μετὰ..γενέσθω, 'let this too  
come into the list of my woes.' See  
note on sup. 155.

226. ἐλθόντες .. τερπέσθην .. μένον-  
τες. For the confusion of plural and  
dual cp. Il. 8. 79 οὔτε δὲ Δίαντες  
μενέτην θεράποντες Ἄρῃος, Il. 5. 275  
τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ'  
ὥκίας ἱπποῦς.

Join μυχῶ with τερπέσθην, 'having  
gone their way, they took their pleasure  
in the recess of the cave.'

229. χλαῖνάν τε χιτῶνά τε. This seems  
an unnatural order, as the χιτῶν must  
be put on before the χλαῖνα, but the  
prothysterion is really natural, because  
the χλαῖνα takes precedence as im-  
pressing the eye, more than the under-  
garment could do. Cp. Od. 3. 467;  
10. 365, etc.

230. ἀργύφειον. Another form is  
ἀργυφός Od. 10. 85. Bensley refers this  
termination to a root φα, Skt. dhā,  
implying 'likeness'; in which sense it  
reappears as a characteristic suffix of

diminutives; cp. ζυφίον, ξυλῆφιον.  
Düntzer compares ἀργ-ύφ-εος with κορ-  
υφή, as well as with diminutives in  
-υφίον.

232. κεφαλῇ depends upon περιβά-  
λετο only, ἐφύπερθε being purely ad-  
verbial, as in Il. 14. 184 κρηδέμῳ δ'  
ἐφύπερθε καλύψατο διὰ θεῶν.

καλύπτρην. This does not seem to  
be different in meaning from κρήδεμνον,  
except in so far that the same piece of  
stuff when tied round the head would  
be called κρήδεμνον, and when suffered  
to fall over the face as a veil, καλύπτρη.  
See Od. i. 334.

234. πέλεκυς (Skt. *paraśus*) is the  
axe for felling (cp. ἐκβάλλειν inf. 244),  
and is therefore called ξυλοκόπος Xen.  
Cyr. 6. 2. 36.

ἄρμενον ἐν παλάμῃσι must be joined  
together, as in Il. 18. 600, where the  
potter's wheel is described as τροχὸν  
ἄρμενον ἐν παλάμῃσι. Compare also Il.  
19. 395 μάλιστα φαεινὴν χειρὶ λαβὼν  
δραρυῖαν.

χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ 235  
 στείλειδν περικαλλῆς ἐλάινον, εὖ ἐναρηρὸς·  
 δῶκε δ' ἔπειτα σκέπαρνον ἐύξουν· ἦρχε δ' ὁδοῖο  
 νήσου ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ πεφύκει,  
 κλήθρη τ' αἰγειρὸς τ', ἐλάτη τ' ἦν οὐρανομήκης,  
 αὖα πάλαι, περίκηλα, τά οἱ πλώοιεν ἐλαφρῶς. 240  
 αὐτὰρ ἐπειδὴ δεῖξ' ὅθι δένδρεα μακρὰ πεφύκει,  
 ἡ μὲν ἔβη πρὸς δῶμα Καλυψῶ, δῖα θεάων,  
 αὐτὰρ ὁ τάμνετο δοῦρα· θοῶς δέ οἱ ἦντο ἔργον.  
 εἴκοσι δ' ἔκβαλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ,  
 ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἵθυνε. 245  
 τόφρα δ' ἔνεικε τέρετρα Καλυψῶ, δῖα θεάων·

240. περίκηλα] So Aristarchus, Χρῆσιππος δὲ διήρει, περὶ κήλα, περὶ σσῶς ξηρά Schol. P.

235. The words ἀμφοτέρωθεν ἀκαχ-  
 μένον seem to mean that there was a  
 double blade, as in the Lat. *bipennis*, so  
 called because it looked like a bird with  
 outstretched wings, the handle being in  
 the centre. This description of the  
 πέλεκυς suggests the interpretation given  
 by A. Göbel, on Od. 19. 574, who  
 represents that the test in the τόξου  
 θέσις was to shoot an arrow between  
 the upper cusps of a row of 12 such  
 axes, standing upright, with the end of  
 the handle fixed in the ground.

237. σκέπαρνον (σκεπ, σκάπτω) is  
 the 'adze,' for squaring and smoothing  
 (cp. ξέσσε inf. 245). So in Soph. O. C.  
 101 unsmoothed stone is called ἀσκέπ-  
 αρνος.

ἐύξουν, this epithet only means that  
 the σκέπαρνον had as good and smooth  
 a handle as the πέλεκυς, unless it refers  
 to the high polish of the blade. Any-  
 how, it cannot be taken actively in the  
 sense of 'smoothing.'

ὁδοῖο, a local genitive. 'She was  
 his guide—went first—on the way.'

239. ἐλάτη τ' ἦν. Repeat here ὅθι  
 from preceding line.

240. αὖα πάλαι, περίκηλα, 'long ago  
 sapless and dry.' The same epithets  
 are used of billets for firing, Od. 18.  
 309. Here the meaning must be that  
 the trees were dead though still stand-  
 ing, and in that condition they might  
 serve, on an emergency, in place of  
 properly seasoned wood.

πλώοιεν is from πλῶω, i. e. πλόφω, a

bye-form of πλέω. It has the meaning  
 of floating (cp. Il. 21. 302) rather than  
 of sailing. So πλατὴ νήσος Od. 10. 3.

243. ἦντο, points to a pres. ἄνυμι.  
 Cobet rejects this form and proposes  
 to read ἦνετο, which Nauck adopts.

244. εἴκοσι . . πάντα, 'he felled full  
 twenty.' The force of πάντα seems to  
 be 'all told,' 'fully reckoned:' so αἰσυν-  
 νῆται . . ἐννέα πάντες Od. 8. 258, δι-  
 οῖ-  
 στεύση πελέκεσσιν δυοκαίδεκα πάντων  
 Od. 19. 578, πεντήκοντά τοι εἰσιν ἐνὶ  
 μεγάροισι γυναῖκες | θυγαῖ . . τῶαν δώδεκα  
 πᾶσαι ἀναιδείης ἐπέβησαν Od. 22. 421,  
 δέκα πάντα τάλαρτα Il. 19. 247; com-  
 pare also Mosch. 1. 6 ἐν εἴκοσι πᾶσι  
 μάθοις νῦν = 'among a full score.'

πελέκκησεν describes the next pro-  
 cess with the axe after felling, namely,  
 trimming the trees by lopping off the  
 limbs. The work of the σκέπαρνον  
 begins with the word ξέσσε.

245. ἐπὶ στάθμην, 'to the line.'  
 στάθμη is a string which, having been  
 rubbed with chalk or ochre, is drawn  
 tight along a surface. It is then lifted  
 by the workman's finger and thumb  
 and suffered to fly back again, so as to  
 leave a straight line marked in colour.  
 It is to be distinguished from σταφύλη,  
 the plumb-line for testing levels, Il. 2.  
 765. Cp. Herc. Fur. 944 βάθρα | φοί-  
 νικι κανόνι . . ἡρμοσμένα, and Leonid.  
 Tarent. Epig. ap. Reisk. 23 μίλτη φερό-  
 μενοι κανόνες.

246. τέρετρα are small borers or  
 gimlets that can be used with one hand.

35. ἀμφοτέρωθεν: since the roe was used as a hammer, it was not sharpened on both sides. The cut would be wedge-like

37. σκεπάρον: heavy axe, sharpened only on the inner side? etc.

39. κλῆθευ: add a heavier wood (for pegs?)

45. 'trim straight to the line'. This has been used as an argument that the ox-dig is not a mere raft. But would <sup>not</sup> this manner of working cut a raft as well?

46. τέρπεα: augers = τρύπανον c 385. (A large <sup>and the</sup> auger for ship-hull bor. would need 3 or 4 men). Used to bore holes diff. diameters for dowels & the nails, i.e. wooden pegs

48 ἀπρονίσιον: binders i.e. slabs laid across the trimmed hunk.

50. φορτίδος: the only standard comparison for size & qty. Seymour 20 or 25 x 10 or 12, Buckholz 50 x 20.

52. σταπίδες: Seymour 2 upright set into the floor & aft as supports for the platform. Others = braces for cedar, ribs

53. ἐπιγυκίδεσσιν: Seymour binders for gunwale. Others = planks

54. ἐνὶ κριον: 10 or 12 feet long

59. μήτρα: <sup>ἱστία</sup> fl. because the linen cloth was put on in strips

## 5. ΟΔΥΣΣΕΙΑΣ Ε. 247-250 231

τέτρηνεν δ' ἄρα πάντα καὶ ἤρμοσεν ἀλλήλοισι,  
 γόμφοισιν δ' ἄρα τήν γε καὶ ἄρμονήσιν ἀρασσεν.  
 ὅσσον τίς τ' ἔδαφος νηὸς τορνῶσεται ἀνήρ  
 φορτίδος εὐρείης, εὐ εἰδὼς τεκτοσυνάων, 250  
 τόσσον ἔπ' εὐρείαν σχεδίην ποιήσας Ὀδυσσεύς.  
 ἱκρία δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσι,  
 ποίει· ἀτὰρ μακρῆσιν ἐπηγκενίδεσσι τελεύτα.  
 ἐν δ' ἰστὸν ποίει καὶ ἐπὶ κρίον ἄρμενον αὐτῷ·  
 πρὸς δ' ἄρα πηθάλιον ποιήσατο, ὅφρ' ἰθύνοι. 255  
 φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσύνῃσιν  
 κύματος εἴλαρ ἔμεν· πολλὴν δ' ἐπεχεύατο ὕλην.  
 τόφρα δὲ φάρε' ἔνεικε Καλυψὼ, διὰ θεάων,

247, 248.] Ἀριστοφάνης τὸ αὐτὸ φέτο περιέχειν ἄμφω Schol. P. B. Q. Vind. ἀρασσεν] γράφεται καὶ ἄρπεν Schol. V. So Eustath. and Apollon. 251. ποιήσας] ἐνιοί, τορνῶσας Ὀδυσσεύς Schol. B. E. H. Q. 253. ἐπηγκενίδεσσι] οὕτως Ἀρίσταρχος. Ῥιανὸς δὲ ἐπηγανίδεσσι Schol. P. Hesych. Gloss. ἐπηγανίδες, probably a textual error. Buttm. read in Schol. P. ἐπεκτανίδεσσι.

τρύπανον in Od. 9. 385 is a larger auger or drill.

247. τέτρηνεν . . ἀλλήλοισι, 'he bored all his pieces through and fitted them to one another.' This means that he took care that the hole in the upper piece corresponded with the one in the lower; and having thus put them in position, 'he hammered the boat together with pegs and clamps.'

248. γόμφοι are wooden pegs, such as shipwrights call 'trenails,' as distinct from ἥλοι, which are of metal.

ἄρμονιαι may represent some simple form of mortice and tenon, by which one piece of wood is made to fit into another, so that it can be driven home with a few blows of the hammer. Brieger (Philolog. 29. p. 193 foll.) understands by ἄρμονιαι strips of elastic wood, e.g. a young sapling split longitudinally, pinned across the flat timbers at the bottom of the hull, in which interpretation γόμφοι and ἄρμονιαι would be very closely connected: the real joint being the ἄρμονιαι pinned down by γόμφοι. (See Appendix on Homeric Ship.) Herodotus uses the word in his description of the Egyptian boats (2. 96), τὰς ἄρμονίας . . ἐπάκτωσαν τῇ βύβλῳ, but there he is only speaking of the joints between the planks which needed calking.

249. ὅσσον τίς τε, 'as wide as a man might trace him out the hull of a broad-built freight-ship, well-skilled in carpentry, of such a size did Odysseus make his broad boat.'

τορνῶσεται is the short form of the subjunctive, so frequent a mood in similes: compare τινάξῃ inf. 368, ἐξερέσει Od. 4. 337, etc. The τόννος alluded to here is neither the *lathe* nor the *graver*, but a pencil at the end of a string that works round a centre, used for striking circles. Cp. Il. 23. 255 τορνῶσαντο δὲ σῆμα, describing the circle drawn for the outline of the tomb. A similar use in Latin is given by Propertius (3. 26. 43) 'incipi iam angusto versus includere torno.' The use of this word, which can mean nothing but the striking of a curve, disposes at once of the square-box plan, which Brieger and others (see Appendix) make for the σχεδίη.

252. ἱκρία . . τελεύτα. Transl. 'And he worked away, setting up the decks by fitting them to the close-set ribs, and he finished off with the long side-planking.' In this rendering the words ἱκρία στήσας find their epexegetis in ἀραρὼν θαμέσι σταμίνεσσι. For interpretation of the details in vv. 252-260 see Appendix I.

ιστία ποιήσασθαι· ὁ δ' εὖ τεχνήσατο καὶ τά.  
 ἐν δ' ὑπέρas τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ, 260  
 μοχλοῖσιν δ' ἄρα τὴν γε κατεΐρυσεν εἰς ἄλα διαν.

Τέτρατον ἡμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα·  
 τῷ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νήσου διὰ Καλυψῶ,  
 εἰματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.  
 ἐν δέ οἱ ἀσκὸν ἔθηκε θεὰ μέλανος οἴνοιο 265  
 τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δέ καὶ ἦα  
 κωρύκῳ ἐν δέ οἱ ὄψα τίθει μενοεικέα πολλὰ  
 οὖρον δὲ προέηκεν ἀπήμονά τε λιάρῳ τε.  
 γηθόσυνος δ' οὐρῳ πέτασ' ἰστία διὸς Ὀδυσσεύς.  
 αὐτὰρ ὁ πηδαλίῳ ἰθύνετο τεχνήντων 270  
 ἥμενος· οὐδέ οἱ ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε  
 Πηλιάδας τ' ἐσορῶντι καὶ ὄψ' ἐδύοντα Βοώτην

272. ἐσορῶντι] γρ. καὶ ἐσορῶντα διχῶς αἱ Ἀριστάρχου Schol. H. This is un-

260. ἐν δέ . . ἐνέδησεν. With this combination compare Il. 23. 709 ἂν δ' Ὀδυσσεὶς πολύμητις ἀνίστατο, and, similarly, Hd. 2. 176 ἀνέθηκε δὲ καὶ ἐν τοῖσι ἄλλοις ἱροῖσι ὁ Ἀμασις ἔργα . . ἐν δὲ καὶ ἐν Μέμφι τὸν κολοσσόν, Il. 2. 720 ἐρέται ἐν ἐκάστῃ ἐμβέβασαν.

261. μοχλοῖσιν. If μοχλοὶ are 'levers,' there is an inaccuracy in κατεΐρυσεν, for the action of the lever is to lift and push, not to drag. But κατερούειν had become the technical word for getting the ship down into the water, and is so used here, although the addition of μοχλοὶ seems to alter the picture. But it is not impossible that μοχλοὶ may mean 'rollers,' a far more natural thing to use.

262. τέτρατον . . ἅπαντα. 'It was the end of the fourth day *when* all was now accomplished for him.' A similar paratactic use of καὶ is found in Attic Greek as well, as in Soph. O. R. 717 παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι | τρεῖς καὶ νῦν . . κείνος ἐρριψεν. So in Lat. 'nec longum tempus et. . .'

263. τῷ δ' ἄρα πέμπτῳ. So τῷ δέ οἱ ὀγδοάτῳ . . ἤλυθ' Ὀρέστis Od. 3. 306.

264. ἀμφιέσασα καὶ λούσασα. For the prothysteron see on 229 sup.

266. τὸν ἕτερον, ἕτερον δ'. Antithetical adjectives, as ἕτερος, ἄλλος, πρό-

τερος, πρῶτος, are often used with the demonstrative article. There seems no special reason for omitting the article with the second ἕτερον, except the tendency to bring two contrasted words as closely together as possible. In Il. 21. 71 we read, αὐτὰρ ὁ τῇ ἐτέρῃ μὲν ἑλὼν ἐλλίσσετο γούνων | τῇ δ' ἐτέρῃ ἔχεν ἔγχος. τὴν ἐτέρην occurs in Il. 18. 509, Od. 13. 68; τῇ ἐτέρῃ in Od. 19. 481; τῆς ἐτέρης Il. 16. 179; ἡ ἐτέρῃ Od. 10. 354; τοῦ ἐτέροιο Il. 9. 219; τὸν ἕτερον Od. 12. 101; τῷ ἐτέρῳ Il. 21. 166; τῷ ἐτέρῳ Od. 9. 430; τοὺς ἐτέρους Od. 11. 257; τὼν ἐτέρων Il. 12. 93. In about fifty other passages ἕτερος is found without the article.

ἐν δέ καὶ ἦα. This use of the preposition is a true epanalepsis, resuming ἐν . . ἔθηκε in the preceding line. So ἐν μὲν γαῖαν ἔτευξ' ἐν | δ' οὐρανόν Il. 18. 483, παρ δ' ἐτίθει κάναον καλὴν τε τράπεζαν, | παρ δὲ δέπας οἴνοιο Od. 8. 69.

268. ἀπήμων is used both actively, as here, and passively, as νόστος ἀπήμων Od. 4. 519. But even in the latter case we might render, 'a home-journey that brought no harm.' In Od. 8. 566 it is used as an epithet of the Phaeacians, the 'safe' guides.

272. Πηλιάδες. Cp. Hesiod, Opp.

59. ῥορία: surq. only three times

60.

ῥάδους. perhaps = stays. a hantlines to haul up to yard the sail ~~the~~ body when  
taking it in.

62. Robinson Crusoe took four months - preparing his craft  
If we include the 8<sup>th</sup> day, we reach the 11<sup>th</sup> day of the poem.

65. The winds are controlled by any divinity, a Upello A 479, Uthema B 420, Cice  
Their master = Aeolus (K 21). They feast at home Zephyrus - Thrace (T 200)

71. By day 00. could sleep since he could look ahead for a long distance before  
he prepared to take rest.

2. H.S.W.D. 620. at 'sailing' Pleiades draw up your boat.

Only here does an Hom. mariner speak by stars. Shaks says 'Phoenicians taught  
'Greeks - saw the Wain as a guide in sailing

If the epithet 'late-sailing' refers to a time 'year', it is the only place H. who  
see a determination to

Boötes also called Ἀρκτοφύλαξ. Also from another of its stars

Ἀρκτοῦρος

"the constellation was invented to drive the <sup>(i.e. as Ploughman)</sup> Wain, as Arctos.  
thence to guard the Bear, the same group in each case going by a  
double name

\* Ἀρκτον θ', ἦν καὶ ἄμαξαν ἐπὶ κλήσιν καλέουσιν,

intelligible, unless we suppose, with Porson, 'duae lectiones commixtae erant, ἑσπέρωντα et ὀρώοντα, vel ἑσπέρωντι et ὀρώοντι.'

619 Πληιάδες σθένος δβριμον Ὀρίωνος | φεύγουσαι, with Götting's note:— 'magna pars Graecorum cum Boeotis stellarum imagines venationem Orionis ita repraesentare putabant, ut Orion cum Sirio cane ἄρκτον, πελειάδας (πληιάδας, columbas), βάδας (suculas), πωκάδα (leporem) cet. persequeretur. . . Iones vero *plaustri* (ἀμάξης) imaginem cum bubulco Boote in iisdem siderum sedibus videre sibi videbantur.' According to this view the Pleiads were regarded as a flock of doves, scared by the hunter Orion (see Od. 12. 65, and note); and to this fancy Aeschylus refers in a Fragment quoted by Athenaeus 491 A, where he describes them, with a characteristic oxymoron, as ἀπτεροὶ πελειάδες. There was a legend that the Pleiads were nymphs in the train of Artemis, pursued by Orion and changed into doves; or seven sisters, whose names and parentage vary in different stories: the most common representing them as children of Atlas by the ocean nymph Pleione. Hesiod (Opp. 383) therefore calls them Ἀτλαγγενεῖς, and, as they were born on Mount Cyllene, Pindar and Simonides give them the epithet ὄρειαι, (Pind. Nem. 2. 11). Among this sisterhood are generally reckoned Maia, mother of Hermes by Zeus; Electra, the ancestress of the Dardanids; Taygete, mother by Zeus of Lacedaemon. Then come three, whose names are connected with Boeotian legend, Alcyone, Celaeno, and Sterope. Last of all is Merope, the only mortal sister of the group, wife of Sisyphus and mother of Glaucus. This inferiority of Merope is one expression of the story of the 'lost Pleiad;' but other forms of the legend put Electra in place of Merope. The actual group of stars consists of 1 star of the first magnitude, 3 of the 5th, 2 of the 6th, and several smaller stars; but they are ordinarily represented as a cluster of seven, one of them being rarely visible. When the Pleiads rise, in the middle of May, harvest is near; and the Pleiads as the harbingers of promised plenty were, perhaps, regarded as a flight of doves bringing nectar and ambrosia to Zeus. At the

time of their setting, towards the end of October, the storms of winter are near, and Orion is visible in the evening sky. At this season of the year that form of the story would be most in vogue which represents them as flying in dismay before the mighty hunter. Hesiod (Opp. 622) seems to prefer the etymology which connects them with πλεῖν, as though they marked the seasons when the sailor might put to sea, or when he was safer on shore. Others referred the word to πλείων, because the Pleiads are a group of stars, ὅτι πλείους ὁμοῦ κατὰ συναγωγὴν εἰσι Schol. Il. 18. 486. Hyginus, f. 192 'quia plures erant Pleiades dictae.' Cp. Manil. 5. 522 'Pleiadum glomerabile sidus.' The Latin equivalent for the Pleiads was Vergiliae, as marking by their rising the close of spring (*ver*); unless the right orthography be Virgiliae, from *virga*, with a possible reference to the term βότρυς, by which name this 'cluster' of stars was also known in Greece.

Βωώτης is called by Hesiod Ἀρκτοῦπος, or 'bear-watcher.' He may be said to 'set late,' because the brilliancy of his light keeps him long visible after dawn. But Sir G. C. Lewis (Astron. of Ancients, p. 59) suggests that the epithet 'slow-setting,' as applied to Boötes, alludes to the fact that his disappearance is a long process, because at the time of setting the constellation is in a somewhat vertical position; whereas his rising is rapid, because his horizontal position brings him speedily into view. Cp. Catull. (66. 67), where the Coma Berenices says, 'vertor in occasum tardum dux ante Boöten | qui vix sero alto mergitur Oceano.'

273. Ἀρκτον. The Bear (*Ursa Maior*) (the 'lesser bear' is a later conception) stands at bay, and watches (*δοκεῖν* Il. 8. 340) Orion; a picturesque way of representing the revolutions of the two constellations in concentric circles; the Bear moving in the lesser one. Cp. Manil. Astron. 1. 502 'Aretos et Orion adversis frontibus ibant.' From the fact of 'turning round on the same spot' (αὐτοῦ στροφέσθαι), the bear was also called Helice. This must be regarded

ἥ τ' αὐτοῦ στρέφεται καί τ' Ὀρίωνα δοκεύει,  
οἷη δ' ἄμμορός ἐστι λοετρῶν Ὀκεανοῖο· 275  
τὴν γὰρ δὴ μιν ἀνωγε Καλυψὼ, δια θεάων,  
ποντοπορευέμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.  
ἐπτὰ δὲ καὶ δέκα μὲν πλέεν ἡματα ποντοπορεύων,  
ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιδεντα

277. *χειρὸς* γρ. *της* Schol. H. M., which Nanck adopts.

as only a poetical description, for the circles described by the Bear and Orion are not so near together as to justify such language. Perhaps the general result may be thus summed up. Odysseus may be supposed to be steering generally in an eastward direction. This keeps the Bear on his left hand. We may suppose the time of the year to be about the Autumnal Equinox. Near midnight Boötes would be just setting in the NW. horizon, and the Pleiads just rising in the SE. An hour or two later Orion would come up in the SE., and become a conspicuous constellation. The Bear, whose head is turned towards the rising Orion, seems to the poet to be looking suspiciously at the Hunter, who has thus appeared in the sky.

ἐπικλησιν καλέουσιν, 'they sur-name'; ἐπικλησιν being an adverbial accusative with καλέουσι. The word generally denotes a later or nick-name (εἰρησὶς ἐπὶ τῇ πρώτῃ πρόσθετος), given to commemorate some peculiarity. Cp. Il. 7. 138; 16. 177; 22. 29, 506. Similar is the use of ἐπώνυμος, as in Od. 7. 54; 19. 409; Il. 9. 562.

275. οἷη δ' ἄμμορος. On this expression Aristotle (Poet. c. 25) remarks, καὶ τὸ 'οἷη δ' ἄμμορος' κατὰ μεταφοράν τὸ γὰρ γινωσκόμενον μόνον. Of course, as a matter of fact, the Bear is not the only constellation that never sets. Strabo considers that Homer here includes under ἀρκτος the whole of the northern heavens, but the description given of the wheeling of the Bear so as to confront Orion sufficiently disproves this. Heliodorus, quoted in Apoll. Lex. Hom., admits that Homer made the statement through ignorance (ὅτι ἡγήσατο). Sir G. C. Lewis suggests, as a more probable solution of the difficulty, that the Great Bear was the only group of stars in the northern sky

which had in Homer's time been reduced to a constellation. Cp. Virg. Georg. 1. 246 'Arctos Oceani metuentes aequore tingi,' Ov. Met. 13. 725 'Arcton aequoris expertem.' Sophocles, Trach. 130, compares the ceaseless recurrence of joy and sorrow to the ἀρκτος στροφάδες ἐκλυθεῖαι. And Callimachus gives a fresh mythological colouring to the story by making Tethys, out of regard for Hera, refuse a refuge in the waters to Callisto (the Bear), the concubine of Zeus.

With λοετρῶν Ὀκεανοῖο cp. Il. 5. 5 foll. of Sirius, ὅς τε μάλιστα λαμπρὸν παμφάνησι λευκόμενος Ὀκεανοῖο.

277. ἐπ' ἀριστερὰ χειρὸς. It is probable that ἀριστερός is related to ἀρκτος by the same euphemism as that which employs the word εὐάνυμος for 'left.' The comparatival termination expresses the distinct contrast of left and right. 'Αριστερά is not found in Homer as a substantive without the preposition ἐπὶ. Sometimes it occurs without any dependent genitive, as in Od. 3. 171; Il. 2. 526; 7. 238; 12. 201, 219, 240; being parallel to the phrase ἐπὶ δεξιᾷ Il. 7. 238; 12. 239. It is also frequently followed by a genitive, as μάχης Il. 5. 355; 11. 498, ῥῆσιν Il. 12. 118, τοῖσιν Il. 23. 336, στρατοῦ Il. 13. 326. In addition to these passages Ameis quotes Xen. Anab. 1. 8. 4 τὰ δεξιὰ τοῦ κέρατος. But the use with χειρὸς is found only here in Homer, with the exception of an imitation of the phrase in h. Hom. Merc. 153. In Pindar Pyth. 6. 19 we have οὐ τοι σχεθῶν νιν ἐπὶ δεξιᾷ [ἐπιδέξια] χειρὸς ὄρεάν | ἀγέεις ἐφημοσύναν, and in Aratus Phaen. 278 κατὰ δεξιᾷ χειρὸς is used with the same meaning. It is not unlikely that here χειρὸς has a picturesque reference to the hand of the steersman, as presenting a sort of centre point from which the various directions seem to diverge.

74. Arctos: on the same course, i.e. round the North Pole. The orbit of the Bear (or the Waggon) never carries it far enough to bring it below the horizon.

Just when Orion rises in the Eastern horizon, the Bear begins to rise from the lowest point of her orbit round the pole, and thus seems to be retreating from its enemy Orion.

81. ῥιπεί : buckles or hides?

γαίης Φαιήκων, ὅθι τ' ἀγχιστον πέλεν αὐτῷ· 280

εἶσατο δ' ὥς δτε μινὸν ἐν ἡεροειδέι πόντῳ.

Τὸν δ' ἐξ Αἰθιοπῶν ἀνίων κρείων ἐνοσίχθων  
τηλόθεν ἐκ Σολύμων ὀρέων ἴδεν· εἶσατο γάρ οἱ  
πόντον ἐπιπλῶν· ὁ δ' ἐχώσατο κηρόθι μάλλον,  
κινήσας δὲ κάρη προτὶ δν μυθήσατο θυμόν· 285

‘Ω πόποι, ἦ μάκα δὴ μετεβούλευσαν θεοὶ ἄλλως  
ἀμφ’ Ὀδυσσῇ ἐμείο μετ’ Αἰθιοπέσσιιν ἰόντος,  
καὶ δὴ Φαιήκων γαίης σχεδὸν, ἔνθα οἱ αἶσα  
ἐκφυγέειν μέγα πείραρ διζύος, ἦ μιν ἰκάνει·

281. *δτε μινόν* *ei mēn mōnōn anagnōstéōn, ἔσται, ἐφάνη ὡς ἀσπίς· ei δὲ ἐρινόν, ἔσται, σπικία* Schol. V. *ὁ μέντοι Ἀρίσταρχος ἐρινόν· .. ἐνιοὶ δὲ μινόν κατὰ Οἰνωτροῦς τὸ νέφος* Schol. P. Q. T. *Fāsi conj. ὡς δτε τε βίον ἡεροειδέι.* The lemma of Vindob. 56 and Schol. Par. ap. Cram. An. Par. 3. 17. 14 give a good reading, viz. *ὡς τε μινόν.*

280. *ὅθι τε*, ‘at the part where (the land) lay nearest to him.’

281. *ὡς δτε μινόν.* If we adopt this reading (see crit. note), the simile of the shield must mean that the low land of Phaeacia seemed to form the circumference, while the mountains rising inland resembled the boss. It is doubtful whether the final syllable of *δτε* could remain short before the digamated *μινόν* or *μινός*. Cp. inf.

426 *ἐνθα κ' ἀπὸ μινὸς δρόφῃ*, also Od. 22. 278. It is difficult to understand the meaning of the division of letters said to represent the reading of Aristarchus, *ὡς δτ' ἐρινόν*, unless we can suppose that the sight of a large fig-tree (on the far horizon, so that its stem would not be in view) resembled the mass of a mountain-group. And if the word *ἐρινόν* really exists, it means a fig, not a fig-tree. Besides, it is more natural to supply *γαῖα* as the subject to *εἶσατο* than *ὄρεα*. The interpretation of the Scholl. *μινόν* (Hesych. *ἐρινόν*) = ἀχλὺς ‘mist’ looks no better than a makeshift. The easiest solution in every way is to read *ὡς τε μινόν*. If *ὡς δτε* be retained, it must be taken as a condensed expression equivalent to *εἶσατο ὡς μινόν δτε εἶδεται*. For this use of *ὡς δτε* cp. Od. 19. 494; II. 2. 394; 4. 462; 12. 132; 13. 471. 571; 18. 219.

282. *Αἰθιοπῶν.* See Od. 1. 22. Poseidon had gone to visit the Aethiopians and to receive a sacrifice at their hands.

283. *Σολύμων.* Strabo places the Solymi on the heights of the Taurus chain in Lycia and Pisidia (1. 12. 10). Homer does not seem, like Herodotus (1. 173), to identify the Solymi with the Lycians: on the contrary, we should gather from Il. 6. 168-186 that the two peoples were hostile to one another. Possibly a colony from Crete settled in the district Milyas, driving back the original inhabitants into mountain fastnesses.

284. *μάλλον.* That is, his smouldering anger against Odysseus blazed up afresh, when he saw him near the Phaeacian land, and so, almost independent of the sovereign of the seas.

286. *πόποι.* This word is best regarded as an interjection like *παῖα*, almost always expressive of astonishment, anger, or sorrow. But cp. Il. 2. 272. The Schol. on Od. 1. 32 says, *πόποι οἱ θεοὶ κατὰ τὴν τῶν Δρυόπων φωνήν*, as an alternative interpretation, and some of the Alexandrine poets seem to have employed it accordingly as a vocative, as, indeed, it might be taken in h. Hom. Merc. 309; but the best grammarians concur in taking it as an interjection.

*μετεβούλευσαν ἄλλως.* The adverb forms a sort of epexegetis to the preposition in composition.

288. *σχεδόν*, sc. *Ὀδυσσεὺς ἔστι.*

289. *πείραρ διζύος.* See note on Od. 12. 51.

ἀλλ' ἔτι μὲν μὴν φημι ἄδην ἐλάαν κακότητος.' 290

Ὡς εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον  
χερσὶ τρίαιναν ἐλὼν· πάσας δ' ὀρόθυνεν ἀέλλας  
παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε  
γαίαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.  
σὺν δ' Εὐρύς τε Νότος τ' ἔπεσε Ζέφυρός τε δυσαῆς 295  
καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.

καὶ τότε Ὀδυσσεύς λυτο γούνατα καὶ φίλον ἦτορ,  
ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν·  
'ὦ μοι ἐγὼ δειλὸς, τί νύ μοι μήκιστα γένηται;  
δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἴπεν, 300  
ἣ μ' ἔφατ' ἐν πόντῳ, πρὶν πατρίδα γαίαν ἰκέσθαι,  
ἀλγέ' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται,  
οἷοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρύν

296. αἰθρηγενέτης] Ῥιανὸς καὶ Ἀριστοφάνης αἰθρηγενέης λέγουσι Schol. H. P. Q.  
302. ἀναπλήσειν] γράφεται ἀναπλήσαι Schol. T. V.

290. ἀλλ' ἔτι .. κακότητος, 'but I promise that I will yet drive him to his heart's content along the road of misery.' Cp. Il. 19. 423 οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο. In this rendering κακότητος is a local genitive, as in ἐπειγόμενος ὁδοῖο, διαπρήξαι πεδίοιο, etc. But other commentators take ἄδην as a real accusative, as if from ἄδη, 'satiety,' in which case ἐλάσαι ἄδην will mean 'to drive him to satiety,' κακότητος being directly dependent upon ἄδην. The translation given here may be taken as combining the substantival and adverbial force of the word. Cobet, Miscell. Crit. p. 309, proposes to read ἐλάν from ἐλῶ to 'satiatē.' But this seems to make tautology with ἄδην, and it loses the particular liveliness of the phrase ἐλάαν in the mouth of Poseidon, who appeared on the scene with his καλλίτριχες ἔπποι, inf. 380.

293. Join συν-κάλυψε, 'shrouded up.' νεφέεσσι is the instrumental dative.

294. ὀρώρει .. νύξ. Both the language and the rhythm are meant to suggest the sudden descent of darkness. 'At one stride comes the dark.' Coleridge, Anc. Marin.

295. Join συν-έπεσε, 'dashed to-

gether.' So inf. 317 μωγομένον ἀνέμων.

296. αἰθρηγενέτης, 'sky-born.' Schol. P. Q. V. interprets it as 'bringing fair weather,' αἰθρίαν καὶ εὐρίαν ποιῶν, or 'producing cold,' αἰθρον ποιῶν, τουτέστι πάγον. But the passive sense is supported by αἰετιγενέτης Od. 14. 446. The north wind is thus represented as a land wind, coming down from the heights and not up from the sea. Cp. Plut. fluv. 5. 3 Κανκάσιον ὄρος .. Βορέου κοίτη. In Il. 15. 171, 19. 358 we find αἰθρηγενέης as an epithet of Boreas.

299. μήκιστα, 'in the issue.' Cp. Virg. Aen. 2. 70 'quid misero mihi denique restat?' but the meaning is not quite the same.

300. δεῖδω μὴ .. εἴπεν. The aorist indicative implies that his anxiety is about a fact which has already taken place. Cp. Soph. Elect. 580 δρᾶ .. μὴ πῆμα σαυτὴ τίθης (not τιθῆς), 'take care that you are not making' (but the reading is not certain, as the best MS. has the corrupt. τίθης); and similarly, Eur. Ion 1523 δρᾶ σὺν .. μὴ τῷ θεῷ τὴν αἰτίαν προστίθης, or, better, Hel. 119 σκοπεῖτε μὴ δόκησιν εἶχετ' ἐκ θεῶν.

303. οἷοισιν νεφέεσσι may be taken as equivalent to οὐνεκα τοίοισι, or, perhaps, as an ejaculation.

93. H. thinks more than one wind needed to create a storm (Parr. 1087 'a conflict of  
offering blasts'). Ap. 331. A single wind may force 'warrior off his  
course' (l. 67)

95. Zephyrus is a stormy and cold wind in the real world of H. In Elysium it is a  
cooling breeze (S 567), in 'Lure' Phaeacians it ripens fruit (7119)

96. Boreas: the breeze and by Calypso nevertheless came from about the same quarter

350. εἰς: only case in H. of indir. after a verb of fearing

10. Some think this ° subject group ~ W. pediment & temple at Regina

13. Kap' d'keys : down from on high, elsewhere = utterly,

16. Os. forgot, or was unable, to lower ° sail. All he seemed to do was to loosen the  
σπορωι and then the mast would sink to the stem. (cf. 409). In a storm the  
σπορωι was heeled and the mast fell backward suddenly. Note that the mast was not  
loose.

Ζεὺς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἀελλαι  
παντοίων ἀνέμων. νῦν μοι σὼς αἰπὺς δλεθρος. 305

τρισμακάρες Δαναοὶ καὶ τετράκισ, οἱ τὸτ' ὄλοντο  
Τροίῃ ἐν εὐρείῃ, χάριν Ἀτρεΐδῃσι φέροντες.  
ὥς δὴ ἐγὼ γ' ὄφελον θανέειν καὶ πότμον ἐπισπεῖν  
ἡματι τῷ ὅτε μοι πλείστοι χαλκήρεα δοῦρα  
Τρῶες ἐπέρριψαν περὶ Πηλείωνι θανόντι. 310

τῷ κ' ἔλαχον κτερέων, καὶ μευ κλέος ἦγον Ἀχαιοί·  
νῦν δέ με λευγαλέφ θανάτῳ εἴμαρτο ἀλῶναι.

Ὡς ἄρα μιν εἰπόντ' ἔλασεν μέγα κύμα κατ' ἄκρης,  
δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδίην ἐλέλιξε. 315

τῇλε δ' ἀπὸ σχεδίσης αὐτὸς πέσε, πηδάλιον δὲ  
ἐκ χειρῶν προέηκε· μέσον δὲ οἱ ἰστὸν ἔαξε

δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα,  
τηλοῦ δὲ σπείρον καὶ ἐπίκριον ἔμπεσε πόντῳ.

τὸν δ' ἄρ' ὑπὸ βρυχα θῆκε πολλὸν χρόνον, οὐδ' ἐδυνάσθη  
αἰψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὀρμῆς 320

312. ἀλῶναι] Ἰζίαν (i. e. Demetrius the Grammarian of Adramyttium) ἀλίσθαι Schol. H.; for which Buttm. reads ἀλίσθαι. 314. ἐπεσσύμενον] Ἀρίσταρχος ἐπισσύμενον διὰ τοῦ; Schol. H. P. This implies that Aristarchus regarded the form ἐπεσσύμενον as a perf. pass.; and his reading is intended to represent a present or aorist. 315. πέσε] Ῥιανδὲς, αὐτὸν βάλε, δ καὶ ἀμεινον Schol. B. H. P. Q.

304. Odysseus, being ignorant that it is Poseidon's work, attributes the storm to Zeus. So Schol. P. Q. T. κατὰ τὴν κοινὴν δόξαν εἰς Δία ἀναφέρει τὴν αἰτίαν τοῦ χειμῶνος.

305. σὼς, 'certain.' Perhaps there is an ironical tone in the word, as we say 'safe to be destroyed.' σῶς-σά-ος, cp. Lat. *sa-nus*. The phrase occurs again in Il. 13. 773.

309. ἡματι τῷ. The scene is described in Od. 24. 37 foll. In the struggle for the possession of the corpse of Achilles, Ajax bears off the body on his shoulders, while Odysseus keeps the Trojans at bay.

311. κλέος ἦγον, carrying on the force of κει, 'would have spread my fame,' like κλέος φέρειν or φορέειν Od. 3. 204; 19. 333; or, according to others, 'would have brought back tidings of me.'

312. λευγαλός, 'miserable,' stands to λυγρός as ἀτραλός to ὑγρρός. For

the introduction of ε in the first syllable some compare *πευκάλιμος* with *πυκνός*, but Curtius refers them to different roots. εἴμαρτο, 'had been fated,' even before I began this voyage.

313. κατ' ἄκρης, 'down from above.' Cp. Od. 8. 508, and Virg. Aen. 1. 114 'ingens a vertice pontus | in puppim ferit.'

316. προέηκε, 'tossed it from his hand.' This describes the suddenness of the act more graphically than μεθήκε, 'let it go.'

319. ὑπὸ βρυχα, probably a metaphoric accusative from *ὑπὸ βρυχος*, as in Hdt. 7. 130 *Θεσσαλίαν πᾶσαν ὑπὸ βρυχα γενέσθαι*. See Od. 3. 458 note. As the subject to θῆκε we must supply *θύελλα*, or rather *κύμα* implied in *θύελλα*, and expressed in the next line, 'it kept him long under water.'

320. ὑπὸ . . ὀρμῆς should be taken with ἀνσχεθέειν, 'to emerge from beneath the rush of the wave.' So *ἐν*

εἴματα γάρ ρ' ἐβάρυνε, τά οἱ πῶρε δία Καλυψώ.  
 ὀψέ δὲ δὴ ρ' ἀνέδν, στόματος δ' ἐξέπτυσεν ἄλμην  
 πικρὴν, ἣ οἱ πολλὴ ἀπὸ κρατὸς κελάρυσεν.  
 ἀλλ' οὐδ' ὥς σχεδὴς ἐπελήθετο, τειρόμενός περ,  
 ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβει' αὐτῆς, 325  
 ἐν μέσση δὲ καθίζε τέλος θανάτου ἀλεείνων.  
 τὴν δ' ἐφόρει μέγα κύμα κατὰ ῥέον ἔνθα καὶ ἔνθα.  
 ὥς δ' ὅτ' ὀπωρινὸς Βορέης φορέησιν ἀκάνθας  
 ἄμ πεδίον, πυκιναὶ δὲ πρὸς ἀλλήλησιν ἔχονται,  
 ὥς τὴν ἄμ πέλαγος ἀνεμοὶ φέρον ἔνθα καὶ ἔνθα 330  
 ἄλλοτε μὲν τε Νότος Βορρὴ προβάλεσκε φέρεσθαι,  
 ἄλλοτε δ' αὐτ' Εὖρος Ζεφύρῳ εἴξασκε διώκειν.  
 Τὸν δὲ ἶδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνώ,

329, 330. ἄμ πεδίον, .. ἄμ πέλαγος] διὰ τοῦ μ γραπτέου Schol. P. Al. ἀμπεδίον, ἀμπέλαγος.

ἀπὸ τῆς ἡμῶν λύνει Od. 7. 5. This is better than to give ὑπὸ the force of *propter* and to join it with οὐκ ἔδυνάσθη.

325. μεθορμηθεὶς, 'having made a dart after it.'

327. κατὰ ῥέον ἔνθα καὶ ἔνθα. Properly speaking this expression implies a contradiction, as a current is supposed to set in one direction: but in this conflict of divers winds, Odysseus was in the midst of a maze of cross currents and eddies.

328. ὀπωρινός, from ὀπώρα, 'the ripening season.' It includes our 'mid-summer' as well as 'autumn,' beginning with the rising of the Dog Star and ending with the setting of the Pleiads; that is, from the end of July to the end of October. It follows directly after θέρους Od. 11. 192, etc.

329. πυκινὰ. See the description of the 'wind-witch,' as given by Schleiden, 'The Plant, p. 354.' 'In autumn, on the Russian Steppes, the stem of the thistle-plant rots off, and the globe of branches dries up into a ball, light as a feather, which is then driven through the air by the winds. Numbers of such balls often fly at once over the plain with such rapidity that no horseman can catch them; now hopping with short, quick, springs along the ground, now caught by an eddy and rising

suddenly a hundred feet into the air. Often one "wind-witch" hooks on to another; twenty more join company, and the whole gigantic, yet airy, mass rolls away before the piping east wind.'

Notice the transition to the indicative mood. See note on Od. 4. 335.

333. Ἰνὼ Λευκοθέη. The connection of Ino with sea-faring life, though not explained, is yet hinted at by the legends which represent her as drowning herself along with her son Melicertes (*Melkart*, a name of Phoenician origin). This son is known in Greek as Palaemon; cp. Eur. I. T. 270 ὦ ποντίας παῖ Λευκοθέας, νεῶν φύλαξ, | δίστοτα Παλαίμων. Ino had two sons, Learchos and Melicertes, but Athamas their father, in a fit of madness inspired by Hera, slew Learchos, and Ino leaped from a sea-cliff between Megara and Corinth, with her other boy in her arms, to preserve him from a worse fate. The sea-gods saved them, and took them to live in the waters; λέγουσι δ' ἐν καὶ θαλάσῃ | μετὰ κόραισι Νηρήος ἀλκίαις βίστον ἀφθιτον | Ἰνὸς τετάρχαι τὸν ἔλον ἀμφὶ χρόνον Pind. Ol. 2. 28. She received divine honours in many places on the Greek coast. In the Hellenising period of Roman religion, Mater Matuta was identified with Leucothea, and Portunus with Palaemon.

21. Its mantle was fastened by a pin or by several pins (σπεόμεν). Has it been simply thrown over "shoulders, O.I. would not have been so impeded.

"By Leucothea's loamy hands, | And her son that rubs the elians" (Comus 275)

34. αἰ' δ' ἑσσοα: points to a diff. language employed by gods & men. So the gods have a specialized food, and drink  
through Goddesses, Circe & Calypso have human speech

35. amid the lapping waves of the sea.

38 πολυδέσμων: 80 = 100 kenail needed for a raft 20 (x 25) x 10 (x 12)

Λευκοθέη, ἥ πρὶν μὲν ἔην βροτὸς αὐδήεσσα,  
νῦν δ' ἄλδς ἐν πελάγεσσι θεῶν ἔξ ἔμμορε τιμῆς. 335

ἥ ῥ' Ὀδυσῆ' ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα·

[αἰθυίῃ δ' εἰκυῖα ποτῇ ἀνεδύσετο λίμνης,]

ἔξε δ' ἐπὶ σχεδῆς πολυδέσμου εἰπέ τε μῦθον

· Κάμμορε, τίπτε τοι ὦδε Ποσειδάων ἐνοσίχθων

ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 340

οὐ μὲν δὴ σε καταφθίσει, μάλα περ μενεαίνων.

ἀλλὰ μάλ' ὦδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν

334. αὐδήεσσα] ὁ μὲν Ἀριστοφάνης τὰς ἀνθρωποειδεῖς θεὰς αὐδήεσσας φησὶν οἰονεῖ φωνὴν μετεिल्φύιας ὁ δὲ Ἀριστοτέλης οὐδήεσσαν λέγει, οἰονεῖ ἐπίγειον οὕτως καὶ Χαμαιλέον Schol. H. P. Q. Schol. H. on Od. 10. 136 gives Ἀρίσταρχος οὐδήεσσα, which Dind. has corrected to Ἀριστοτέλης. We are told on the authority of Scholl. E. P. Q. T. that Aristotle wrote οὐδήεσσα as the epithet of Ino, but αὐλήεσσα of Circe and Calypso, as living solitary in their own palaces. This seems impossible, as these adjectives in -eis express a participation in the nature of the noun from which they are derived. 337.] οὐκ ἐφέρετο ἐν τοῖς πλείοσι. Ἀρίσταρχος δὲ περὶ τῆς μὲν ἀθετήσεως διατάζει, γράφει δὲ διὰ τοῦ ὅ πεδύσατο. Buttm. asks if this implies three readings, ἀνεδύσατο, ὑπεδύσατο, and ἐπέδυσσας. ποτῇ] ὅν τῷ ῥ' γραπτέον Schol. V. γράφεται καὶ ποτῇ, ἀμεινον δὲ χωρὶς τοῦ ῥ' ἐν δοτικῇ Schol. H. P. Q.

The surname Leucothea may contain a picturesque reference to the white foam of the stormy waves, or more likely to the fair calm (λευκὴ γαλήνη Od. 10. 94) which a sea-goddess had the power to produce. Leucothea is the single instance in Homer of such an apotheosis of a mortal. See on Od. 11. 601 foll.

334. αὐδήεσσα. The word αὐδήεις was considered of doubtful interpretation by the ancients. Cp. Eustath. αὐδήεσσα ἥ ἡ διαβόητος κατὰ τοὺς παλαιούς, ὁ ἐστὶν αἰδῖμος διὰ τὰ ἐπ' αὐτῇ ἐνυβάντα, ἥ ἡ ἐνδοξος· εὐγενής γάρ ἡ κατὰ Ἀριστοφάνην ἥ χρομένη ἀνθρωπίνῃ φωνῇ... γράφεται δὲ καὶ οὐδήεσσα, τουτέστι ἐπίγειος, νύμφη γάρ ἦν καὶ οὐκ ἐκ τῶν οὐρανόενων. The interpretation of Aristophanes, 'speaking with human voice,' seems to be the best. The word is used in Homer of the horse Xanthus when gifted with human speech by Hera, Il. 19. 407; of Circe, Od. 10. 136; of Calypso, Od. 12. 449; of ἄνθρωποι, Od. 6. 125; and Hesiod (Theog. 142 foll.) distinguishes ἀθάνατοι from θνητοὶ αὐθέντες. Some have compared αὐδήεις with μέροφ, making the former the distinguishing mark between mortals and immortals, and μέροφ (= 'articulating')

the point of contrast between civilised men and savages or wild beasts. This seems right for αὐδήεις, but it is hardly possible that μέροφ should mean, as it was formerly interpreted, μερίων τὴν δῶα. It is rather connected with σ-μερ, Skt. smar, and means 'thinking' creatures; or with mar and μορ—'mortal' beings. The use of two distinct languages by gods and men respectively is alluded to in Homer several times. See on Od. 10. 305. The form οὐδήεσσα, accepted by Barnes, and, among recent editors, by Düntzer, would come from a noun οὔδος, a collateral form of οὔδας. See critical note.

335. θεῶν... τιμῆς, 'enjoyeth her meed of honour from the gods;' cp. θεῶν ἀπο μῆδεα εἰδώς Od. 6. 12.

337. See critical note. The line is probably an interpolation, imitated from inf. 353. ποτῇ too is unsuitable, if it be a noun, to describe the coming up of the bird through the water; and it is difficult to suppose that it is the dative feminine of an adjective ποτός equivalent to ποτηνός.

340. ὅτι... φυτεύει is an explanation of ὦδ' ἐκπάγλως, which latter word is a metathesis for ἐκπλάγως, from ἐξεπλάγ-ην (ἐκπλήσσω).

εἵματα ταῦτ' ἀποδὺς σχεδὴν ἀνέμοισι φέρεσθαι  
 κάλλιπ', ἀτὰρ χεῖρεσσι νέων ἐπιμαίεο νόστου  
 γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι. 345  
 τῇ δέ, τόδε κρήδεμνον ὑπὸ στέρνοιο τάνυσσαι  
 ἄμβροτον· οὐδέ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι.  
 αὐτὰρ ἐπὴν χεῖρεσσιν ἐφάψαι ἡπίροιο,  
 ἄψ ἀπολυσάμενος βαλέειν εἰς οἶνοπα πόντον  
 πολλὸν ἀπ' ἡπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι.' 350  
 ὧς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,  
 αὐτῇ δ' ἄψ ἐς πόντον ἐδύσετο κυμαίνοντα  
 αἰθυίῃ ἐικυῖα· μέλαν δέ ἐ κῦμα κάλυψεν.  
 αὐτὰρ ὁ μερμήριξε πολύτλας δῖος Ὀδυσσεύς,  
 ὁχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν· 355  
 ὦ μοι ἐγὼ, μή τίς μοι ὑφαίνησιν δόλον αὔτε  
 ἀθανάτων, ὅτε με σχεδὴς ἀποβῆναι ἀνώγει.

346. στέρνοιο] στέρνοισι, διχῶς αἱ Ἀριστάρχειαι Schol. H. P. τάνυσσαι] So accented in 1 aor. med. imperat., τὸ δὲ τάνυσσαι ἀπαρέμματον, διὰ τὸ βαλέειν Schol. P.  
 347. δέος] Αἱ. κακόν. 349. ἄψ] Aristoph. wrote here, and in Od. 8. 92, αἰψ'.  
 357. ὅτε με] Bekker, ed. 2, writes ὅ τε and ὅ τ' in several places where the

344. ἀτὰρ χεῖρεσσι, 'but swimming with your hands strive to get home on the Phaeacian shore:' literally, 'grasp your return.'

345. γαίης depends on νόστου, as in νόστον Ἀχαιῖδος, Od. 23. 68; cp. also τῆς πατρίδος νόστος Eur. I. T. 1066. Others take γαίης Φαιήκων in direct apposition to νόστου, inasmuch as his getting home actually consisted in a landing on Phaeacian ground. Notice that νόστος is used here merely of 'coming' to a place, without any idea of 'returning.' But, probably, the notion of getting *home*, coming to *rest*, is not absent.

346. τῇ, used like the French *tiens*; compare also the use of ἀγρεῖ; the plural form τῆς is given by the Schol. on Aristoph. Acharn. 204. Probably τῇ is the root τᾱ with the imperatival termination -θι, so that τῇ is related to τά-θι as ἴσθι to ἴσταθι. Join τῇ with τάνυσσαι, as βάσκ' ἴθι, *vade age*, etc. Cp. Od. 10. 287.

ὑπὸ στέρνοιο. Cp. Il. 4. 106 ὑπὸ στέρνοιο τυχήσας.

349. ἀπολυσάμενος, 'having unbound it from thee.'

350. ἀπονόσφι τραπέσθαι. This expresses the reverential attitude of those who must not gaze on the actual working of superhuman power. The same injunction is given by Circe, Od. 10. 528, and reappears in the story of Orpheus and Eurydice, as told by Virgil, Georg. 4. Cp. Theocr. 24. 93 ἄψ δὲ νέεσθαι | ἀστρεπτός, Virg. Ecl. 8. 101 rivoque fluenti | transque caput iace nec respexeris.'

353. ἐικυῖα. Not like a sea-bird in shape, but in the sudden plunge with which she dives into the sea. Nitzsch compares from Apoll. Rhod. 4. 966, a similar description of the Nereids, ἐνθ' αἰμὲν κατὰ βένθος ἀλίγκαι αἰθυῖαι | δύνον.

356. μὴ . . ὑφαίνησιν, so μὴ σε κηλίω Il. 1. 26, μὴ τοι κατὰ πάντα φάγωσι Od. 15. 12.

δόλον αὔτε. Odysseus was suspicious of Calypso; now *again* he mistrusts Leucothea.

357. ὅτε . . ἀνώγει. The common reading is ὅτε, which Aristophanes is said

44. νόστος: arrival, landing

46. Κηρυξ: magic power like guide Aphr. (= 114), Hermes wand (= 97) and  
Ciris wand (K 238)

68. ἡ ἰσὺς θυμῶρα. shock of grain in the stalk <sup>and ear</sup> ready dried and ready for threshing.

ἀλλὰ μάλ' οὔ πω πείσομ', ἐπεὶ ἐκάς ὀφθαλμοῖσι  
γαῖαν ἐγὼν ἰδόμεν, ὅθι μοι φάτο φύξιμον εἶναι.  
ἀλλὰ μάλ' ὧδ' ἔρξω, δοκέει δέ μοι εἶναι ἄριστον· 360  
ὄφρ' ἂν μὲν κεν δούρατ' ἐν ἀρμονίῃσιν ἀρήρη,  
τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχω·  
αὐτὰρ ἐπὴν δὴ μοι σχεδίην διὰ κύμα τινάξῃ,  
νῆξομ', ἐπεὶ οὐ μὲν τι πάρα προνοῆσαι ἄμεινον.'

Εἶτος ὁ ταυθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 365  
ὥρσε δ' ἐπὶ μέγα κύμα Ποσειδάων ἐνοσίχθων,  
δεῖνόν τ' ἀργαλέον τε, κατηρεφές, ἤλασε δ' αὐτόν.  
ὥς δ' ἄνεμος ζαῆς ἦεν θημῶνα τινάξῃ

ordinary reading is *δτε* or *δτ'*, inasmuch as the meaning 'because' does not attach to *δτε*, and *δτι* is never elided (but cp. Od. 15. 317). On the present passage Schol. H. P. remarks, *γράφεται δ τε με. χωρίζει Ἀριστοφάνης διὰ τὸ δτε*, and, in the Palatinus, over *δ* is written *διό*. Porson supposed Aristophanes to take *δ τε* as *δς τε*, which Butt. denies. But Hentze-Amels, Anh. takes *δτε* as masculine. The places which Bekker alters in the Odyssey are 8. 78, 299; 14. 90, 366; 20. 333, to which La Roche adds the present passage. Cp. Il. 1. 518; 17. 25; 21. 488; Od. 13. 314 as illustrations of the force of *δ*. 364. *πάρα*] *ἀναστρεπτικόν τὴν πάρα*. *θημῶνα* γὰρ τὸ πάρεστιν, ἐπεὶ οὐδὲν μοι πάρεστιν ἀμεινον προνοήσασθαι Schol. H. M. T. On which Dind., 'Μοι ab scholiasta additum esse potest. Non improbabilis tamen Cobeti coniectura est veterem versus scripturam fuisse, νῆξομ', ἐπεὶ οὐ μὲν μοί τι πάρα.' It is unusual to find *ἐπεὶ* | *οὐ* without synizesis. 365. *εἶτος*] MSS. *εἶος* or *εἴως*. Nauck and Ahrens write *ῥος*.

to have separated into *δ τε*; compare *δ θαρσαλέως ἀγόρευεν*, 'in that he spake boldly,' Od. 1. 382, where *δ* is used without the generalising *τε*. Nearly parallel to the present passage is Od. 13. 128 *οὐκέτ' ἐγὼ γε . . τιμήεις ἔσομαι ὅτε με βροτοὶ οὐ τι τίονσι*, where *οὐκέτι* seems to suggest *δτε*, and to stand as a sort of antecedent to it. There seems no reason why *δτε* should be separated here. The use of the Lat. *cum* shows how a temporal conjunction can gain a causal sense even when used with a present indicative, as in Plaut. Capt. 1. 2. 42 'laudo, malum cum amici tum ducis malum.' Cp. Il. 16. 34 *γλαυκῇ δέ σε τίκετ θάλασσα | πέτραι τ' ἡλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής* with Il. 16. 433 *ὦ μοι ἐγὼν, ὅτε μοι Σαρπηδόνα . . μοῖρα δαμήναι*. See, generally, Monro, H. G. § 269 foll.

358. The emphasis is on *ἐκάς*, not on *ἰδόμεν*. 'I will not yet do her bidding, for the shore, when I caught sight of it, was far away.'

359. *φύξιμον*, used substantively, 'a place of refuge.'

361. *ὄφρ' ἂν . . κεν*. This is similar to the frequent use in Attic Greek of *ἂν . . ἂν*, a combination which is never found in Homer. The passages in which *ἂν . . κεν* occur are Il. 11. 187 *ὄφρ' ἂν μὲν κεν ὄρῃς*, Il. 13. 127 *φάλαγγες ἄς οὐτ' ἂν κεν Ἀρης ὀνείσαιο μετελθάν*, Il. 24. 437 *σοὶ δ' ἂν ἐγὼ πομπὴς καὶ κε κλυτὸν Ἄργος ἰκοίμην*, Od. 6. 259 *ὄφρ' ἂν μὲν κ' ἀγροὺς [κεν ἀγροὺς] ἵομεν*, Od. 9. 334 *τοὺς ἂν κε καὶ ἤθειλον αὐτὸς ἐλίσσθαι*. A double *κε* is found in Od. 4. 733. See Monro, H. G. § 363. Nauck suggests that *ὄφρ' ἂν μὲν* was a correction for the apparently unmetrical *εἶος (ῥος) μὲν*.

363. Join *διὰ . . τινάξῃ*.

366. *ὥρσε δέ*, apodosis to *εἶτος*, as in Od. 4. 121.

368. *ἦεν*, 'corn.' Cp. Od. 2. 289. Such heaps of corn are left after winnowing, as in Il. 5. 502 *ὕπολευκαί-νονται ἀχυρμαί*.

καρφαλέον, τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλη,  
ὡς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Ὀδυσσεὺς 370  
ἄμφ' ἐνὶ δούρατι βαῖνε, κέλθῃ' ὡς ἵππον ἐλαύνων,  
εἵματα δ' ἐξαπέδυνε, τά οἱ πόρε διὰ Καλυψά.  
αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,  
αὐτὸς δὲ πρηγὴς ἀλλὶ κάππεσε, χεῖρε πετάσσας,  
νηχέμεναι μεμαῶς· ἴδε δὲ κρείων ἐνοσίχθων, 375  
κινήσας δὲ κάρη προτὶ δν μυθήσατο θυμόν·  
‘Οὗτω νῦν κακὰ πολλὰ παθὼν ἄλῳ κατὰ πόντον,  
εἰς δ' κεν ἀνθρώποισι διοτρεφέεσσι μιγήησ'  
ἀλλ' οὐδ' ὥς σε ἔολπα ὀνόσσεσθαι κακότητος.'  
ᾧς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους, 380  
ἵκετο δ' εἰς Αἰγᾶς, ὅθι οἱ κλυτὰ δώματ' ἔασιν.

373.] See on sup. 346. 378. διοτρεφέεσσι] γράφεται Φαιήκεσσι Schol. B. The meaning must be that Φαιήκεσσι is a v. l. for ἀνθρώποισι, or a gloss on ἀνθρώποισι διοτρεφέεσσι.

369. τὰ μὲν ἄρ τε. The enclitic goes closely with τὰ. This demonstrative clause is not uncommon in such combinations, as Od. 22. 302 οἱ δ' ὥστ' αἰγυπιοὶ .. ἐπ' ὀρνίθεσσι θόρωσι | ταὶ μὲν τ' ἐν πεδίῳ νέφεα πτώσσουσαι ἵενται, Il. 4. 482 αἰγείρος ὥς | ἥ βά τ' ἐν εἰαμενῇ .. πεφύκει .. τὴν μὲν θ' ἀρματοπηγὸς ἀνῆρ .. ἐξέταμεν.

371. ἄμφ' ἐνὶ δούρατι, 'he bestrode a single plank, as one mounted on a riding-horse.' There is only one other place in Homer in which the art of riding is alluded to, Il. 15. 679 ὥς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν εὖ εἰδώς, and even there it is not the action of an ordinary rider that is described, but the feats of an acrobat or voltigeur, like those mentioned in Sil. Ital. 10. 470 'nudo stare tergo dum rapta volucris | transigeret cursu sonipes certamina campi.' The feat of Diomed, Il. 10. 513, was a case of necessity: he rode the horses ὅπ' ἀνάγκης (Schol. ad loc.). And the simile in Od. 13. 81 refers to a team of horses drawing a chariot. In Hesiod we have the description of a mounted procession at a wedding, τοὶ δ' αὖ προπάροιθε πόλῃος | νῶθ' ἵππων ἐπιβάντες ἰθύνεον Scut. Herc. 285.

373. The tenses are graphic. Odysseus succeeds in scrambling on the

plank, and, bestriding it, he rests there while he strips himself. Then he ties the scarf round his chest and plunges into the sea.

377. ἄλῳ. Imperative from ἀλάομαι. With the form ἀλῶν (i. e. ἀλάου), as though from ἀλόμαι, cp. ὄραω and ὄρώω, ἀντιάω and ἀντιάω.

378. διοτρεφέεσσι. This epithet is generally used of a king or chieftain, being under the special protection of Zeus; as warriors are under the tutelage of Ares and are called θεράποντες Ἄρης. In this passage it is applied to a whole people, the Phaeacians, who are called, sup. 35, ἀγχιθεοί. Compare δῖος as a national epithet of Achaeans and Pelasgians.

379. ἀλλ' οὐδ' ὥς .. κακότητος, 'yet I expect, that not even so [i. e. not even though thou reach the shore at last], wilt thou disparage thy misery.' A threat uttered in sarcastic language; as if Odysseus would not be satisfied with anything short of the extremity of suffering. Cp. sup. 290, and the words of Priam to the Trojans, Il. 24. 241 ἥ ὀνόσασθ' ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκεν; Od. 17. 378 ἥ ὀνόσαι ὅτι τοι βίοντον κατέδουσιν ἄνακτος;

381. Αἰγᾶς. The first interpretation of Schol. E. V., sc. Αἰγαί, πόλις Ἀχαιᾶς,



83. Oriental people reckon time from the night. Gen. 1 "And it was evening,  
and it was morning". So the Gauls and Germans. cf. *ve x θij pōv*,  
sevenight, fortnight.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς, ἀλλ' ἐνόησεν·  
 ἦ τοι τῶν ἄλλων ἀνέμων κατέδρασε κελεύθους,  
 παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας·  
 ὦρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαζεν, 385  
 ἕως δ' γε Φαιήκεσσι φιληρέτμοισι μιγείη  
 διογενὴς Ὀδυσσεύς, θάνατον καὶ Κῆρας ἀλύξας.

— Ἔνθα δὴ νύκτας δύο τ' ἡμέματα κύματι πηγῷ  
 πλάζετο, πολλὰ δὲ οἱ κραδίη προτίσσειτ' ὀλεθρον.  
 ἀλλ' ὅτε δὴ τρίτον ἡμάρ ἐνπλόκαμος τέλεισ' Ἥως, 390  
 καὶ τότ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἡ δὲ γαλήνη  
 ἔπλετο νηνεμία, ὃ δ' ἄρα σχεδὸν εἰσίδε γαίαν  
 ὄξυ μάλα προῖδὼν, μεγάλου ὑπὸ κύματος ἀρθεῖς.

386. [ἔως] τινὲς δὲ γράφουσιν, ὅπως (sc. ὅπως) Φαιήκεσσι Schol. B. H. P. Q. Perhaps this explains the line noticed in the preceding note; which may have run ὅπως φ.

389. πλάζετο] So Aristarchus, Ἀολικῶς ἐκτείναν τὸ ἀ. This may mean that he regarded it as coming from πλῆσσω, and not from πλάζομαι, 'to wander.' Schol. P. Q.

391. ἡ δὲ] Ἀρίσταρχος ἡ δὲ, ἀπὸν δεχόμενος τὸ ἡ οἱ δὲ ἀντὶ τοῦ καὶ (i. e. ἡ δὲ) Schol. H. The same reading is assigned to Aristarchus by Schol. A. on Il. 15. 127 ἡ δ' ἐπέεσσι καθάπετο θοῦρον Ἀρηα, instead of ἡ δ'. See on Od. 12. 168.

393. ὑπὸ] ἐν τῇ Ἀριστοφάνους καὶ Ῥιανού, ἐπὶ κύματος Schol. H. accepted by Nauck.

seems on the whole the most probable. In Il. 8. 203 Αἰγαί is coupled with the Achæan Ἐλίκη, as cities connected with the cult of the Ionian Poseidon; cp. also Il. 13. 21. How the sea spent its fury on this coast may be gathered from Ovid's description of Helice and Buris, as cities overwhelmed but still visible in the water (Met. 15. 293). The Schol. P. describes Aegae as a submerged island beyond Euboea, or else near Samothrace. Pliny (N. H. 4. 18) understands by Aegae a precipitous islet between Tenos and Chios. The word itself is descriptive of waves and storms, being connected with ἄλσσω, ἐπ-αἰγ-ίζω, etc. Cp. Artemidor. 2. 12 καὶ γὰρ τὰ μεγάλα κύματα αἴσας ἐν τῇ συνηθείᾳ λέγομεν, καὶ τὸ φοβερώτατον πῆλαγος Αἰγαίον λέγεται. The same root appears in Aegina, αἰγιαλός, Αἰγιαλία, etc.

384. εὐνηθῆναι. With this metaphor cp. Il. 12. 281; 5. 524.

385. πρὸ δὲ κύματ' ἔαζεν, 'and beat down the waves in front of him.' The conflict of winds had raised a heavy cross sea, in which no swimmer could live. Ameis quotes here Tac. Ann. 2.

23 'postquam incerti fluctus variis undique procellis desierunt, omne caelum et mare in aquilonem cessit.'

388. πηγῷ (πήγνυμι). This adjective includes the idea of 'solid' as well as 'big.' Cp. Od. 21. 334 ξείνος μάλα μὲν μέγας ἦδ', εὐπηγής, of a man in good condition, Il. 9. 124 ἱπποῦς | πηγούς ἀθλοφόρους. Here it may be compared with τρόφι κύμα Il. 11. 307, τροφόντα κύματα Od. 3. 290.

390. τέλεισας, not in the sense of 'ending,' but of bringing into full and perfect action. When day-light has fully come, dawn may be said to be over.

391. ἡ δὲ γαλήνη. See critical note. This reading of Aristarchus gives a better contrast to ἄνεμος μὲν. 'And there came a breathless calm.' Or if νηνεμία be taken as an adjective used substantively (like ὑγρή Od. 1. 97, ζεφυρή Od. 7. 119), it will be in apposition to γαλήνη, 'a calm, a hushing of the wind;' so Il. 5. 523 νηνεμῆς, 'in still weather.' Cp. Hdt. 7. 188, where νηνεμία is coupled with αἰθρή.

393. ὄξυ .. προῖδων, 'with a quick look forward as he was lifted by a

ὥς δ' ὅτ' ἂν ἀσπασίος βίोटος παίδεσσι φανήη  
 πατρὸς, δς ἐν νούσῳ κῆται κρατέρ' ἄλγεα πάσχω, 395  
 δηρὸν τηκόμενος, στυγερὸς δέ οἱ ἔχραε· δαίμων,  
 ἀσπασίον δ' ἄρα τὸν γε θεοὶ κακότητος ἔλυσαν,  
 ὥς 'Οδυσῇ' ἀσπαστὸν εἰσατο γαῖα καὶ ὕλη,  
 νῆχε δ' ἐπειγόμενος ποσὶν ἡπείρου ἐπιβῆναι.  
 ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας, 400  
 καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιδάδεσσι θαλάσσης·  
 ῥόχθει γὰρ μέγα κύμα ποτὶ ξερὸν ἡπείριοι  
 δεινὸν ἐρευγόμενον, εἴλυτο δὲ πάνθ' ἄλδος ἄχρη·  
 οὐ γὰρ ἔσαν λιμένες νηῶν ῥχοι, οὐδ' ἐπιωγαί,

395. κῆται] The MSS. give κείται. The conjunctive κῆται is a conjecture of G. Hermann, *Opusc.* 2. 55. 398. 'Οδυσῇ'] Bekker objects to the elision of iota after a vowel, and writes 'Οδυσεῖ. Eustath. however says, ἐξὸν 'Οδυσεῖ γράψαι διὰ διφθόγγου· συνείληπται ὅμως ἐκ τῆς 'Οδυσεῖ δοτικῆς. See Schol. H. on Od. 13. 35 'Οδυσῇ, τὸ πλήρες 'Οδυσεῖ.

great wave.' The wind had fallen, but the ground-swell had not subsided; *πολλάκις δὲ πανσαμέναν τῶν ἀνέμων μένει τὸ πέλαγος κύματι κοφῶ κυλινδούμενον* Schol. Q. T. Thus Odysseus could only catch a glimpse of the coast, as he rose out of the trough of the sea. Cp. Virg. Aen. 6. 357 'prospexi Italiam summa sublimis ab unda.'

394. φανήη. We often find *φαίνεσθαι* used of the reappearance of things which had been lost. Cp. *φάνημεν* Od. 9. 466, of the return of Odysseus and his companions to their comrades after their escape from the Cyclops; or *ὅς τις ἐξέφανη*, of the loss of the men who were detained by Circe's treachery; or *ἐξεφαάνθη*, of the reappearance of the planks from the whirlpool, Od. 12. 442. So here, the father's life had seemed lost beyond all hope of recovery. Human skill was not supposed by the ancients to reach to inward ailments; cp. Od. 9. 411 *νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέσθαι*. Nitzsch quotes from Seneca (Ep. 95), 'Medicina quondam paucarum fuit scientia herbarum, quibus sisteretur fluens sanguis, vulnera coirent paullatim.' See especially the remarks of Plato (Rep. 406) about invalids and their doctoring, *τῇ παιδαγωγικῇ τῶν νοσημάτων ταύτῃ τῇ νῦν ἱατρικῇ πρὸ τοῦ Ἀσκληπιάδαι οὐκ ἐχρῶν-*

*το, ὡς φασιν, πρὶν Ἑρόδικον γενέσθαι*, i. e. fifth cent. B.C.

396. ἔχραε, 'assails,' a gnomic aorist parallel to κῆται. Cp. *ἐπέχραον* Od. 2. 50. The form is that of a thematic aorist (*χρᾶν*· or *χρᾶν-*).

400. ὅσσον τε γέγωνε βοήσας, the personal subject being *τις*, which is not expressed; cp. Il. 13. 287 *οὐδέ κεν ἔνθα τῶν γε μένος καὶ χεῖρας ὄνοιτο*. *γέγωνε* is a perfect with a present signification. Translate, 'as far as one makes himself heard with a shout;' for *γεγόνειν* οὐ ψιλῶς ἔστι φανεῖν ἄλλ' ἀκουστον φθέγγεσθαι Schol. Venet. on Il. 8. 223. The etymology of the word is most uncertain. Fick refers it to the root *gan*, *gd* = 'cognoscere.' May it be connected with the Lat. *gannire*? The verb occurs in three forms, *γεγονάτω*, *γεγονίσκω*, and, more rarely, *γεγάω*, as in Eurip. Or. 1218; Soph. Phil. 238.

402. ῥόχθει. We are told by Zosimus, Vit. Demosth., that Demosthenes cured himself of a lisping intonation by repeating over and over the rasping syllables of this line.

403. ἄχρη, the 'sea-spray,' already suggested by the word *ἐρευγόμενον*.

404. ἐπιωγαί. Not harbours, but roadsteads, where ships might lie under the lee of the land; *τότοις ἀλίμενες μὲν δυνάμενοι δὲ διὰ τὴν ἐκ τῶν ἀνέμων σκέπην δέεσθαι νέας* Schol. P. Q. T.

96. Sa'jeur: generally a hostile power. It's is more personal - a god praised by men.

11. ἐκτοθεν: 'outside' opposes to ἀγχ. β. θαλάσ.

16. ἐσσεταί: indep. fut. after neg.-only clause facing (E 487, P 241)

17. παρὲνέξομαι: fut. 'εἰ' chiefly - event regarded as necessary & determined by some more independent speaker. Murs 3265

ἀλλ' ἀκταὶ προβλήτες ἔσαν σπιλάδες τε πάγοι τε 405  
 καὶ τότ' Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,  
 ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·  
 'ὦ μοι, ἐπεὶ δὴ γαῖαν ἀελπέα δῶκεν ιδέσθαι  
 Ζεὺς, καὶ δὴ τόδε λαῖτμα διατμήξας ἐτέλεσσα,  
 ἔκβασις οὗ πη φαίνεται ἄλλος πολιοῖο θύραζε 410  
 ἔκτοσθεν μὲν γὰρ πάγοι ὀξέες, ἀμφὶ δὲ κύμα  
 βέβρυχεν ῥόθιον, λισσὴ δ' ἀναδέδρομε πέτρη,  
 ἀγχιβαθὴς δὲ θάλασσα, καὶ οὗ πως ἔστι πόδεσσι  
 στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·  
 μή πῶς μ' ἐκβαίνοντα βάλῃ λίθακι ποτὶ πέτρη 415  
 κύμα μέγ' ἀρπάξαν· μελέῃ δέ μοι ἔσσεται ὁρμή.  
 εἰ δέ κ' ἔτι προτέρω παρανήξομαι, ἣν πού φεύρω  
 ἡϊόνας τε παραπλήγας λιμένας τε θαλάσσης,

409. ἐτέλεσσα] γρ. ἐπέρασ(σ)α Schol. H. P. On which Dind., 'est haud dubie glossesema, quod ipsum in textu habet M., ἐπέρασσα scriptum, sed superscripto ἐτέλεσσα.' La Roche adopts ἐπέρασσα, comparing Od. 9. 323; 5. 174; 6. 272, etc.

The Schol. further explains ἐπιωγαί as places *ἐνθα κλῶνται τὰ κύματα ἢ ὁ ἄνεμος*, and this interpretation is right; but his proposed etymology *ιωή*, the roar of the wind or water, and *ἀγνυμι*, cannot be accepted. It is better to refer the word to *ἀγνυμι* simply, as in the form *κυματογή*, and to consider the initial *l* the representative of the *f* prefixed to *ἀγνυμι*, or a mere syllable of reduplication, as in *l-αύ-ω*. In Od. 14. 533 we have the uncompounded form *βορέω ὡς ἰωγή*, according to the reading of Aristarchus, the Scholl. giving *ὡπιωγή*. But the addition of *ἰω* to the simple word does not have any more effect upon the meaning than in *ἐπιμάρτυρες*, *ἐπαρωγοί*, etc.

405. ἀκταὶ are probably 'headlands;' high bluff cliffs, as in Antig. 592 ἀντιπλήγες ἀκταί, while σπιλάδες according to the Scholl. are αἱ διεσχισμέναι καὶ κεκοιλωμένοι πέτραι, jagged points of broken rock.

πάγοι (πήγνυμι) should be something more massive, perhaps 'reefs;' but not necessarily a level range of rock, as we have πάγοι ὀξέες inf. 411.

409. ἐτέλεσσα (see critical note). Cp. Od. 7. 325, where τέλεσσαν means

'completed their journey,' being parallel to ἀπῆνυσαν in the following line. λαῖτμα is then directly governed by διατμήξας, as λαῖτμα διέτμαγον Od. 7. 276. Cp. also Od. 15. 294 νηὺς ἀνύσειε θέουσα θαλάσσης ἀλμυρὸν ὕδαρ.

410. ἔκβασις ἄλλος θύραζε. Here begins the apodosis; 'nowhere is any escape from the sea clear away.' θύραζε is merely epexegetical of ἄλλος, as in Il. 16. 408 ἰχθὺν ἔλκειν ἐκ πόντοιο θύραζε.

411. ἔκτοσθεν seems to imply that there was an outlying range of rocks on which the surf was breaking, within which was deep water and a sheer face of cliff.

415. μή πως. See on sup. 356; and cp. Il. 23. 341 μή πως ἱπποὺς τε τρώσῃς . . χάσμα δὲ τοῖς ἄλλοισιν ἐλεγχεῖν δὲ σοὶ αὐτῷ ἔσσεται, Od. 16. 87 μή μιν κερτομέωσιν, ἐμοὶ δ' ἄχος ἔσσεται αἰνόν. So here, 'and my endeavour will be all in vain,' which is better than to take ἔσσεται in dependence on μή.

418. ἡϊόνας. The etymology of ἡϊόν is not clear. It is possibly connected with *εἰαμενή*, see Butt. Lexil. s. v.; or more likely with *εἰμ*, whether as the

δεῖδω μή μ' ἐξαυτίς ἀναρπάξασα θύελλα  
 πόντον ἐπ' ἰχθυόεντα φέρη βαρέα στενάχοντα, 420  
 ἥέ τί μοι καὶ κῆτος ἐπισσεύη μέγα δαίμων  
 ἐξ ἄλδς, οἶά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτη·  
 οἶδα γὰρ ὥς μοι δδῶδυσται κλυτὸς ἐννοσίγαιος.' δδύσσασα

Εἶος ὁ ταυθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 τόφρα δέ μιν μέγα κύμα φέρε τρηχεῖαν ἐπ' ἀκτὴν. 425  
 ἔνθα κ' ἀπὸ ῥινούς δρῦσθη, σὺν δ' ὅστέ' ἀράχθη,  
 εἰ μὴ ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη·  
 ἀμφοτέρησι δὲ χερσὶν ἐπεσσύμενος λάβε πέτρης,  
 τῆς ἔχετο στενάχων, εἴως μέγα κύμα παρήλθε.

422. ἐξ ἄλδς] Ἀρίσταρχος γράφει εἰν ἀλί Schol. H. ἡ διπλῇ (sc. Aristonici) . . ὅτι  
 ἐν θαλάσῃ ἂν λέγῃ ἐξ ἄλδς Schol. H. P. Q.

Schol. says, because it is a beach on which one may walk, or as the outstretching line of coast, which seems to 'go' forward. We find *ἡών* Il. 7. 462; 12. 31, or *ἡόνες*, sometimes used merely to describe the sandy sea-beach; so *ἡόνος βαθείης* Il. 2. 92, *ὅθι κύματ' ἐπ' ἡόνος κλύεσκον* Il. 23. 61. The passages which describe *ἡών* more specifically are Il. 17. 263 *ἐπὶ προχῶσι διππεῖος ποταμοῖο* | *βέβρυχεν μέγα κύμα ποτὶ ῥόνον, ἀμφὶ δέ τ' ἀκραι* | *ἡόνες βοῶσιν ἐρευγομένης ἄλδς ἔξω*. This may be compared with Od. 6. 138 *ἡόνας προχούσας* in connection with ib. 47 *παρ' ὀχθῆσιν ποταμοῖο*. In Il. 14. 35 the drawing up of the ships on shore is thus described—*τῷ βα προκρόσσας ἔρυσαν καὶ πλῆσαν ἀπάσης* | *ἡόνος στόμα μακρόν, ὅσον συνέεργαθον ἀκραι*, sc. the promontories of Sigeium and Rhoeiteium, enclosing the bay where the Scamander emptied itself into the sea. The general result from a comparison of these passages seems to be that *ἡόνες* are jutting horns of shore, especially such as are found at the mouths of rivers, for the most part lying low, though not always. This interpretation harmonises well with *παραπλήγες*, which is the direct opposite to *ἀντιπλήγες*, used as an epithet of *ἀκταί* Soph. Antig. 592, 'headlands, which oppose a full front to the blow of the waves.' *παραπλήγες* will then mean, not merely 'shelving,' as some give it, but 'where

the seas strike aslant.' This would be the case where the waves fall on the curving sides of a bay, for, instead of striking full upon them, they break slantwise, and run along instead of being hurled back.

422. ἐξ ἄλδς. See critical note. If this reading be retained, we may render *ἄλδς* 'shore-water,' as distinct from *πέλαγος*, 'the open sea;' the idea then being that such monsters haunted the rocks and caverns in the coast. See Gieseke, Hom. Lex. *ἄλς*, 'mare potissimum quod alluit littus, cui opponuntur et altum mare et terra.' But the distinction is not carefully observed, as we find *πόντος ἄλδς* Il. 21. 59, *ἄλδς ἐν πελάγεσσι* sup. 335.

*κλυτὸς Ἀμφιτρίτη*, see on Od. 3. 88.

426. *ἐνθα κε*, 'there he would have had his skin stripped, and his bones smashed.'

*ὅστέα* is probably accusative, parallel to *ῥινούς*. This use of the accusative after a passive verb may be compared with such phrases as *ἐπιτετραμμένος τὴν ἀρχήν*, or such colloquial English as 'he was left a fortune.'

427. *ἐπὶ φρεσὶ θῆκε . . λάβε πέτρης*. The indicative *λάβε* shows that the suggestion was followed. Elsewhere the suggested plan is represented by an infinitive, as Od. 18. 158 *τῇ δ' ἐπὶ φρεσὶ θῆκε . . μνηστῆρεςσι φωνῆναι*. Cp. also Od. 21. 1 foll.





καὶ τὸ μὲν ὥς ὑπάλυξε, παλιρρόθιον δέ μιν αὖτις 430  
 πλῆξεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντῳ.  
 ὥς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο  
 πρὸς κοτυληδονόφιν πυκινὰ λαίγγγες ἔχονται,  
 ὥς τοῦ πρὸς πέτρῃσι θρασειάων ἀπὸ χειρῶν  
 ῥινοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κύμα κάλυψεν. 435  
 ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ὦλετ' Ὀδυσσεὺς,  
 εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.  
 κύματος ἔξαναδὺς, τὰ τ' ἐρεύγεται ἡπειρόνδε,  
 νῆχε παρέξ, ἐς γαῖαν ὁρώμενος, εἴ που ἐφεύροι  
 ἡϊόνας τε παραπλήγας λιμένας τε θαλάσσης. 440  
 ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρβοιο  
 ἔξε νέων, τῇ δὴ οἱ ἐέλισατο χῶρος ἄριστος,  
 λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμαιο,  
 ἔγνω δὲ προρέοντα καὶ εὔξατο δν κατὰ θυμόν·

431. ἐπεσσύμενον] ὁ Ἰζίων [see crit. note, sup. 312] ἀπεσσύμενον, probably to suit more closely with the meaning of παλιρρόθιον. 437. εἰ μὴ ἐπιφροσύνην δῶκε] γρ. εἰ μὴ ἐπὶ φρεσὶ θῆκε (sc. θεά) Schol. H P.

431. ἐπεσσύμενον does not resume ἐπεσσύμενος in v. 428, but is the nominative in agreement with κύμα, as sup. 314. There is something graphic in the change;—Odysseus flings himself upon the coast, but the wave flings itself on him.

432. ὥς δ' ὅτε, 'and as when many a pebble sticks to the suckers of the polyp, as it is dragged forth from its hole, so the skin from his sturdy hands was stripped off against the rocks.'

433. κοτυληδόνες, 'suckers,' are so called from their cup-like shape (κοτύλη, connected with κοῖλος). Here κοτυληδονόφιν stands as a dative parallel with πέτρῃσι. There is a general resemblance between the polyp and Odysseus, in so far as both cling with a tenacious grasp, but we must not push the applicability of the simile too far, lest a contradiction be involved. For the small stones stick to the suckers, while the skin of the man's hands is left sticking on the rock which he grasped.

436. ὑπὲρ μόρον. See on Od. i. 34.

437. ἐπιφροσύνην, 'prudence:' so in the plural ἐπιφροσύνας ἀνελέσθαι Od. 19. 22.

438. κύματος . . τὰ τε. For this use of a plural relative after a collective noun in the singular see on Od. i. 312; cp. also Virg. Aen. 8. 427 'fulmen quae plurima,' etc. For the force of τὰ τε see note on Od. i. 50.

ἔξαναδύς, not only 'rising up from the overwhelming wave,' but rather 'getting outside the line of breakers;' as Odysseus himself interprets it by the word ἀναχασσάμενος Od. 7. 280.

439. νῆχε παρέξ, 'he kept swimming along outside;' οὔτε πηλοῖον πᾶν περ δηλοῖ ἢ παρά, οὔτε πόρρω περ δηλοῖ τὸ ἐξ Schol. E. Join ἐς γαῖαν ὁρώμενος.

441. ἔξε κατὰ στόμα. So ἴκοντο κατὰ στρατόν Il. 1. 484.

442. νέων (νῆχων) is from a root συν. The two forms are analogous to σμάω and σμήχω, ψάω and ψήχω.

443. λείος πετράων, 'smooth of all rocks,' i. e. 'free from.' Compare ἀκμηνοὶ σίταιο Il. 19. 163, ἀχαλκός ἀσπίδων. ἐπὶ may be rendered 'moreover,' 'besides,' or, more likely, 'thereat.'

444. ἔγνω δὲ προρέοντα. This makes the apodosis to ἀλλ' ὅτε δὴ sup. 441; 'he recognised him (sc. for a god) as

‘Κλυθι, ἀναξ, ὅτις ἐσσί· πολύλλιστον δέ σ’ ἰκάνω, 445  
φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπᾶς.

αἰδοῖος μὲν τ’ ἐστὶ καὶ ἀθανάτοισι θεοῖσιν  
ἀνδρῶν ὅς τις ἴκηται ἀλώμενος, ὥς καὶ ἐγὼ νῦν  
σὸν τε ῥόον σά τε γούναθ’ ἰκάνω πολλὰ μογῆσας.  
ἀλλ’ ἐλέαιρε, ἀναξ· ἰκέτης δέ τοι εὐχομαι εἶναι.’ 450

‘Ὡς φάθ’, ὁ δ’ αὐτίκα παῦσεν ἐδν ῥόον, ἔσχε δὲ κύμα,  
πρόσθε δέ οἱ ποίησε γαλήνην, τὸν δ’ ἐσάωσεν  
ἐς ποταμοῦ προχοάς· ὁ δ’ ἄρ’ ἄμφω γούνατ’ ἔκαμψε  
χεῖράς τε στιβαράς· ἀλλ’ γὰρ δέδμητο φίλον κῆρ.  
ῥῥεε δὲ χροᾶ πάντα, θάλασσα δὲ κῆκιε πολλή 455  
ἂν στόμα τε ρίνας θ’· ὁ δ’ ἄρ’ ἀπνευστος καὶ ἀναυδος  
κεῖτ’ ὀλιγηπελέων, κάματος δέ μιν αἰνὸς ἴκανε.  
ἀλλ’ ὅτε δὴ ρ’ ἐμπνῦτο καὶ ἐς φρένα θυμὸς ἀγέρθη,

445. πολύλλιστον] κατ’ αἰτιατικὴν ἀντὶ τοῦ πολυλλίστως Schol. P. T. Eustath. gives both πολυλλίστος (active) and πολυλλίστον. 458. ἐμπνῦτο] ἐμπνῦτο διὰ τὸ ἐ Schol. H. ‘ἐμπνῦτο est lectio Aristarchea, ut liquet ex Schol. ad Il. 22. 475’ Pors. Vulg. ἀμπνῦτο.

he flowed forth.’ Cp. Soph. Antig. 960  
ἐγὼ ψάων τὸν θεόν.

κατὰ θυμόν, ‘in his heart;’ not as the  
Schol. suggests, because exhausted  
swimmers have no breath left for words;  
but cp. Il. 23. 769.

445. πολύλλιστον, ‘greatly longed  
for;’ so ἀσπασίη τρύλλιστος ἐπήλυθε  
νῦξ ἐρεβεννή Il. 8. 488 Others take  
it as an epithet acknowledging the  
divinity of the river-god, εὐχεται τῷ  
ποταμῷ ὡς ἂν ἐκάστου ἔχοντος δαίμονα  
Schol. T.

446. φεύγων = ‘in my efforts to  
escape.’

448. ἀνδρῶν depends on ὅς τις that  
follows; the relative clause having the  
force of a substantive. Ameis quotes as  
instances of the relative sentence follow-  
ing directly the genitive which depends  
on it, Od. 2. 128; 3. 185; 4. 613;  
8. 204; 9. 94; 11. 179; 14. 106, 221;  
15. 25, 35, 395; 16. 76; 18. 289;  
Il. 7. 50; 11. 658; and as instances  
of the genitive following the relative  
clause, Od. 1. 401; 3. 401; 4. 196;  
7. 156, 322; 11. 147; 18. 286; Il. 4.  
232; 15. 494, 743.

452. πρόσθε, i.e. in front of the  
swimmer, as πρὸ δὲ κύματ’ ἔαζεν sup.  
385.

453. γούνατ’ ἔκαμψε. In Il. 7. 118  
ἀσπασίας γόνυ κάμψεν is used of rest  
after battle, from the idea of bending  
the knees to sit. This is imitated by  
Aesch. P. V. 404 ἀσμενος δὲ τὰν ..  
κάμψειεν γόνυ, ib. 32 ὀρθοστάδην, ἀπνως,  
οὐ κάμπτων γόνυ. Cp. Catull. Pel. and  
Thet. 303 ‘niveos flexerunt sedibus  
artus.’ But here the addition of στι-  
βαράς χεῖρας shows that the picture  
is rather that of an exhausted man,  
with arms dropping at his sides and  
knees bending under him. So the  
common phrase λύτο γούνατα.

455. ῥῥεε, imperfect from a present  
οἰδέω.

458. ἐμπνῦτο (ἐμπνέω), i.e. ἐνέμπντο,  
probably a non-thematic formation, with  
long vowel, which in the middle is  
irregular.

θυμὸς ἀγέρθη, ‘his spirit was rallied  
within his breast.’ So when Menelaus  
saw that his wound was not mortal,  
ἀπορρόν οἱ θυμὸς ἐνὶ στήθεσσι ἀγέρθη  
Il. 4. 152.



60. ἀδ. πρυμνέειντα: sea-flowing . (μύρ. οὐρανὸς στεκάνοι)

63. Κύρε: as Od. Keired the soil - Ithaca (v 354), Agam. ° native soil (5522)

καὶ τότε δὴ κρήδεμνον ἀπὸ ἕο λῦσε θεοῖο.  
καὶ τὸ μὲν ἐς ποταμὸν ἀλιμυρήντα μεθῆκεν, 460  
ἂψ δ' ἔφερεν μέγα κύμα κατὰ ῥόον, αἶψα δ' ἄρ' Ἴνῳ  
δέξατο χερσὶ φίλησιν· ὁ δ' ἐκ ποταμοῖο λιασθεῖς  
σχοίνῳ ὑπεκλίνθη, κύσε δὲ ζεῖδωρον ἀρουραῖ  
ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν  
'Ω μοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται; 465  
εἰ μὲν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω,  
μή μ' ἀμυδις στίβη τε κακὴ καὶ θῆλυς ἔερση  
ἐξ ὀλιγυπελῆς δαμάσῃ κεκαφητότα θυμόν·  
αὔρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἥῳτι πρό.

459. ἀπὸ ἕο] Ζηνόδοτος ἀπὸ ἕο, ἡ κοινὴ, ἀπὸ ἔθεν Schol. H. P. La Roche points out that this is inaccurate, ἀπὸ ἕο being the reading of Aristarchus, Zenodotus having read ἐοῦ or οὐ, Textkrit. p. 252. 466. φυλάσσω] So Aristarchus, Schol. H. P. Al. φυλάξω. 469. αὔρη δ' ἐκ] αὔρη γάρ Schol. H. P.

459. ἀπὸ ἕο. The lengthening of the ο depends upon the original form of ἕο, which was σφέο, as the Skt. *sua*, and Lat. *sui*. Cp. Od. 9. 398, 461; 21. 136, 163; II. 5. 343; 13. 163; 20. 261.

460. ἀλιμυρήντα. This is commonly rendered 'running with noise into the sea,' according to the old interpretations, ἐς θάλασσαν ῥέων, ὁ τὴν ἰδίαν μοῖραν ἐμβάλλων ἐν ἁλί Schol. B. on II. 21. 190. And it certainly appears in that passage as a *generic* epithet of rivers. But others prefer to narrow it to the epithet of a river at the moment of embouchement, and render it 'maris aestu redundans,' i.e. met and forced back by the sea water.

462. λιασθεῖς, 'sidling away;' perhaps connected with κλίνειν, or, according to Döderl., with ἀλεύεσθαι.

466. ἐν ποταμῷ may mean 'apud fluvium,' as πόλιν οἰκουμένην ἐν τῷ Εὐεῖνῳ πόρτῳ Xen. Anab. 4. 8. 22, or perhaps actually in the torrent-bed, or at any rate within its banks. Cp. II. 18. 520 οἱ δ' ὅτε δὴ β' ἱκανὸν ὄθι σφίσιν εἶκε λοχῆσαι | ἐν ποταμῷ.

νύκτα is accusative of duration, as in Od. 22. 195 νύκτα φυλάεης | εὐνῇ ἐνὶ μαλακῇ.

φυλάσσω, intransitive = 'keep watch;' cp. II. 10. 192.

467. μή. . . δαμάσῃ, see on sup. 356.

θήλυς is used in seven places besides

the present as an adjective of two terminations only, viz. Od. 6. 122; 10. 527, 572; II. 5. 269; 10. 216; 19. 97; 23. 409. Transl. 'I fear lest the cruel frost and fresh dew quench my life exhausted after my swooning.' θῆλυς, connected with θάω and θάλλω, bears the meaning of 'nowrishing' or 'freshening;' but this is no boon to an exhausted man who wants warmth, and thus 'fresh' is used here, with the implied suggestion of 'cold.' Döderl. renders 'soaking dew,' from its immediate connection with θηλή, comparing μυδαλῶς as an epithet of dew, II. 11. 53. But compare τεθαλυῖα ἔερση Od. 13. 245.

468. κεκαφητότα, here and in II. 5. 698 = 'gasping,' from root *καφ* (καφ), as in *καπ-ῶν*, *καπ-νός*, *κάπτος*, interpreted by Hesych. as πνεῦμα. *ibid.* ἐγ-κάπ-τει = ἐκπνέει. Curtius compares Lat. *vafor* for *cuafor*, and Lithuanian *kvápa-s*. For the form we may compare *κεκορητότα*, *κεκορηότες*, *τετετηγότες*, *βεβαρητότα*, *κεχαρητότα*, all peculiar to Homer. *κεκαφητότα* is commonly taken in agreement with *θυμόν* 'my exhausted spirit:' but Eustath. ad loc. is probably right in rendering it *ἐκπνευστότα τὴν ψυχὴν*, with which we may compare II. 22. 467 ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.

469. αὔρη ἐκ ποταμοῦ. Ameis compares Livy 21. 54 'quicquid aurae fluminis appropinquabant, afflabat acrior

εἰ δέ κεν ἐς κλιτὺν ἀναβὰς καὶ δάσκιον ὕλην 470  
 θάμνοισι ἐν πυκινόισι καταδράθω, εἴ με μεθείη  
 ῥίγος καὶ κάματος, γλυκερὸς δέ μοι ὕπνος ἐπέλθῃ,  
 δεῖδω μὴ θήρεσσιν ἔλωρ καὶ κύρμα γένωμαι.'

Ἄς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι  
 βῆ ῥ' ἴμεν εἰς ὕλην· τὴν δὲ σχεδὸν ὕδατος εὗρεν 475  
 ἐν περιφαινομένῳ· δοιοὺς δ' ἄρ' ὑπήλυθε θάμνους,  
 ἐξ ὁμόθεν πεφυῶτας· ὁ μὲν φυλῆς, ὁ δ' ἐλαίης.  
 τοὺς μὲν ἄρ' οὐτ' ἀνέμων διάη μένος ὕγρον ἀέντων,  
 οὔτε ποτ' ἥελιος φαέθων ἀκτίσιν ἔβαλλεν,  
 οὐτ' ὄμβρος περάσκει διαμπερές· ὥς ἄρα πυκνοὶ 480  
 ἀλλήλοισιν ἔφυν ἐπαμοιβαδῖς· οὗς ὑπ' Ὀδυσσεύς

471. μεθείη] This is the reading of the majority of MSS. Al. μεθείη, or, as La Roche gives the reading of Aristarchus, μεθήη, Textkrit. p. 406. The reading ἐπέλθοι also occurs, to harmonise with μεθείη. 477. ἐξ ὁμόθεν] ἐξομόθεν P. in text and scholium. πεφυῶτας, ἐν τοῖς ὑπομνήμασι γεγαῶτας Schol. H. Q. This seems to mean that πεφυῶτας is a correction by Aristarchus. 478. διάη] See note below.

frigoris vis.' Herodotus, 2. 27, remarks as a peculiarity that the Nile has no αὐρὴ blowing from it.

ἥῳι πρό. Compare Ἰλιόθι πρό Od. 8. 581, οὐρανόθι πρό Il. 3. 3; in each case πρό is adverbial, in the two latter cases having a local meaning = 'at Ilium, in front thereof,' etc. In the combination ἥῳι πρό the adverb lends a temporal exegesis = 'in the morning, early.' So πρό is used adverbially, Il. 13. 799 πρό μὲν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα, Il. 19. 118 πρό φώσδε. A converse usage is ἀπ' οὐρανόθεν Od. 11. 18.

471. εἴ με μεθείη. There is a great preponderance of MSS. in favour of this optative (see crit. note). And there is no syntactical difficulty in adopting it, but a real advantage, for μεθείη is not parallel to καταδράθω or ἐπέλθῃ, both of which verbs follow upon εἰ δέ κεν. We see in μεθείη a further possible result of καταδράθω, which is therefore accurately expressed by a more distant mood. 'But if having mounted to the hill side and thick wood I should take my rest, in the hope that my chill and weariness might quit me, and if sweet sleep should steal upon me, I fear, etc.'

476. ἐν περιφαινομένῳ, 'in a clearing,' i. e. on ground with a clear open

space round it; compare the description of Circe's palace, Od. 10. 211 περισκέπτῃ ἐνὶ χώρῳ.

477. ἐξ ὁμόθεν πεφυῶτας. It seems better to join ἐξ with ὁμόθεν on the analogy of παρ' αὐτόθι Il. 23. 147; or perhaps παρ' αὐτόθι Od. 21. 90. A similar phrase is ἐξ οὐρανόθεν Il. 8. 21. We may translate 'growing from the same spot,' or even 'from the same root;' as Phaeacia was a land of marvel. Others join ἐξ with πεφυῶτας. Compare ἐνδὸς αὐχένος ἐκπεφυῖται Il. 11. 40.

φυλῆ, according to some commentators, is a sort of evergreen thorn (*Rhamnus alaternus* Linn.), still called φυλῆη in Corfu. But it is generally and best taken with Eustath., Scholl., and Dioscorides as = ἀγριέλαιος, 'wild olive.' Heysch. adds to the uncertainty, by giving as a further interpretation εἶδος σικκῆς ἢ εἶδος δένδρου ὁμοῖον πρίνῳ.

478. διάη, al. διὰ. For these forms varying between the thematic and non-thematic conjugation, see Monro, H. G. § 18.

480. ὥς ἄρα πυκνοί, 'so thick they grew, intertwining with one another.'

481. ἀλλήλοισιν should be taken closely with ἐπαμοιβαδῖς.

Join ὑπὸ-δύετο.

71. Karadpaθu: said to sleep, provides that ... (s. Pomin)

φωδής: a kind of myrtle (Helios)

77. ἐλδής: oleaster or wild olive probably.



δύσεται. ἄφαρ δ' εὐνήν ἐπαμήσατο χερσὶ φίλῃσιν  
 εὐρείαν· φύλλων γὰρ ἔην χύσις ἥλιθα πολλή,  
 ὅσσον τ' ἡὲ δύω ἡὲ τρεῖς ἀνδρας ἔρυσθαι  
 ὄρη χειμερίη, εἰ καὶ μάλα περ χαλεπαῖνοι. 485  
 τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεύς,  
 ἐν δ' ἄρα μέσση λέκτο, χύσιν δ' ἐπεχεύατο φύλλων.  
 ὥς δ' ὅτε τις δαλδὼν σποδιῇ ἐνέκρυψε μελαινῇ  
 ἀγροῦ ἐπ' ἐσχατῆς, φῖ μὴ πάρα γείτονες ἄλλοι,  
 σπέρμα πυρὸς σῶζων, ἵνα μὴ ποθεν ἄλλοθεν αὖτοι, 490  
 ὥς Ὀδυσσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνη  
 ὕπνον ἐπ' ὄμμασι χεῦ, ἵνα μιν παύσειε τάχιστα  
 δυσπονέος καμάτοιο, φίλα βλέφαρ' ἀμφικαλύψας.

490. αὖτοι] So most MSS. Ixion read αὖτη, which Herm. de legg. subtil. ii. 7 and Nauck prefer, but the optative expresses well a merely possible case. La Roche, following Schol. on Od. i. 272 and Eustath. 1547. 61, writes the word with the rough breathing.

482. ἐπαμήσατο, 'gathered together.' So ἀμψάμενος, Od. 9. 247, of the Cyclops collecting the curd he had made. Cp. Il. 24. 164 κόπρος ἔην κεφαλῇ τε καὶ αὐχένι τοῦ γέροντος | τὴν βα κυλινδόμενος καταμήσατο χερσὶν ἔησι. If ἄμην in the sense of 'cutting' and ἀμῶσθαι in the sense of 'collecting' are words with the same etymology, it is difficult to understand the wide divergence of meaning in the two voices. It may be that 'collect' is the true meaning of both, and that the idea of 'cutting' has come in without reference to etymology because it is the ordinary and recognised way of 'gathering' the harvest. The quantities also vary: the active gives ἄμ, while the middle voice and the verb in compounds have ἀμ. It has been proposed to connect the word with ἄμα or ἀμυδός, but more likely the initial α is merely prosthetic, so that we may connect the word with Germ. *mähern*, 'to mow,' or Lat. *me-to*, *mes-sis*. The process here described is the piling of a broad cushion or bed of leaves on which to lie.

483. χύσις, 'for there was a great litter of leaves in full plenty, enough to shelter two or three men, in storm-time,

even though the weather should be very wild.'

With χύσις ἥλιθα πολλή cp. λήιδα . . ἥλιθα πολλήν Il. 11. 677.

484. With ὅσσον τε . . ἔρυσθαι compare the familiar phrase οἷός τε, as in Od. 19. 160.

486. τήν, sc. χύσιν.

488. ὥς δ' ὅτε. The picture here is of a man dwelling in a place so remote and lonely, that he has no neighbours near him from whom to get a light in case his fire should go out. Therefore, 'in order that he may not have to get a light from elsewhere' (ἵνα μὴ ποθεν ἄλλοθεν αὖτοι), he keeps a brand smouldering under a heap of ashes, so as to be able to fan it up into a flame at his pleasure. The point of comparison is that Odysseus kept up his spark of life under a warm covering of leaves.

490. With ἵνα μὴ . . αὖτοι compare Xen. Mem. 2. 2. 12 οὐκοῦν καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν, ἵνα σοι καὶ πῦρ ἐναυῇ ὅταν τοῦτον δέη;

492. παύσειε, sc. ὕπνος, as shown by the gender of ἀμφικαλύψας.

493. δυσπονέος, a metaplastic form of the genitive of *δυσπονός*, as if from an adjective of the form *δυσπονής*.

## ΟΔΥΣΣΕΙΑΣ Ζ. 1-7

Ὀδυσσεὺς ἀφίξις εἰς Φαίακας.

Ὡς δὲ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς  
 ὕπνῳ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη  
 βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,  
 οἳ πρὶν μὲν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,  
 ἀγχοῦ Κυκλώπων ἀνδρῶν ὑπερνηγορέοντων, 5  
 οἳ σφεας σινέσκοντο, βλήφι δὲ φέρτεροι ἦσαν.  
 ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδῆς,

2. ἀρημένος] ἔτεροι ἀρημένος Eustath. A few MSS. give βεβαρημένος.

2. ἀρημένος. This word the Schol. interprets by βεβλαμμένος. It is used (Od. 9. 403) to express the affliction of the blinded Cyclops; and (Od. 18. 53) the miserable plight of Odysseus when disguised as a beggar, *δῆρ' ἀρημένος*. In Il. 18. 435 we have *γήραϊ λυγρῷ ἄρ.*, and in Od. 11. 136 *γήραι ὑπὸ λιπαρῷ ἄρ.* The etymology is uncertain. Döderl. regards it as a perfect participle from *ἀρᾶν*, a simpler form of *ἀράσσειν*, comparing *ἀρατὸν ἔλκος* Soph. Ant. 972, and suggesting a connection with *δραῖός*. Düntzer refers it to *ἀρή* (ἄ), a word itself of doubtful derivation; cp. *ἀρῆν ἀμύναι* Il. 12. 334. Thiersch takes it from a form *φαρέω* = *βαρέω*, as if it were *φᾶρμημένος*, and this notion of 'over-weighed' suits well with a similar phrase, *καμάτῳ ἀθηκότες ἡδὲ καὶ ὕπνῳ* Od. 12. 281. Unless we can translate *ὕπνῳ* by 'sleepiness,' we must regard the whole expression as an instance of syllepsis; as in Tacit. Ann. 4. 14 'ubi nocte et laetitia incaluisse videt'; or it may be a sort of *ἐν διὰ δυοῖν*, meaning 'oppressed with the sleep that weariness brings.' Cp. Horace, Od. 3. 4. 11 'ludo fatigatumque

somno.' Some interpreters, according to Eustath., joined *ὕπνῳ* with *καθεῦδε*.

4. εὐρυχόρῳ, see on Od. 4. 635; and Eustath. ad loc. *ἀεὶ παρ' Ὀμήρῳ εὐρύχορος συστέλλει τὴν παραλήγουσαν, ἔνθα δηλαδὴ ἔστιν εὐρὺ χορεύειν. τὸ δὲ γὰρ παρὰ τοῖς ὕστερον εὐρύχορον πλάτος μόνον χώρας δηλοῖ.*

Ὑπερείῃ, see on Od. 5. 34.

5. ὑπερνηγορέοντων (*ὑπέρ, ἄνθρωπος*) is usually in Od. the epithet of the *μνηστήρες*. In the Iliad it is only used twice; of the Trojans, Il. 4. 176; of Deiphobus, Il. 13. 258. The word is in the form of a participle from a present *ὑπερνηγρέω*, which is not found (cp. *ὑπερμενέω*); nor does the adjective *ὑπερνήτωρ* occur in Homer, except as a proper name, Il. 14. 516, though it is found in Hesiod, Theog. 995; Eur. Phoen. 185. The change of the α to η is illustrated by *ἡνέμοις* from *ἀνεμος*.

6. βλήφι δέ. This gives the *reason* of their being able to oppress their Phaeacian neighbours.

7. ἄγε . . εἰσέν. The change of tense shows that the second fact is the result and completion of the first.



12. ŋeɣe: 'was ruling'; only here this absolutely used

εἶσεν δὲ Σχερίη, ἐκὰς ἀνδρῶν ἀλφηστῶν,  
 ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,  
 καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας. 10  
 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς "Αἰδόσδε βεβήκει,  
 'Αλκίνοος δὲ τότ' ἦρχε, θεῶν ἀπο μήδεα εἰδώς.  
 τοῦ μὲν ἔβη πρὸς δῶμα θεὰ γλαυκῶπις 'Αθήνη,  
 νόστον 'Οδυσσῇ μεγαλήτορι μητιῶσα.  
 βῆ δ' ἵμεν ἐς θάλαμον πολυδαίδαλον, φ' ἐνὶ κούρῃ 15  
 κοιμᾶτ' ἀθανάτησι φυὴν καὶ εἶδος ὁμοίη,  
 Ναυσικαά, θυγάτηρ μεγαλήτορος 'Αλκινόοιο,  
 παρ δὲ δύο ἀμφίπολοι, χαρίτων ἀπο κάλλος ἔχουσαι,  
 σταθμοῖν ἐκάτερθε· θύραι δ' ἐπέκειντο φαειναί.  
 ἡ δ' ἀνέμου ὥς πνοιῇ ἐπέσσυτο δέμνια κούρης, 20  
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν,  
 εἰδομένη κούρῃ ναυσικλειτοῖο Δύμαντος,  
 ἥ οἱ ὁμηλικὴ μὲν ξην, κεχάριστο δὲ θυμῷ.  
 τῇ μιν εἰσαμένη προσέφη γλαυκῶπις 'Αθήνη·

8. δὲ Σχερίη] So Aristarchus, Schol. E. Q. Others δ' ἐν Σχερίῃ. Apoll. ἐς Σχερίην.

9. τεῖχος. Walls are mentioned first, not only because they mark the site and size of the city, but as showing that their former experience had taught the Phaeacians to live in a 'fenced city,' where they might defend themselves against dangerous neighbours.

10. ἐδάσσατο, sc. allotted them for cultivation; so ἀρουραὶ is used of an inheritance, Il. 22. 489. Cp. Tacit. Germ. 26.

18. δύο ἀμφίπολοι. So Penelope (Od. 1. 331) is accompanied by two hand-maidens. The present passage shows that the maidens slept in their young mistress's room at night; probably upon mattresses on the floor, placed so near the door that it could not be opened without waking the attendants.

χαρίτων. Homer mentions no definite number of 'Graces,' and names only one, Πασιθέην (i.e. πᾶσι θέα, omnibus spectaculum) χαρίτων μίαν ὑπὸ τετραῖαν Il. 14. 275. And in Il. 18. 382 the wife of Hephaestus is called Χάρις, named by Hesiod, Theog. 945. Aglaia. Χάριτες are described as attendants of Aphrodite

Od. 8. 364, and, generally, 'habebatur Gratiarum donum quicquid venustum aut gratum erat, teste Pindaro, Olymp. 14' (Bothe ad loc.). Hesiod (Theog. 909 foll.) calls them daughters of Eury-nome, and names them Aglaia, Euphrosyne, and Thalia. Later mythology represented them as the daughters of Aphrodite by Bacchus. The cult of the Χάριτες was doubtless of very old standing in the Boeotian Orchomenus, in Sparta, Athens, and Paros. In Sparta, only two were worshipped, by the names of Κλήρα and Φαίνα; in Athens they were called Αὔρα and 'Ηγεμόνη.

19. ἐπέκειντο (cp. ἐπιθεῖναι Il. 5. 751), 'were closed;' i.e. 'lay to,' on their σταθμοί.

20. ἀνέμου ὥς πνοιή. Cp. h. Hom. Merc. 146 Διὸς δ' ἐριούνιος Ἑρμῆς | δοχμαθείς μεγάρου διὰ κλήθρον ἔδυνε, | αὐρῇ ὀπωρινῇ ἐναλγικίος, Virg. Aen. 6. 701 'par levibus ventis volucrique simillima somno.'

23. ὁμηλικίῃ, equivalent to ὁμήλιξ, as Od. 3. 49.

24. μιν is governed by προσέφη, and

'Ναυσικάα, τί νύ σ' ὦδε μεθήμονα γείνατο μήτηρ; 25  
 εἴματα μὲν τοι κείται ἀκηδέα σιγαλόεντα,  
 σοὶ δὲ γάμος σχεδὸν ἔστιν, ἵνα χρή καλὰ μὲν αὐτὴν  
 ἔννυσθαι, τὰ δὲ τοῖσι παρασχεῖν οἱ κέ σ' ἄγονται.  
 ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει  
 ἐσθλῇ, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ. 30  
 ἀλλ' ἴομεν πλυνέουσai ἅμ' ἡοὶ φαινομένηφι·  
 καὶ τοι ἐγὼ συνέριθος ἅμ' ἔψομαι, ὄφρα τάχιστα  
 ἐντύνει, ἐπεὶ οὗ τοι ἔτι δὴν παρθένος ἔσσειαι·  
 ἦδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον

29. φάτις] Καλλίστρατος χάρις (i. e. pleasure at the spectacle). μεταποιῆσαι δέ φησι τὸν Ἀριστοφάνην, φάτις Schol. H. P. In the lemma of Cod. Harl. ἀνθρώπων is given.

is not to be taken as the reflexive pronoun with *ἔισαμένη*. For the form of the sentence cp. Od. 13. 429 *ὅς δ' ἄρα μιν φαιμένη βάβῳ ἐπεμάσασα* 'Ἀθήνη, and for the construction, Od. 11. 241 *τῷ δ' ἄρ' εἰσάμενος*, 'to whom having likened himself,' which shows that *μιν* is not needed as a reflexive.

25. γείνατο. This form of expression is equivalent to *τί νυ ὦδε μεθήμονα πέφυκας*; Trans. 'Why hath thy mother such a lazy daughter in thee?' The words serve to point a contrast between the thrifty housewifery of the queen and the idleness of the princess. Cp. Il. 13. 777 *ἔπει οὐδ' ἐμὲ πάμπαν ἀνάλκιδα γείνατο μήτηρ*, Horace, Od. 3. 10. 11 'non te Penelopen difficilem procis | Tyrrhenus genuit parens.'

26. Join *κείται ἀκηδέα*. The epithet *σιγαλόεντα* is a fixed one (cp. Schol. Venet. on Il. 8. 551 *οὐκ ἐπὶ τῆς τότε ἀλλ' ἐπὶ τῆς φύσει*), and is so inseparable from its noun that no contradiction is felt by the combination of *ἀκηδέα* with it: cp. also inf. 74 *ἔσθῃτα φαεινὴν*. By a similar acceptance of the fixed epithet, the comrades of Odysseus, who have just ruined their master by their selfishness, are still called *ἐπῆρες*, Od. 12. 397; and the horses of Antilochus, though called *ἀκύνεοι* Il. 23. 304, are specified, ib. 310, as *βάρδιστοι θέειν*.

27. σοὶ δὲ γάμος, 'and thy wedding is near, at which (so *ἵνα* Od. 4. 821) thou thyself must don fine clothes, and give other garments (τὰ δὲ the antithesis to *καλὰ μὲν*, as if *καλὰ δὲ* had been

written; compare *τοὺς δέ* Od. 5. 48) to those who are going to take thee to their home.' The subjunct. with *καὶ* expresses expectation.

28. *ἄγονται* may refer generally to the family into which the bride marries, or more likely, may have a special application to the torchlight procession (Il. 18. 492 foll.; Hesiod, Scut. 273) in which the bride was conducted to her new home by the bridegroom and his friends. To the splendour of such a pageant the bride could herself contribute by giving handsome dresses to those who took part in it.

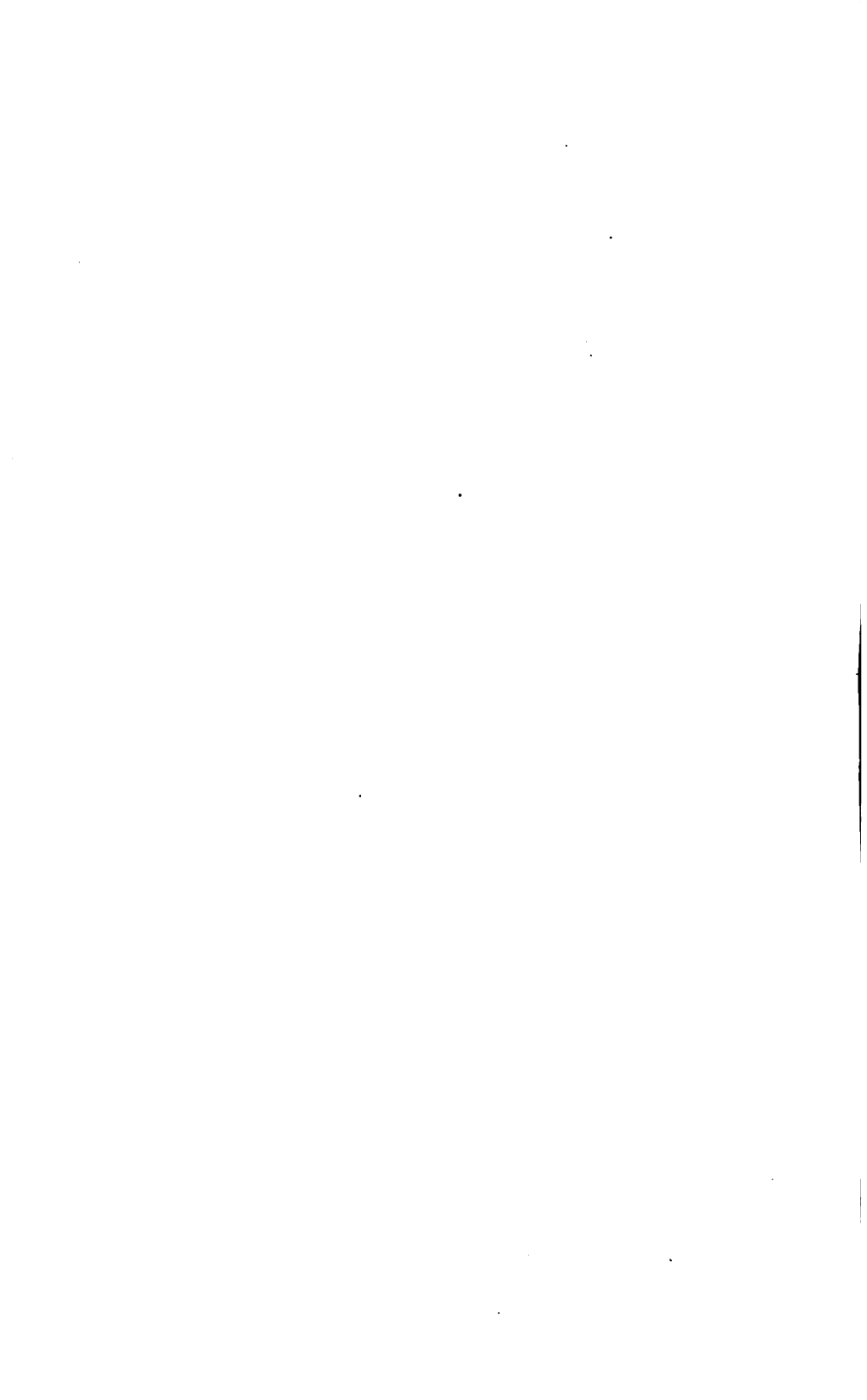
29. *ἐκ τούτων*, i. e. from such sumptuous style.

*ἀναβαίνει*, 'good report spreads among men.' This construction with *ἀναβαίνειν* finds no exact parallel, though Eustath. says well, *ἀναβαίνειν ὁμοιότητά τινα ἔχει πρὸς τὸ ἀναδέδρμε*. It does not seem necessary, with Nitzsch, to write *ἀνα βαίνει*. The *φάτις* may be regarded as *rising*, as it were stage by stage, from those immediately concerned in the procession to what we should call 'the public.'

32. *συνέριθος*, 'fellow-worker.' On this the Schol. says, by way of suggesting an etymology, *κυρίως ἡ συνεργῶσα ἐς τὰ ἔρια*. The word is more probably to be referred to the root *ερ* or *αρ*, which appears in *ἀρ-ω*, *ἀρ-τίνω*.

33. *ἐντύνει*. The *υ* in this aorist subjunctive is long, so that *εαι* (as in *ἔσσειαι* *ibid.*) must be scanned as one syllable.





πάντων Φαιήκων, ὅθι τοι γένος ἐστὶ καὶ αὐτῇ. 35  
 ἀλλ' ἄγ' ἐπύρτυνον πατέρα κλυτὸν ἡῶθι πρὸ  
 ἡμίονους καὶ ἄμαξαν ἐφοπλίσαι, ἣ κεν ἀγῆσι  
 ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλδέντα.  
 καὶ δὲ σοὶ ὧδ' αὐτῇ πολὺ κάλλιον ἢ ἐπύδουσιν  
 ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοὶ εἰσι πόληος.' 40  
 'Ἡ μὲν ἄρ' ὧς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη  
 Οὐλυμπόνδ', ὅθι φασὶ θεῶν ἕδος ἀσφαλὲς αἰεὶ

35. ὅθι . . . αὐτῇ] 'In textu Harl. ὅθι τοι γένος ἐστὶ καὶ αὐτῇ (cp. Od. 15. 267). Atque ἐστὶ a prima manu fuit etiam in P.; ad eandemque scripturam refertur Scholium vulgatum quoque: ' (sc. ἐν οἷς καὶ αὐτῇ ὀνομάζῃ τοῖς ἀρίστοις) Buttm.

35. ὅθι τοι. See crit. note. If we read ἐστὶ and αὐτῇ we must render 'to whom thou also thyself belongest by birth.' But the better reading is ἐστὶ and αὐτῇ 'where thou hast thine own family-ties.' In this translation ὅθι . . . αὐτῇ is exegetical of ἀρίστων, according to the interpretation of the Schol. H. P. T. ὅπου ἐν τοῖς ἀρίστοις καὶ σοὶ αὐτῇ τὸ γένος. With τοι αὐτῇ compare τοι . . . αὐτῷ Od. 11. 134, τοι . . . αὐτῇ Il. 6. 272. But the position of the words makes it more likely that ὅθι takes up δῆμον, not ἀρίστων, so that Athena is reminding Nausicaa that she is being wooed by the noblest native suitors.

36. ἡῶθι πρὸ. See on Od. 5. 469.

37. ἄμαξα, in Attic Greek ἄμαξα, is a four-wheeled cart as distinct from the two-wheeled ἄρμα. The etymology is supposed to be ἄμα and ἄγω, or, according to Grashof, ἀμφι-ἔξω, i.e. with two axles.

40. πλυνοί. In Il. 22. 153 such πλυνοί or washing-tanks are described as καλοὶ λαίνοι. See inf. 86-91.

42. Οὐλυμπόνδ', ὅθι φασὶ. Cp. Il. 2. 783 εἰν Ἀρίμοις ὅθι φασὶ Τυρῶτες ἐμμεναι εὐνάς, Il. 24. 615 ἐν Σιπύλῃ ὅθι φασὶ θεῶν ἐμμεναι εὐνάς. No doubt the words ὅθι φασὶ sound strange in the present passage, which one might suppose to be the enunciation of a universal belief, and not the quoting of a local tradition. The Schol. E. Q. maintains that ὅθι φασὶ is appropriate here if Ὀλυμπος be taken as the mountain of that name, but unsuitable if it be regarded as equivalent to οὐρανός. Eustath. seems to interpret the words just the other way, and to consider

that if οὐρανός be intended here, τότε τὸ φασὶν οὐ κατ' ἐνδοιασμόν κείσεται ἀλλὰ κατὰ κοινὴν δόξαν. But many modern editors see in the words ὅθι φασὶ a distinct indication of the later introduction of the whole passage, as Köchly, Diss. 1. p. 17 'pulchros illos versus non ab initio hic positos fuisse non solum ex isto prorsus inaudito ὅθι φασὶ, quod toto caelo ab omni nostri carminis indole distat; sed etiam inde concludi potest quod emblema splendidissimum vix loco minus commodo inseri poterat.' But this seems needlessly strong; the verses are possibly suspicious, because the context requires no special allusion to Olympus; but the actual description is not irreconcilable with the general Homeric picture of Olympus. Olympus may be called an idealised mountain on which Zeus and the gods of heaven have their home, and on the highest peak of which is the palace of the great king. No doubt every soaring height presented itself to an imaginative mind as a natural throne for the powers of heaven. But Olympus was peculiarly regarded by the Greeks as their Holy Hill, like the mountain Meru of the Indians, or Elburz of the Persians. The epithets which Homer applies to Olympus are μακρός Od. 10. 307; Il. 5. 398, αἰνός Il. 5. 367, νιφός Il. 18. 616, ἀγάννιφος Il. 1. 420, μέγας Il. 1. 530, πολύπυχος Il. 8. 411, πολυδεῖρας Il. 5. 754, and αἰγλήεις Il. 1. 532; Od. 20. 103. Thus Olympus is placed before us as a lofty mountain with several peaks and deep valleys; and on some one of its heights the gods dwell, Ὀλυμπος ἵν' ἀθανάτων ἕδος ἐστὶ Il. 5. 360. But

ἔμμεναι· οὐτ' ἀνέμοισι τινάσσεται οὔτε ποτ' ὄμβρῳ  
 δεύεται οὔτε χιὼν ἐπιπίλνεται, ἀλλὰ μάλ' αἶθρη  
 πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἶγλη· 45  
 τῷ ἐνι τέρπονται μάκαρες θεοὶ ἥματα πάντα.  
 ἐνθ' ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.

44. αἶθρη] 'Ριανὸς αἰθήρ Schol. H. P., on which Lehrs, Aristarch. 174, says, 'hoc ferri potest si μάλα explices sane.' 46. τῷ] 'Ριανός, τῇ ἐνι, πρὸς τὴν αἶγλην Schol. H. P.

Olympus and all its scene soon passes into legendary ground; its height is such that Hephaestus, when thrown from it, is a whole day reaching the level of the earth, Il. 1. 590 foll.; and it is coupled with οὐρανός, as being under the special charge of the Ὀραί, to raise or drop the cloud-curtains that hang before its celestial palaces. Aristarchus decides that Homer always means by Olympus the mountain of that name; a mountain never actually identified with Heaven, yet rising far into it.

But the picture of Olympus as one of the mountains of Greece takes away all meaning from the boast of Zeus—that he could fasten a cord to the summit of Olympus, and draw up thereto earth and gods and all, Il. 8. 18 foll. It is a further question how far the present passage can be reconciled with the usual Homeric conception of Olympus. Is the phrase αἶθρη ἀνέφελος compatible with the epithets νεφέεις and ἀγάνιφος quoted above? Is the conception of Olympus in the Odyssey more supramundane than in the Iliad? To these questions it may be answered, that there is no difficulty in supposing that νέφη and αἶθρη are both appropriate. The mountain has its clouds, which make a sort of boundary between the mundane and celestial regions, while the topmost summit stands up clear in the blue sky, above the storms, in serene calm, like the land of the Hyperboreans, 'at the back of the North Wind.' So Eustath. τοιοῦτος μὲν δ' Ὀλυμπος τάγε ἔστω, τὰ γὰρ κάτω καὶ μετὰ τὰ νέφη ἀγάνιφος πού λέγεται.

A similar picture is given by Lucan, 2. 271 'nubes excedit Olympus | lege deum: minimas rerum discordia turbat; | pacem summa tenent.' Cp. Lucr. 3. 18 seq. 'apparet Divum numen sedesque quietae, | quas neque concu-

tiunt venti, neque nubila nimbis | aspergunt, neque nix acri concreta pruina | cana cadens violat, semperque innubilis aether | integit, et large diffuso lumine ridet.' Also Seneca de Ira, 3. 6 'pars superior mundi nec ordinator ac propinqua sideribus nec in nubem cogitur, nec in tempestatem impellitur, nec versatur in turbinem.' Tennyson imitates the passage in his 'Morte d'Arthur,' describing the 'island valley of Avilion;' compare also Coleridge's 'Hymn in the Vale of Chamouni.'

θεῶν ἔδος. Compare Pind. Nem. 6. 5 ὁ δὲ χάλκεος ἀσφαλὲς αἰεὶ ἔδος μένει οὐρανός.

45. πέπταται, 'is outspread;' so πέπτατο αὐγὴ Il. 17. 371. The word is used also simply of clothes laid out as a covering, Il. 5. 195. Cp. Joel 2. 2 'the morning spread upon the mountains.'

ἀνέφελος is the better reading, not ἀννέφελος. A short final vowel preceding the word νέφος is frequently lengthened in Homer, as δὲ νεφέεσσι Od. 5. 293; 9. 68, ποτὶ νέφεα Od. 8. 374, διὰ νεφέων Il. 22. 309. Among words beginning with ν a fair proportion can be shown to have begun with σν (as σνευρή, σνέφας, σνέω, σνέμψη). And it has been held that νέφος originally began with a double consonant, as shown by σνέφος, σνέφας, but the form *nubes* in Latin is against this idea. Eustath. quotes as similar metrical lengthenings δαμάτος and θάνατος. See generally Monro, H. G. § 371.

ἐπιδέδρομεν, 'floats over it;' used conversely of ἀχλὺς Od. 20. 357.

With αἶγλη compare αἶγλητος Ὀλύμπου Il. 1. 532.

47. διεπέφραδε (διαφράζω), aor. redupl.; cp. Od. 17. 590. In Od. 10. 549 ἐπέφραδε stands alone without an object; but in Il. 20. 340 we find διεπέφραδε πάντα.



52. εἶς ἀέξ: 4 centre rooms at Tiryns. Tiryns, Mycenae. At Tiryns four columns grouped about the hearth supported roof and prob. a cloistering.

54. βῶσ, ἰγῶσ: 12 in number (H 290), banquet daily palace - Alcibiades

55. κᾶδῶσ: unperf.; the invitation force until the guest arrives.

Uses. King summons council

— Αὐτίκα δ' Ἡὼς ἦλθεν εὐθρονος, ἥ μιν ἔγειρε  
 Ναυσικαάν εὔπεπλον ἄφαρ δ' ἀπεθαύμασ' ὄνειρον,  
 βῆ δ' ἵκναι διὰ δόμαθ', ἵν' ἀγγεῖλαιε τοκεῦσι, 50  
 πατρὶ φίλῳ καὶ μητρί· κιχῆσατο δ' ἔνδον ἐόντας.  
 ἡ μὲν ἐπ' ἐσχάρῃ ἦστο σὺν ἀμφιπέλοισι γυναιξίν,  
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύραζε  
 ἐρχομένῳ ξύμβλητο μετὰ κλειτοῦς βασιλῆας  
 ἐς βουλήν, ἵνα μιν κάλεον Φαίηκες ἀγαοί. 55  
 ἡ δὲ μάλ' ἀγχι στᾶσα φίλον πατέρα προσέειπε  
 ' Πάππα φίλ', οὐκ ἂν δῇ μοι ἐφοπλίσειας ἀπήνην  
 ὑψηλὴν εὐκυκλον, ἵνα κλυτὰ εἵματ' ἀγῶμαι  
 ἐς ποταμὸν πλυνέουσα, τά μοι βερνπωμένα κεῖται;  
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρῶτοισιν ἐόντα 60

50. διά] Al. κατά. La Roche compares Od. 4. 679, 17. 479 in favour of διά.  
 57. ἐφοπλίσειας] ῥιανὸς ἐφοπλίσειαν, οἱ δὲ ὅμως ὁλονότι Schol. H. P.

49. ἀπεθαύμασε, 'was lost in wonder at.' Cp. Hdt. 1. 30 ἀποθαυμάσας τὸ λεχθέν. For the use of ἀπό in composition in an intensive sense compare ἀπειρεῖν Od. 16. 340, ἀπαρέσσασθαι Il. 19. 183, ἀπομνηνίσκω ib. 62, and, perhaps, ἀπομύναι Od. 2. 377. So we have *de* used in Latin, as in 'demitari,' 'decantare,' 'detonare,' 'desae-vire.'

53. ἡλάκατα, 'the yarn' (Od. 17. 97) spun off from the ἡλακάτη or distaff. No form of the word in the singular is found. But for the change in meaning we may compare μήρος and μηρία, *aedes* sing. and plur. In Od. 4. 135 the colour of the wool that Helen is spinning is *ιοδνεφέες*. The common interpretation of ἀλιπόρφυρα is *dlourga*, *τουτίστιν ἐκ θαλασσίας πορφύρας*, as Hesych. and others. Perhaps there is an allusion intended to the famous Phoenician purple dye from the murex. The Schol. Q. on Od. 13. 108 and Eustath. interpret the word as *εὐκότα τῇ θαλάσσει πορφυρέουσα*, a rendering which is certainly supported by the form of the compound; *ἀλί* being a true locative case. Ebeling, Hom. Lex., quotes as one interpretation 'wie Purpur in der Salzfluth.' Compare *ἀλίοιοι*, *ἀλιμυρῆες*.

54. ξύμβλητο, she 'met' him, by

hastening down the μέγαρον and catching him at the door.

With μετὰ βασιλῆας ἐς βουλήν cp. Il. 1. 423 ἐς Ἰκεανὸν μετ' ἀμύμονας Αἰθιοπῆας.

57. οὐκ ἂν δῇ. A tentative, beseeching, form of question; 'Could you not get me ready?' Hentze (Philolog. 29. 140) quotes for similar questions introduced by the optative with *ἂν* in a negative sentence, Il. 3. 52; 5. 32, 456; 10. 204; 24. 263; Od. 7. 22; 22. 132.

ἀπήνη is a cart for carrying a load, like *ἀμαξα*, with four wheels, generally drawn by mules or oxen. On ἀπήνη see Lobeck, Pathol. 94 'synonyma sunt plurima: πήνα Hes. Gallicumque "benna." γάπος ὄχημα Τυρρηνοί Hesych. καπάνη (media longa), ἀμάνη, ἀμαξα, ἀγαννα, nec sciri potest unane horum omnium stirps fuerit, an specie similis, re diversa.'

59. βερνπωμένα. An unusual form for the commoner method of reduplication *ἐρρυπωμένα*. Schol. P. Q. quotes *βερατισμένῳ νύτῳ* from Anacreon; and Eustath. says that Homer preferred the form because of its correctness, *τῆς καλλιφωνίας τὴν κανονικὴν ὁρότητα προέκρινε*. But it is really much more a question of metre.

60. σοὶ . . ἔοικε . . ἐόντα βουλευέιν. For this change of construction cp. Od.

βουλὰς βουλευεῖν καθαρὰ χροὺ εἴματ' ἔχοντα.  
 πέντε δέ τοι φίλοι νῆες ἐνὶ μεγάροις γεγάσιν,  
 οἱ δὲ ὀπυῖοντες, τρεῖς δ' ἡίθεοι θαλέθοντες·  
 οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἴματ' ἔχοντες  
 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν.' 65  
 \*Ὡς ἔφατ'· αἰδέτο γὰρ θαλερὸν γάμον ἐξονομήναι

16. 465, and Od. 10. 563. 565. The MSS. vary between *έόντα, έχοντα* and *έόντι, έχοντι*. Nauck declares for the latter. Classen discusses this construction thoroughly in his *Beobacht. über dem Hom. Sprach.* pp. 140 foll.

61. βουλὰς βουλευεῖν. In such constructions the accusative is closely connected with the verb, but not with that kind of dependence in which the action of the verb passes over to the object; but rather the accusative represents the particular sphere in which the action expressed by the verb exerts itself. This construction properly belongs to intransitive verbs, though an analogous usage is found with verbs transitive. Generally speaking the use is peculiar to poetry, as we may see by comparing such an expression as *βίον ζῆν* with *βίον άγειν*; or, in English, 'they have been asleep' with such a phrase as 'they have slept their sleep.' It is a method of avoiding in poetry the constant employment of such common verbs as 'to make,' 'to do,' 'to perform.' But an additional emphasis is also given by the use of this cognate accusative, as may be seen from such expressions as 'dicta dicere,' or, Plaut. *Aul.* 4. 1. 6, 'servitutum servire.'

The most complete form of this cognate accusative is found when the verb and the noun are of identical stems. This is called by the grammarians *σχήμα ἐτυμολογικόν*. And from the identity of stem, and therefore close similarity in sound, we find τὸ τοιοῦτον σχῆμα παρονομασία καλεῖται Schol. D. on Il. 2. 121. As instances may be quoted, *άγορὰς άγορεύειν* Il. 2. 788, *ίδρῶ ίδροῖν* Il. 4. 27, *μάχην μάχεσθαι* Il. 12. 175; 15. 414, 673; 18. 533 [?]; Od. 9. 54 [?], *νείκεα νεικεῖν* Il. 20. 251, *πόλεμον πολεμίζειν* Il. 2. 121, *άπειλὰς άπειλεῖν* Il. 13. 219, *βουλὰς βουλευεῖν* here and Il. 10. 147, *δαῖτα δαινύναι* Od. 3. 67, *έπος εἰπεῖν* Il. 1. 108; Od. 8. 397 (this phrase is never used in the *Iliad*,

unless *έπος* have the addition of a pronominal or adjectival qualification, as Il. 1. 108; 3. 204; 7. 375, 394; 15. 206; 20. 250; 24. 744; but in the *Odyssey* it is found without such an addition, as Od. 8. 397; 16. 469; 19. 98), *μῦθον μυθεῖσθαι* Od. 3. 140, *νόον νοεῖν* Il. 9. 104. The same construction is also found with verbs more distinctly transitive, as *αἰχμὰς αἰχμάσσειν* Il. 4. 324, *κτέρεα κτερεῖζειν* Od. 1. 291, compared with *κτερεῖζειν έταῖρον* Il. 23. 646, *έργα εργάζεσθαι* Od. 20. 72, *τέμενος τάμνειν* Il. 6. 194, *φυτεύειν φυτὸν* Od. 9. 108, *χοῆν χεῖσθαι* Od. 10. 518. As a further stage we find instead of the accusative identical in stem with the verb, an accusative of the same meaning or of one closely allied, as *άπολωλέναι μόρον* Od. 1. 166, *άλλυσθαι οἶτον* Il. 8. 34, *διζύειν κακὰ* Il. 14. 89, *μογείν άλγέα* Od. 21. 207, *εὐδειν ύπνον* Od. 8. 445, or *άωτειν ύπνον* Od. 10. 548, *δρακὸν δυνύναι* Od. 5. 178, *ζώνειν βίον* (but with the addition *άγαθόν*) Od. 15. 491, *ύποστήναι ύπόδοχσιν* Il. 2. 286, *εἰλαπίνην δαίνυσθαι* Il. 23. 201 (cp. *δαινύναι τάφον* Od. 3. 309, *γάμον* Od. 4. 3), *όδδὸν ἐλθέμεναι* Il. 1. 151; Od. 3. 316, *όδδὸν οἰχεσθαι* Od. 3. 693. Cp. *άγγελίην ἐλθεῖν* Il. 11. 140, etc.

Analogous to this is the use of the accusative with a verb (though it has no relation to the meaning of the verb), as *πῦρ δεδορκῶς* Od. 19. 446, *δοσεσθαι άλεθρον* Od. 2. 152, *πνέει μένος* Od. 22. 203, etc., *έλακος βάλλειν* Il. 5. 795, *οὐλήν ἐλαύνειν* Od. 24. 332, *δρεκία τάμνειν* Od. 24. 483, *δυνύναι ύδωρ* Il. 14. 271. Cp. *πέπληγον χορόν* Od. 8. 264. See on the whole question La Roche, *Hom. Stud.* § 19 foll.

65. μέμηλεν. On *Nausicaa*, the only daughter of the house, devolved all the weight of this part of the household care, as she says in a tone of sportive seriousness.

66. γάμον. Preparation for her marriage was the reason urged upon



70. ὑπερτερη: lit. 'over-part'; an 'over-box', a frame to increase the depth  
'wagon box' (P.)

πατρί φίλῳ· ὁ δὲ πάντα νβεί καὶ ἀμείβετο μύθῳ·

‘Οὔτε τοι ἡμίνων φθονέω, τέκος, οὔτε τευ ἄλλου.

ἔρχευ· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην

ὑψηλὴν εὐκυκλον, ὑπερτερὴν ἀραρυῖαν.’ 70

\*Ως εἰπὼν δμῶεσσιν ἐκέκλετο, τοὶ δ’ ἐπίθοντο.

οἱ μὲν ἄρ’ ἐκτὸς ἀμαξαν εὐτροχον ἡμιονεῖν

ᾤπλεον, ἡμίνους θ’ ὑπαγον ζεύξαν θ’ ὑπ’ ἀπήνην·

κούρη δ’ ἐκ θαλάμοιο φέρεν ἐσθῆτα φαεινὴν.

καὶ τὴν μὲν κατέθηκεν ἐνζέστῳ ἐπ’ ἀπήνην, 75

μήτηρ δ’ ἐν κίστῃ ἐτίθει μενοεικέ’ ἐδωδὴν

παντοίην, ἐν δ’ ὄψα τίθει, ἐν δ’ οἶνον ἔχευεν

ἄσκῳ ἐν αἰγείῳ· κούρη δ’ ἐπεβήσεται ἀπήνης.

δῶκεν δὲ χρυσέην ἐν ληκύθῳ ὕγρον ἔλαιον,

εἴως χυτλώσασαίτο σὺν ἀμφιπόλοισι γυναιξίν. 80

ἡ δ’ ἔλαβεν μάστιγα καὶ ἡνία σιγαλδόντα,

μάστιξεν δ’ ἐλάαν· καναχὴ δ’ ἦν ἡμίνουιν·

αἱ δ’ ἀμοτον τανύοντο, φέρον δ’ ἐσθῆτα καὶ αὐτήν,

74, 75. φέρεν, κατέθηκεν] Ἀριστοφάνης ‘φέρων,’ γράφει καὶ ‘κατέθηκεν,’ οἱ δμῶες Schol. H. P. Did Aristoph. read κούραι or κούρη?

her by Athena, in the dream. θαλερός is used as an epithet of youths in the flower of their age, and may easily be transferred to γάμος, ‘marriage in her maiden-prime;’ or it may be a fixed epithet of γάμος in the sense of ‘fruitful;’ which would further explain the feeling of αἰδώς which kept her silent upon the subject.

69. ἔρχευ, ‘away then!’

70. ὑπερτερὴν. The Scholl. interpret this of a box for baggage. In this sense it may be compared with πείρινθα, which is similarly affixed to an ἀμαξα, Od. 15. 131; Il. 24. 267. Others take it as meaning a movable ‘hood’ or ‘awning’ to protect the passengers from the sun or rain. The word itself, meaning ‘upper-works’ (ὑπέρτερος), gives no clue; but perhaps the participle ἀραρυῖαν suggests something forming a part, though a movable part, of the cart, and so makes the signification ‘awning’ somewhat more likely.

73. ὑπαγον . . ὑπ’ ἀπήνην. This expression comes from the idea of the horses or mules being brought up, and

put with their necks under the yoke. So ζεύξαι ὑπ’ ὀχεσφι Il. 23. 130, ὑπ’ ἀμάξῃσιν Il. 24. 782. Cp. also ζεύξασθ’ ὑπ’ ἀρματ’ ἀγοντες Od. 3. 476.

80. χυτλώσασαίτο. χύτλον, related to χυτός as φύτλη to φυτόν, is properly anything ‘poured.’ Its technical sense is a mixture of oil and water called ὀδρέλαιον Dioscor. 2. 10, etc., used by bathers. χυτλοῦσθαι thus comprehends both processes of bathing and anointing, described inf. 96 foll. The ancients used alkali (κονία) only in place of soap; so that the addition of oil to the water would naturally make a true soap in the process of washing.

83. ἀμοτον. The old etymology, which Aristarchus supports, is from ἀ privative and μοτόν, ‘lint;’ so that the word would mean ‘with unstaunched flow.’ Others refer it to root μα, as in με-μα-ώς, or compound it of ἀ privative and root με, as in μέ-τρον. The pace however was only constant, not rapid, for the maids followed on foot: cp. ὅπως ἀμ’ ἐπ’ οἶατο πεζοί inf. 319. Translate, ‘they stepped straight on without flagging.’

οὐκ οἶνν, ἄμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι,  
 Αἰ δ' ὅτε δὴ ποταμοῖο ῥέον περικαλλέ' ἴκοντο, 85  
 ἔνθ' ἣ τοι πλυνοὶ ἦσαν ἐπηετανοί, πολὺ δ' ὕδωρ  
 καλὸν ὑπεκπρορέει μάλα περ ῥυπῶντα καθήραι,  
 ἔνθ' αἶ γ' ἡμίονους μὲν ὑπεκπροέλυσαν ἀπήνης.  
 καὶ τὰς μὲν σεύαν ποταμὸν πάρα δινήεντα 90  
 τρώγειν ἀγρωστὶν μελιηδέα· ταὶ δ' ἀπ' ἀπήνης  
 εἵματα χερσὶν ἔλονται καὶ ἐσφόρεον μέλαν ὕδωρ,  
 στείβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσαι.  
 αὐτὰρ ἐπεὶ πλυνάν τε κάθηράν τε ρύπα πάντα,  
 ἐξείης πέτασαν παρὰ θῖν' ἄλδς, ἥχι μάλιστα 95  
 λάιγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα.  
 αἰ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ  
 δεῖπνον ἔπειθ' εἶλοντο παρ' ὄχθησιν ποταμοῖο,  
 εἵματα δ' ἡελίοιο μένον τερσήμεναι αὐγῇ.

87. ὑπεκπρορέει] This is the reading of the MSS., but the present tense seems contrary to Homeric usage. Friedländer, followed by Nauck, would read ὑπεκπρόρεεν. ῥυπῶντα] γρ. ῥυπέντα Schol. P. 95. ἀποπλύνεσκε] γρ. ἀποπύνεσκε Vind. 56. ἀποπύνεσκε] ἀπέριπτε Schol. V.

86. ἐπηετανοί, 'constantly supplied.' See on Od. 4. 89. The πλυνοὶ seem to have been tanks dug at the side of the river, having a free communication therewith above and below, so that the water was continually passing in and out of them. The full force of the prepositions in ὑπεκπρορέει seems to be that the water wells up from beneath (ὑπό), passes on (πρό), and flows out again (ἐκ). So in ὑπεκπροέλυσαν (inf. 88) they removed the mules from *under* the yoke, detached them *from* the cart, and turned them *off* to graze. Cp. ὑπεκπροθέειν Il. 9. 506, ὑπεκπροφυγεῖν Od. 12. 113.

87. μάλα . . καθήραι, 'so as to clean clothes though very dirty.' This clause forms a sort of epexegetis to καλὸν and πολὺ, 'water plentiful and clear.'

90. ἀγρωστὶς is often rendered 'clover,' which the epithet μελιηδής seems to suit. Others regard it as 'couch grass' (*Triticum repens*), which has a peculiarly sweet root: others as 'dog-tooth grass' (*Cynodon dactylon*), which forms the principal pasturage of India, under the name Doorba.

91. μέλαν. See on Od. 4. 359.

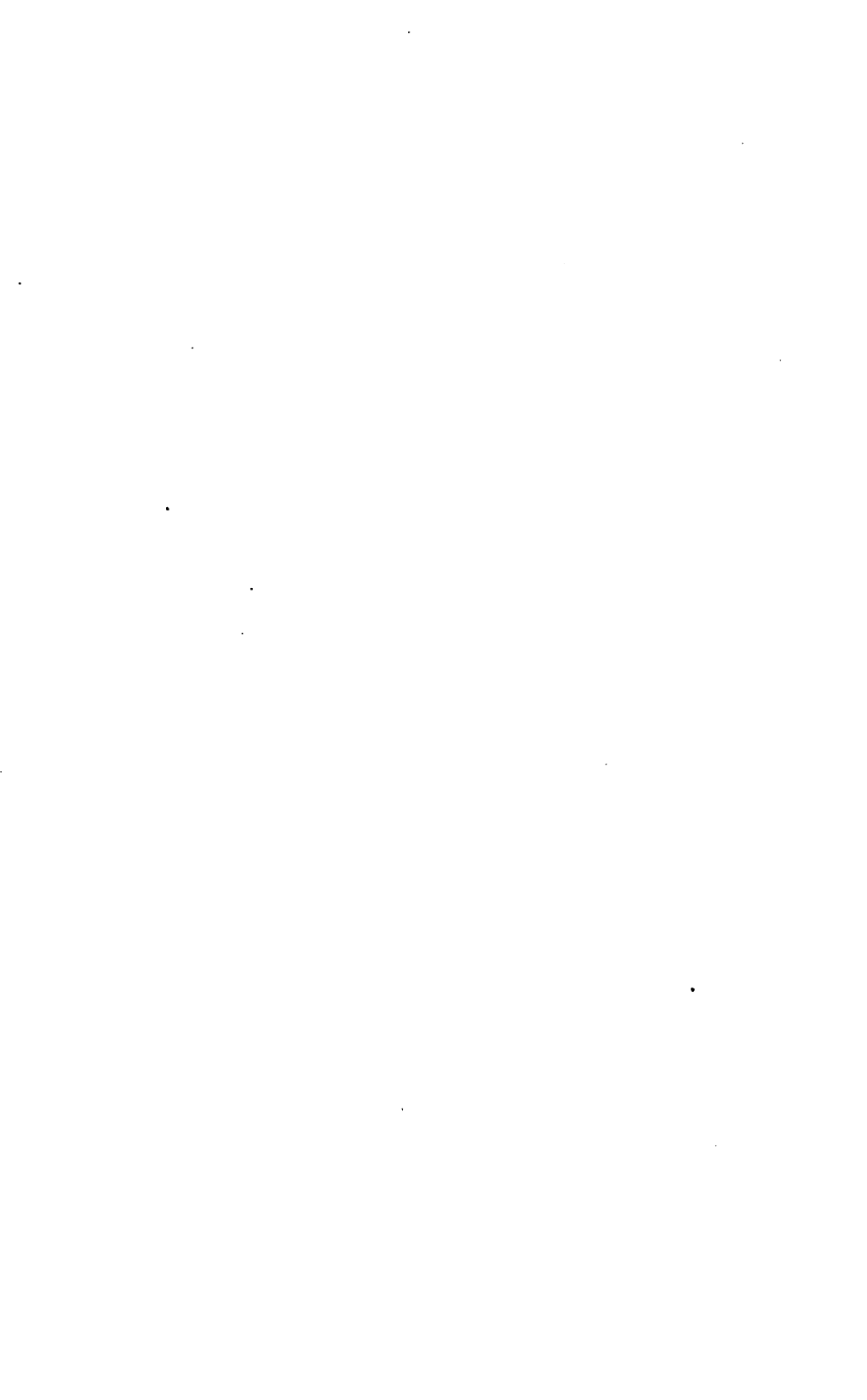
ἐσφόρεον ὕδωρ, 'carried them into the water.' Cp. εἶρεον εἰσανάγουσι Od. 8. 529, στίος εἰσερόσαντες Od. 12. 317, ἐπαλθεῖς Αἰγυπτίους Od. 4. 83.

94. ἥχι μάλιστα, 'just where.' Cp. Il. 13. 789 ἐνθα μάλιστα μάχη καὶ φύλοπις ἦεν, Soph. O. C. 900 ἐνθα δίστομοι | μάλιστα συμβάλλουσιν ἐμπόρον ὁδοί.

95. ἀποπλύνεσκε. The variant ἀποπύνεσκε, and the interpretation of Schol. V. ἀπέριπτε, would make the meaning of the verse, 'just where the sea washed up the line of shingle on the shore.' But Nitzsch, with greater probability, joins ποτὶ χέρσον directly with θάλασσα, 'where the sea beating on the shore scoured the pebbles clean.' Compare ῥοχθεὶ μέγα κύμα ποτὶ ξερὸν Od. 5. 402. This would represent almost a fixed point of the beach, for the rise and fall of the tide in the Mediterranean is very slight; and of course the poet transfers this phenomenon to his Phaeacian coast.

96. λίπ' ἐλαίῳ. See on Od. 3. 466.

98. μένον τερσήμεναι (infinitive from 2nd aorist ἐτέρσην, from τέρσσομαι), 'waited for the clothes to dry.' Com-



oo. Key'deyva : a combination of hood and shawl ? The game seems to require that a garment should be cast off that impeded 'use' arms.

αὐτὰρ ἐπεὶ σίτου τάρφθεν δμῳαί τε καὶ αὐτῇ,  
σφαίρῃ ται δ' ἄρ' ἐπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι· 100  
τῇσι δὲ Ναυσικαά λευκώλενος ἤρχετο μολπῆς.  
οἷη δ' Ἄρτεμις εἴσι κατ' οὖρεος λοχέαιρα,

100. ται δ' ἄρ' πᾶσαι διὰ τοῦ δ' Schol. H. P., πᾶσαι meaning, says La Roche ad loc., 'omnia exemplaria recensionis Aristarcheae.' Here δέ gives the apodosis. On the unusual position of δέ see Schnorr de Carolsfeld, verbb. collocatio Homericæ, p. 48: 'Ut particula δέ a secunda sede in tertium recedat apud Homerum rarissime fit. Accidit autem ita ut subiiciatur et vocabulo cui praecedit pronomen δ, si pronomen δ ab articuli natura proxime abest (cp. Il. 1. 54 τῇ δεκάτῃ δέ etc.), et vocabulis quae ita cohaerent, ut τρις μάκαρες (cp. Od. 6. 155). Maior libertas, ni fallor, huius unius loci est, ubi ex Aristarchi recensione hoc legitur σφαίρῃ ται δ' ἄρ' ἐπαιζον, nec solum Aristarchea lectione continetur, quod a consuetudine Homericâ discrepet, sed etiam eis lectionibus quae sunt: σφαίρῃ ται γ' ἄρ', et ται τ' ἄρ'. Solet enim particula ἄρα apodosis addita nisi particulis a primo apodosis verbo non coniungi.' 102. κατ' οὖρεος] γρ. οὔρεα δπερ ἄμεινον Schol. H. Kayser considers οὔρεα to be the reading of Aristarchus, and Nauck adopts it.

pare μένον δ' ἐπὶ ἔσπερον ἐλθεῖν Od. 1. 422.

100. ται δ' ἄρ' ἐπαιζον. See critical note.

101. μολπῆς. The Schol. interprets τῆς παιδίας ('the game'). See on Od. 1. 152. But there is no reason to doubt that it was accompanied with a measured chant and a dance movement, to which the throwing and catching of the ball kept time. So in Od. 8. 371 foll. we have ball-play combined with ὀρχηθμός. Cp. Athen. 1. 25 ὀρχήσεις δ' εἰσὶ παρ' Ὀμήρῳ, αἱ μὲν τινες τῶν κυβιστητήρων, αἱ δὲ διὰ τῆς σφαίρας, ἥς τὴν εὐρεσιν Ἀγαλλίς ἡ Κερκυραία γραμματικὴ Ναυσικαά ἀνατίθησιν ὡς πολιτικὴ χαρίζομένη.

102. οἷη δ' Ἄρτεμις. This passage is imitated by Virgil in his description of Dido, Aen. 1. 502 foll., 'qualis in Eurotae ripis,' etc., which passage is thus criticised by Valerius Probus (quoted by Aul. Gell. Noct. Att. 9. 9), 'nihil quicquam tam improspere Vergilium ex Homero vertisse quam versus hos amoenissimos, quos de Nausicaa Homerus fecit. Primum omnium id visum esse dicebant Probo, quod apud Homerum quidem virgo Nausicaa, ludibunda inter familiares puellas in locis solis, recte atque commode confertur cum Diana venante in iugis montium inter agrestes deas: nequaquam autem conveniens Vergilium fecisse, quoniam Dido in media urbe ingrediens inter Tyrios principes, cultu atque incessu serio, "instans operi," sicut ipse ait, "regnisque futuris," nihil eius similitudinis capere possit, quae lusibus atque

venatibus Dianae congruat. Tum postea quod Homerus studia atque oblectamenta in venando Dianae honeste aperteque dicit; Vergilius autem cum de venatu deae nihil dixisset pharetram tantum facit eam ferre in humero, tanquam sit onus et sarcina. praeter ista omnia florem ipsum totius loci Vergilium videri omisisse, quod hunc Homeri versum exigue secutus sit, βεῖα δ' ἀριγνώτῃ πέλεται· καλαὶ δὲ τε πᾶσαι, quando nulla maior cumulatione pulcritudinis laus dici potuerit quam quod una inter omnes pulcras excelleret, una facile et ex omnibus nosceretur.'

κατ' οὖρεος. See critical note. We may suppose that Artemis descends from some peak, and then travels along the ridges of the hills, ἡ κατὰ Τηόγετον κ.τ.λ. Taygetus (the 'huge' mountain, from ταῖς, see on Od. 4. 11) was also called Pentadactylus, from its five peaks. It is a mountain range in the western portion of Lacedaemon, running from north to south, and ending in the promontory of Taenarus, after a course of nearly seventy miles. The sides of Taygetus were covered with pine forest, and the region round the principal summit Taletum was called Theras, 'the hunting-grounds,' Paus. 3. 20. §§ 4, 5. Erymanthus is a lofty range between Arcadia, Achaia, and Elis. As Erymanthus was the fabled haunt of the great Erymanthian boar slain by Heracles, κάπποι has a peculiar appropriateness here.

λοχέαιρα, not from λός and χαίρω, but originally λοχέαιρα, from χέω. See

ἡ κατὰ Τηϋγετον περιμήκετον ἡ Ἑρύμανθον,  
 τερπομένη κάπροισι καὶ ὠκείῃς ἐλάφοισι·  
 τῇ δέ θ' ἄμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο, 105  
 ἀγρονόμοι παῖζουσιν· γέγηθε δέ τε φρένα Λητώ·  
 πασάων δ' ὑπὲρ ἥ γε κάρη ἔχει ἡδὲ μέτωπα,  
 ρεῖα τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι·  
 ὧς ἡ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμήs.  
 Ἄλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι 110  
 ζεύξασ' ἡμιόνους πτύξασά τε εἴματα καλὰ,  
 ἐνθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλανκῶπις Ἀθήνη,  
 ὧς Ὀδυσσεὺς ἔγροιο, ἴδοι τ' εὐώπιδα κούρην,  
 ἥ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιο.  
 σφαίραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασιλεια· 115  
 ἀμφιπόλου μὲν ἄμαρτε, βαθείῃ δ' ἔμβαλε δῖνη,

106. ἀγρονόμοι] Μεγακλείδης ἀγρόμεναι παίζουσιν ἀνὰ δρία παυαλόεντα Schol. H. P. 116. ἔμβαλε] Restored by Wolf to the text from Eustath. and Harl. Schol. Others read ἔμπεσε, which Nitzsch thinks may have been the original reading.

Schol. on Il. 16. 465, comparing νεῖαιρα, from νέος. For the word χέω used of shooting cp. βέλεα χέοντο Il. 15. 590, ἐκχεύατ' ὀστούς Od. 22. 3.

106. ἀγρονόμοι. The paroxytone accent is right here, as νέμειν and νέμεσθαι are used actively in the sense of 'haunting.' Schol. H. P. Q. notices that others accented the word proparoxytone; and Schol. E. V. proposes ἄγραν νέμουσαι as a possible interpretation. In Soph. O. T. 1103 we find ἀγρόνομοι πλάκες. Cp. Il. 20. 8 νυμφάων . . αἶ τ' ἄλσεα καλὰ νέμονται.

παῖζουσιν seems used here with the notion of 'hunting,' which we technically call 'sport;' so Soph. El. 566 πατήρ ποθ' οὐμός, ὡς ἀγὼ κλῶ, θεᾶς | παῖζων κατ' ἄλσος ἐξεκίνησεν ποδοῖν | στικτὸν κεραστήν ἔλαφον.

107. ὑπὲρ . . ἔχει. The simplest construction is not, as usually given, ὑπερέχει πασάων, 'overtops all by her head;' but 'lifts her head above all,' as of the horse in Il. 6. 509 ὑποῦ δὲ κάρη ἔχει. But compare on the other hand Il. 3. 210 σπάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὄμους with ib. 227 ἔξοχος Ἀργεῖον κεφαλὴν τε καὶ εὐρέας ὄμους, which rather supports the meaning, 'overtops them by head and shoulders.'

110. δὴ ἄρ' (unusual hiatus) ἔμελλε. This means 'she now thought of packing up and going home;' the actual preparations, described by ζεύξασα καὶ πτύξασα, are not begun till inf. 252. The two participles here give a nearer definition of νέεσθαι.

114. ἥ οἱ ἡγήσαιο, 'who should be guide for him.' Cp. Od. 7. 22; 15. 82.

115. ἔπειτα, 'so then;' introducing the first stage in the carrying out of Athena's intention. On this passage Eustathius speculates as to what particular sort of ball-play this might be, and suggests that it is ἡ λεγομένη ἐφετίνδα, in which the thrower makes a show of tossing the ball to one of the players, and then suddenly flung it to another: this form of the game was also called φεννίς (φενακίειν). He further tells us that the Lacedaemonians excelled all other people in ball-play; that Alexander the Great was the most expert of all kings; and that of private individuals the most skilful was Sophocles the tragedian, who wrote a satyric drama called Πλύντραι, or 'washerwomen,' in which he himself took the part of Nausicaa.

116. ἄμαρτε, sc. Nausicaa, who is also the subject to ἔμβαλε.

14. πόδι: elsewhere this a case of limit of motion with πόδις has a prep.

17. ἐνὶ μακρόν: over a long (distance) = afar, i.e. lonely. "What strikes the ear is measured by the eye"

19. Od. forgot. that he had told him (c. 345) that Phaeacians dwell the

αἱ δ' ἐπὶ μακρὸν ἄυσαν. ὁ δ' ἔγρετο δῖος Ὀδυσσεύς,  
ἐξόμενος δ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

“ὦ μοι ἐγὼ, τέων αὐτε βροτῶν ἐς γαίαν ἰκάνω;  
ἦ ῥ' οἷ γ' ὑβρισταί τε καὶ ἀγριοὶ οὐδὲ δίκαιοι, 120  
ἦε φιλόξενοι, καὶ σφιν νόος ἐστὶ θεοῦδης;  
ὥς τέ με κουράων ἀμφήλυθε θῆλυς αὐτῇ,  
νυμφάων, αἱ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα  
καὶ πηγὰς ποταμῶν καὶ πῖσαα ποιήεντα.  
ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων; 125  
ἀλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἡδὲ ἰδωμαι.”

\*ὦς εἰπὼν θάμνων ὑπεδύσσετο δῖος Ὀδυσσεύς,

altered to *ἐμβαλε*, lest any one might imagine Nausicaa had fallen into the water. 122-125] See note on text. 125. *ἦ νύ που*] The line is variously ended in different editions with a full-stop, or a mark of interrogation.

117. *ἐπὶ μακρὸν ἄυσαν*. Join *ἐπὶ*.. *ἄυσαν*, 'they cried aloud thereat,' as *ἐπὶ δ' αὐτὸς ἄυσεν* Il. 15. 321, *ἐπὶ δὲ πλήμναι μέγ' ἄρτευν* Hes. Scut. Herc. 309.

119. *τέων αὐτε*. Cp. Ebeling, Hom. Lex. s. v., 'αὐτε interrogantis est cum quadam indignatione atque minantis vel graviter ferentis quod quidem iterum fiat.' See Il. 1. 202; 20. 16; 21. 394; Od. 10. 281; 11. 93; 20. 33. Perhaps our impatient use of 'now!' is near enough for translation.

121. *θεοῦδης*, 'god-fearing.' Before Buttm. *θεοῦδης* was generally regarded as another form of *θεοειδης*. It should, however, be classed under those nouns with stems in -εοσ which are subject to *Hyphaeresis*, or dropping a vowel before another vowel, as *κλέα* for *κλέε-α*. So *θεοῦδης*, *θεοῦδία* (for *θεοδφης*). Monro, H. G. § 105. 4. Düntzer regards it as equivalent to *θεοαδης*, from root *δδ*, *σφαδ*, in the sense of 'god-pleasing'; so also Schol. P. νόος *θεοῦδης* here is a sort of expegegesis of *φιλόξενοι*, men who *ἔδεισαν μῆνιν Ζηνὸς ξεινίου*. Cp. Il. 13. 625.

122. *ὥς τε* to be joined with *κουράων*, 'as it were the voice of girls.' Cp. Od. 4. 45 *ὥς τε γὰρ ἡελίου αἴγλη πέλεν ἡὲ σελήνης*.

*κουράων* is further defined by the addition of *νυμφάων*, cp. Od. 4. 63 *ἀνδρῶν . . διωτρεφῶν βασιλῆων*. The voice of nymphs may further have suggested to him the presence of

mortals, as sacrifices and altars to the nymphs are mentioned in Od. 13. 350; 17. 210. Homer speaks of nymphs of fountains and streams, *νηίδες* Il. 6. 22; nymphs of mountains, *ὄρεστιάδες* Il. 6. 420, and *ἀγρονόμοι*, as sup. 105. They are represented as daughters of Zeus in Il. 6. 420, having their origin from springs, groves, and rivers, Od. 13. 350, and worshipped in sacred grottos, Od. 14. 435. The two lines, 123-4, though accepted without objection by the Scholl., are suspected or rejected by many modern editors. Nitzsch remarks that 124 is identical with Il. 20. 9 and h. Hom. Ven. 99; and that the supposition that the cry came from nymphs would really give very little hint about the place being inhabited by mortals. Bothe objects to the combination *κουράων νυμφάων*, and proposes to read *ἡ νυμφέων*. The Schol. supposes it was the loneliness of the place that suggested the presence of nymphs, and the alternative possibility of the presence of mortals is given in *ἦ νύ που*, which he writes with the disjunctive *ἢ*.

126. *πειρήσομαι* may be the subjunctive of the aorist, as being parallel to *ἰδωμαι*, or, more likely, indic. future of mere statement of what is going to happen, followed by the mood that expresses intention. See Od. 12. 383. For the converse arrangement see Od. 2. 222.

127. *θάμνων ὑπεδύσσετο*. So with genitive, implying the notion of escape, *κακῶν ὑποδύσαι* Od. 20. 53.

ἐκ πυκινῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ  
 φύλλων, ὥς ρύσαιτο περὶ χροῖ μήδεα φωτός.  
 βῆ δ' ἴμεν ὥς τε λέων ὀρεσίτροφος, ἀλκί πεποιθὼς, 130  
 ὅς τ' εἶσ' ὕμενος καὶ ἀήμενος, ἐν δέ οἱ ὄσσε  
 δαίεται· αὐτὰρ ὁ βοῦσι μετέρχεται ἡ ὀίεσσι  
 ἢ μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ  
 μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·  
 ὥς Ὀδυσσεὺς κούρησιν ἐνπλοκάμοισιν ἔμελλε 135  
 μίξεσθαι, γυμνὸς περ ἐὼν· χρεῖῳ γὰρ ἴκανε.  
 σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἄλμῃ,  
 τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἡϊόνας προὔχουσας  
 οἷη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη  
 θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἴλετο γυῖον. 140

132. μετέρχεται] κρείσσον γράφειν ἐπέρχεται Eustath.

128. πτόρθον . . φύλλων, a somewhat loose genitive resembling the material genitive, as τάπητος ἐρίοιο Od. 4. 124, ἄλσος αἰγέριον inf. 291; or the genitive of contents, like οἶνον πίθοι Od. 2. 340, οἶνον ἀσκάς Od. 5. 265.

129. ὥς ρύσαιτο, 'that girt about his body it might cover his nakedness.'

130. ἀλκί. This metaplastic form of the dative from ἀλκή occurs four times in the Iliad, but only here in the Odyssey.

131. With ὕμενος καὶ ἀήμενος Nitzsch compares νιφόμενος Xen. Hellen. 2. 4. 3. So in Arist. Ach. 1075 τηρεῖν νιφόμενον τὰς ἐσβολάς. For the passive of ἄημι cp. ἄητο Il. 21. 386.

ὄσσε is used here as a neuter plural with a singular verb, as in Il. 12. 466; 23. 477. It is found with a plural verb in Il. 13. 617; 16. 792; 17. 695; 19. 17, etc.: with a dual verb Il. 15. 608; 17. 679. In h. Hom. ad Sol. 9, the form ὄσσοις for the dative occurs, as in Hesiod, Scut. 145, etc. There is a similar confusion between plural and dual in the adjectives found with ὄσσε, in Il. 13. 435 we find θέλξας ὄσσε φαεινὰ, in Il. 14. 236 ὄσσε φαεινὰ, etc. The grammarians supposed a nominative δ ὄσσος or τὸ ὄσσος. The form ὄσσε is probably *akṣe*, Skt. *akṣhi*.

132. βοῦσι μετέρχεται . . ἢ μετ' . . ἐλά-

φους. The change from dative to accusative is strictly accurate. He pursues the flying deer, while his ravages in the farmyard are confined within a narrower circle and imply no such movement.

133. κέλεται δέ, 'and his belly bids him go even into the close-shut fold to make an attack on the sheep.' Compare 'suadet enim vesana fames' Virg. Aen. 9. 340.

135. ἔμελλε, 'was fain.' The main point of comparison in the simile between the lion and Odysseus, is that both are pushed by hunger into an act of unusual boldness; χρεῖῳ γὰρ ἴκανε.

138. τρέσσαν, 'fled scared.' According to Aristarchus τρεῖν always has the notion of 'fleeing'; but the meaning is certainly not strongly brought out in every passage, as ἀλλ' αὐτοὶ τρεῖτ' ἀσπετον Il. 17. 332, μὴ λίην τρεῖ Il. 21. 288. The general force is like that of Lat. 'trepidare.' Pausanias (1. 22) tells us that this scene was depicted in the Propylaea at Athens, by Polygnotus.

ἡϊόνας. The scene is laid near the mouth of a river, so that there is no difficulty here in translating 'jutting spits,' probably of low sandy beach, common in such places. See on Od. 5. 441.

140. Join ἐκ with εἴλετο.

28. πρόρθον φύλλων: leafy bough

33. ἀγροτέρας: the comp. form has only contrasting force.

36. Polygnatus painted this scene (N. wing ~ Prothylaea)

44. ē . if haply : really - wish - O d

48. 'gentle + winning' . P. says modern lit. nowhere accuses this combination - 'guiltless' so happily, unless it be in Portia's "the quality of mercy"

53. roī . can read oī, heeding that roī is never found after a long syllable ending in a consonant

στῇ δ' ἄντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεὺς,  
 ἡ γούνων λίσσοιτο λαβὼν εὐώπιδα κούρην,  
 ἡ αὐτὼς ἐπέεσσιν ἀποσταδὰ μελιχίοισι  
 λίσσοιτ', εἰ δείξειε πόλιν καὶ εἵματα δόλη.  
 ὥς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι, 145  
 λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μελιχίοισι,  
 μή οἱ γούνα λαβόντι χολώσαιο φρένα κούρη.  
 αὐτίκα μελιχίον καὶ κερδαλέον φάτο μῦθον  
 'Γουνούμαί σε, ἄνασσα· θεὸς νύ τις, ἡ βροτὸς ἔσσι;  
 εἰ μὲν τις θεὸς ἔσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 150  
 'Ἀρτέμιδι σε ἐγὼ γε, Διὸς κούρη μέγαλοιο,  
 εἰδὸς τε μέγεθός τε φυὴν τ' ἀγχιστα εἰσκω·  
 εἰ δέ τίς ἔσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσι,  
 τρισμακάρες μὲν σοὶ γὰρ πατήρ καὶ πότνια μήτηρ,  
 τρισμακάρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς 155  
 αἰὲν εὐφροσύνησιν ἰαίνεται εἵνεκα σείο,

144.] The verse was suspected by Athenocles, a pupil of Aristarchus, partly because of the repetition of *λίσσοιτο*, and partly because the present question is only whether he should clasp her knees or address her from a distance. Schol. H. P. 149. *ἡ βροτὸς*] τὸν ἡ δ' Ἀσκαλονίτης περισπᾷ, ἐρωτηματικὸν νομίζων· δ καὶ χαρίστερον· οἱ δὲ ἐνέκλιναν ὥς εἰ ἔλεγεν εἶτε θεὸς εἶτε ἄνθρωπος Schol. P. 156. *εὐφροσύνησιν*] γρ. ἐν εὐφροσύνησιν κακῶς· οὐδέποτε γὰρ Ὀμηρος ἀδαιρέτως τὴν εὐφροσύνην φησὶ τὸ ὀνοματικόν Schol. P. Q.

141. *σχομένη*, 'halting.' Lit. 'having checked herself [from flight].' So Eustath. *ἐπισχοῦσα ἑαυτὴν τῆς φυγῆς*. Cp. *φρεσὶ δ' ἔσχετο* Od. 17. 238, *σχέσθαι βίης* Od. 4. 422. This is far simpler than to supply such a noun as *χείρας* or *κρήδεμνον*, as in Od. 1. 334 *ἄντα παρείδαν σχομένη λιπαρὰ κρήδεμνα*.

143. *αὐτὼς*, 'as he was;' further defined by *ἀποσταδὰ*.

148. *κερδαλέον*. Through the sense of 'gain-getting,' the derivatives of *κέρδος* take almost any colouring, from the wise counsel of a goddess, *κερδοσύνη ἡγήσατ'* Ἀθήνη Il. 22. 247, to the selfishness of Agamemnon, who is called *κερδαλέφρων* Il. 1. 149; or the craftiness of Sisypheus, *ὃς κέρδιστος γένετ'* ἄνδρῶν Il. 6. 153. Compare also the titles *κερδαλέη* and *κερδῶ* for the fox, in Pindar and Archilochus.

149. *ἄνασσα*. This form of address is only elsewhere used in Homer of Demeter, Il. 14. 326, and Athena, Od. 3. 380. There is thus a special compliment implied in the application of it to a woman.

Compare with the sentiment Virg. Aen. 1. 331 'quam te memorem, virgo? namque hand tibi vultus | mortalis, nec vox hominem sonat; o dea certe, | an Phoebi soror, an nympharum sanguinis una!' Also Ovid, Met. 4. 312 'qui te genere beati, | et frater felix, et fortunata profecto | si qua tibi soror est, et quae dedit ubera nutrix.'

156. *εὐφροσύνησιν*, cp. *ἀειφροσύνησιν* Od. 15. 470, and for other feminine plurals to express an abstract idea cp. *τεκτοσύνας* Od. 5. 250, *ποδακκέησιν* Il. 2. 792, *πολυκερδείησιν* Od. 24. 167. Similarly, *ἀτασθαλίας*, *ὕπεροπλίας*, *ἱπποσύνας*, etc.

λευσσόντων τοῖνδε θάλος χορὸν εἰσοιχνεύσαν.  
 κείνος δ' αὖ περὶ κῆρι μακάρτατος ἔροχον ἄλλων,  
 ὃς κέ σ' ἐέδνοισι βρίσας οἰκόνδ' ἀγάγηται.  
 οὐ γάρ πω τοιοῦτον ἶδον βροτὸν ὀφθαλμοῖσιν, 160  
 οὔτ' ἀνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.  
 Δῆλῳ δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ  
 φοῖνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·  
 ἦλθον γὰρ καὶ κείσε, πολλὸς δέ μοι ἔσπετο λαὸς  
 τὴν ὁδὸν ἧ δὴ μέλλεν ἐμοὶ κακὰ κήδε' ἔσεσθαι. 165  
 ὧς δ' αὖτως καὶ κείνο ἰδὼν ἐτεθήπεα θυμῷ

160. τοιοῦτον ἶδον] Bekk. τοῖον φεῖδον. La Roche follows Grashof in writing τοῖνδε ἶδον. Nauck gives τοιοῦτον ἐγὼ ἶδον. 165. μέλλεν] So with majority of MSS. The lemma of Schol. P. gives ἡ δὴ μέλλεν] followed by a notice of Aristonicus, [ἡ διπλῇ] ὅτι οὐκ οἶδεν ὁ ποιητὴς τὸ μέλλεν Ἀττικῶν γὰρ ἐστὶ τῶν μεταγενεστέραν. But to make any sense of this we must alter μέλλεν in the Scholium to ἡμελλεν, which is the regular Attic form.

157. λευσσόντων. For this use of the genitive of the participle, notwithstanding the dative case of the pronoun σφισι, cp. Od. 9. 256 ἡμῖν δὲ κατεκλάσθη φίλον ἦτορ | δεισάντων, ib. 458 τῷ κέ οἱ ἐγκέφαλός γε . . . θεινομένου βαίοντο, also Od. 14. 527; 17. 231; 22. 17; Il. 14. 25; 16. 531. In each of the two lines quoted above it is possible to suppose the genitive suggested by ἦτορ or ἐγκέφαλος, but the connection is loose; and the genitive is evidently tending towards its 'absolute' use; which it actually reaches in such phrases as καὶ κεν τοῦτ' ἐθέλοισι Διὸς γε διδόντος ἀρέσθαι Od. 1. 390. Classen (Hom. Sprach. p. 174 foll.) calls this construction 'das letzte Stadium vor dem volligen Durchbruch des Genetiv zur Unabhängigkeit.' See more on Od. 4. 646.

θάλος . . . εἰσοιχνεύσαν. For the 'constructio ad sensum,' the participle agreeing with the gender implied in θάλος, cp. Il. 22. 87 φίλον θάλος, ὃν τέκεν αὐτῇ, Od. 11. 90 ἦλθεν ἐπὶ ψυχῇ Θωβαίου Τειρεσίου | χρύσειον σκῆπτρον ἔχων, Il. 11. 690 ἔλθων ἐκάκωσε βίη Ἡρακλεΐη. Also Eur. Bacch. 130 τῆς οἷς τόδ' ἔρνος, ὦ τάλανα, νηδύος | αἰσχιστά καὶ κάκιστα καθανόνθ' ὀρῶ.

158. περὶ κῆρι. See on Od. 5. 36; μακάρτατος . . . ἄλλων ib. 105.

159. ἐέδνοισι βρίσας, 'having prevailed by his gifts.' σέ is governed by ἀγάγηται, not by βρίσας, for βρίθειν in

Homer always bears a neuter sense, as in Il. 18. 561; Od. 16. 474; 9. 219. So in Soph. Aj. 130 χειρὶ βρίθειν, Eur. Troad. 216 ὄλβῳ βρίθειν. But in Pind. Nem. 8. 30; Aesch. Pers. 346, etc., it is used transitively. So Eustath. here, τὸ βρίσας ἀντὶ τοῦ νικήσας ἰδὼν πλήθει τοὺς ἄλλους μνηστῆρας.

162. Δῆλῳ. This visit to Delos seems to belong to the voyage when the Greeks sailed from Aulis to Troy, passing through the Cyclads to Delos, thence by Icaria to Samos, and so on by Lesbos (Od. 4. 342) to Lemnos and the Trojan coast, as in the route described by Nestor, Od. 3. 169 foll. Nitzsch quotes from Voss, to the effect that Delos was in Agamemnon's time the regular oracle for sea-faring men. There would seem to have been a palm-tree always preserved in the precinct of Delos, like the μυρίαί or sacred olives in the Academia at Athens; cp. Soph. O. C. 705. The Schol. refers to the πρωτόγονος φοῖνιξ, connected with the childbearing of Leto, Eur. Hec. 458; and Cicero (de Legg. 1. 1. 2) declares that the palm was still to be seen in his day, 'quod Homericus Ulixes Deli se proceram et teneram palmam vidisse dixit, hodie monstrant eandem; so too Pliny, N. H. 16. 99. 44.

164. ἦλθον . . . τὴν ὁδόν. See note on Βουλὰς Βουλεῖν sup. 61.

166. ὧς δ' αὖτως (the words always

57. θαλασ: shoot, ἐπρος 163 = sapling

163. φοινικος: not mentioned in Iliad. "This thy statue is like to a palm-tree"  
Song of Solomon 7.7.

67. δορυ : only here of the trunk of a growing tree

11. Θιελλας. he thinks only of storms sent by Poseidon (which arose on the 29<sup>th</sup> day & 29<sup>th</sup>,  
and forgets the fair wind sent by Calypso. (+ 268-281) from 1<sup>st</sup> day to 29<sup>th</sup>

δὴν, ἐπεὶ οὗ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,  
 ὥς σέ, γύναι, ἀγαμαί τε τέθηπά τε δειδία τ' αἰνῶς  
 γούνων ἄψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.  
 χθιζὸς ἔεικοστῷ φύγον ἤματι οἶνοπα πόντον 170  
 τόφρα δέ μ' αἰεὶ κῦμ' ἐφόρει κραιπναί τε θύελλαί  
 νήσου ἀπ' Ὠγυγίης· νῦν δ' ἐνθάδε κάββαλε δαίμων,  
 ὄφρα τί που καὶ τῇδε πάθω κακόν· οὐ γὰρ οἶω  
 παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.  
 ἀλλὰ, ἀνασσο', ἐλέαιρε· σέ γὰρ κακὰ πολλὰ μογήσας 175  
 ἐς πρώτην ἰκόμην, τῶν δ' ἄλλων οὗ τινα οἶδα  
 ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.

172. κάββαλε] Al. κάμβαλε, which Bekk., La Roche and Ameis adopt from Cod. Harl., Vind. 56, etc.

thus separated by δέ in Homer) seems to begin the comparison at the wrong end. It would run more naturally *ὡς καὶ κῆνο ἰδὼν ἐτεθήπεια, ὡς αὐτὰς σέ ἀγαμαί*, whereas it takes the reverse order, 'tantum, illud conspicatus, obstupui quantum te iam nunc admiror.'

167. ἀνήλυθεν ἐκ δόρυ γαίης. There is a difficulty about this arrangement of words. As a rule, the preposition is not separated from its noun except by enclitic pronouns and particles, or other unemphatic words. And it is very doubtful if we can meet that difficulty by treating ἐκ as an adverb, for ἐκ and ἐν do not seem to be so used when standing unsupported by any particles. Nor can the arrangement be explained as a case of tmesis; for tmesis, with the preposition put after the verb, is only found with disyllabic prepositions. The line must be regarded as a case of licence unusual in Homer, and may be compared with *εὐροὶ δ' ἐν πῆματα οἴκω* Od. 9. 535, *δῆις δ' ἐν πῆματα οἴκω* Od. 11. 115, or Od. 10. 290 *βαλέει δ' ἐν φάρμακα σίτω*, where, however, Bekker and Nauck read *ἐνί* with one or two MSS, which would enable the preposition to be regarded as in tmesis.

170. χθιζός, used with the adverbial force of *χθές*, as in Od. 2. 262, etc. Compare 'sic venias hodie' (for *hodie*) Tibull. 1. 7. 53. 'Aeneas se matutinus agebat' (for *mane*) Aen. 8. 465.

171. τόφρα, i.e. for the whole space of twenty days.

172. κάββαλε, 'cast me ashore;' not *ἀκίνδυνον καταγογγήν*, but *τὴν ἀπὸ πνευμάτων δεινῶν ἐξεριμμένην*, as the Schol. remarks. 'For I do not think,' says Odysseus, 'that my hardships will cease, but the gods, ere that, will bring many of them to pass.'

173. καὶ τῇδε, 'here too;' i.e. as well as in all other scenes of my misery.

174. πάροιθεν, 'ere that,' sc. before the *ἀνάταυσις* comes. The Schol. cannot be right in rendering *πάροιθεν* as *ἐς τὸ μετέπειτα*, 'hereafter;' for Homer uses *ὅπθεν* and *ὀπίσσω* in that sense, as Il. 1. 343, Od. 2. 270. Compare here Il. 23. 20 *ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην*.

175. σέ... ἐς πρώτην. The pronoun is thrown out of its natural place in order to put it into a peculiarly emphatic position, and so as exactly to balance τῶν δ' ἄλλων. For *ἐς* used with persons compare Il. 7. 312 *ἐς Ἀγαμέμνονα*, Od. 3. 317 *ἐς Μενέλαον*.

177, 178. πόλιν... ἄστυ. There does not seem to be an intentional distinction here drawn between the two words, such as appears in later Greek, when all political ideas were connected with *πόλις*. But even the etymology points to a distinction which lies at the bottom of this difference. *πόλις* (Skt. *puri*) is connected with the root *πλε* or *πελ*, and points to the settlement of a multitude of people; while *ἄστυ* (*φάστυ*) is merely a 'dwelling,' from root *vas*, which appears in the Skt. *vasīnu* = 'domus.' Cp.

ἄστν δέ μοι δείξον, δὸς δὲ ράκος ἀμφιβαλέσθαι,  
 εἴ τί που εἴλυμα σπείρων ἔχες ἐνθάδ' ἰούσα.  
 σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενοινᾶς, 180  
 ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὁπάσειαν  
 ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,  
 ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον  
 ἀνὴρ ἢ δὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,  
 χάρματα δ' εὐμενέτησι· μάλιστα δέ τ' ἔκλυον αὐτοί.' 185

II. 17. 144 φράξο νῦν ὅπως κε πόλιν  
 καὶ ἄστν σῶσεις.

179. εἴλυμα σπείρων, as the Schol. interprets εἴ πού σοι εὐτελὲς ράκιον τὴν ἄλλην ἐσθῆτα φρουρεῖν προβέβλητο, τοῦτο δός μοι ἵνα ἀμύσχωμαι. Transl. 'a wrapper of the linen,' which they had brought to wash, doubtless a covering of coarse canvas or cloth for packing the clothes. Thus his request is a very modest one.

182. κρεῖσσον τοῦ γε.. ἢ ὅτε. For this pleonastic use of ἢ with the comparative in addition to the genitive compare II. 15. 509 οὐ τις τοῦδε νόος καὶ μῆτις ἀμείνων | ἢ αὐτοσχιδῆι μῖζαι χεῖράς τε μένος τε, Eur. Suppl. 1120 τί γὰρ ἂν μείζον τοῦδ' ἐτι θνατοῖς | πάθος ἐξέυροις | ἢ τέκνα θανόντ' ἐσιδέσθαι; Heracl. 298 οὐκ ἐστὶ τοῦδε πασι κἀλλιον γέρας | ἢ πατρὸς ἐσθλοῦ κἀγαθοῦ πεφυκέναι, Cic. in Verr. 4. 35 'quid hoc tota Sicilia est clarius, quam omnes...convenisse.' This additional clause introduced by ἢ or 'quam' is really the epexegetis of the genitive or ablative of the pronoun. For the sentiment Löwe quotes Eur. Med. 14 ἥ περ μεγίστη γίγνεται σωτηρία | ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ.

184. ἄλγεα. This is the accusative in apposition to the foregoing clause. Such an accusative is really epexegetical, and may well be compared with the proleptic use of adjective and substantive, as ἄταν οὐρανίαν φλέγων, or διδάσκειν τινα ἱππία. Some Latin writers, as Virgil and Tacitus, imitated this accusative. But the characteristic case in Latin is the dative, as 'exitio' or 'terrori' compared with the Greek χάρμα γενέσθαι, χάρμα and πῆμα are among the words most frequently used in such apposition; as ἢ μιν τέκε πῆμα βοροῖσι Od. 12. 125. γυναῖκ' εὐεῖδ' ἀνῆγγες | ἐξ

αἰνῆς γαίης νῦν ἄνδρῶν αἰχμηγμάτων, | πατρί τε σὺ μέγα πῆμα πόλιν τε παντί τε δήμῳ, | δυσμενεῖσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῇ II. 3. 48 foll., Μενέλαον... ὃν τις διστεύσας ἔβαλεν τόξον εὖ εἰδὼς, | Τρώων ἢ Δυκίων, τῇ μὲν κλέος ἄμμι δὲ πένθος II. 4. 196, which looser apposition of the accusative to the general idea of the clause closely resembles the present passage; as also does ἢ τις Ἀχαιῶν | ῥάβει χεῖρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν δλεθρον II. 24. 734. or θάνατον νύ τοι ὄρκει ἔταμον II. 4. 155. Closely connected with this usage is the familiar Homeric construction θαῦμα ἰδέσθαι, where θαῦμα is the epexegetical accusative in apposition, while the infinitive defines the sphere of θαῦμα, like the Lat. equivalent 'mirabile visu.' The accusative that thus resumes the action of the foregoing words is common in the Greek tragedians, as Aesch. Ag. 224 ἔτλα δ' οὐν θυτῆρ γενέσθαι θυγατρὸς, γυναικοποιῶν πολέμων ἀραγάν. Compare also Choeph. 199, 200; Eur. Orest. 1105; Alcest. 7; Androm. 290 foll.; Elect. 1261, etc. For the general sentiment of the passage compare Livy 3. 72 'hoc socios audire, hoc hostes; quo cum dolore hos, quo cum gaudio illos!'

185. μάλιστα δέ τ' ἔκλυον αὐτοί. They hear the congratulations of friends, and the envious words of foes; but they hear the story of their own joy repeated even better by their own hearts. In some way like this we must seek for the explanation of the strange use of ἔκλυον, which is suggested by the thought of what friends and foes will utter in their hearing. For it does not seem possible to render, with Lobeck, 'se invicem felices praedicant, et ab aliis praedicari audiunt, inasmuch as κλύειν standing alone could hardly be equiva-

82. lit. 'a better and more excellent thing'

88. ḫ/3or: prosperity; in the third month.

Τὸν δ' αὖ Ναυσικάα λευκώλενος ἀντίον ἦδα·  
 'ξεῖν', ἐπεὶ οὔτε κακῷ οὐτ' ἀφρονι φωτὶ ἔοικας,  
 Ζεὺς δ' αὐτὸς νέμει δλβον Ὀλύμπιος ἀνθρώποισιν,  
 ἐσθλοῖς ἡδὲ κακοῖσιν, ὅπως ἐθέλῃσιν, ἐκάστω·  
 καὶ που σοὶ τὰδ' ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἔμπης. 190  
 νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαίαν ἱκάνεις,  
 οὐτ' οὖν ἐσθήτος δευήσεται οὔτε τευ ἄλλου,  
 ὦν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντιάσαντα.  
 ἄστυ δέ τοι δείξω, ἐρέω δέ τοι σὺνομα λαῶν.  
 Φαίηκες μὲν τήνδε πόλιν καὶ γαίαν ἔχουσιν, 195  
 εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,

193. ἀντιάσαντα | γρ. ἀντιάσασθαι Cod. Marc. 613. Probably a late correction to facilitate the construction.

lent to εὖ or κακῶς ἀκούειν. Compare with this passage Il. 13. 734 foll., where it is said of the wise man, τοῦ δέ τε πολλοὶ ἐπαυρίσκουσ' ἄνθρωποι, | καὶ τε πολέας ἐσάωσε, μάλιστα δὲ καὶ τοὺς ἀνέγνω. And on this analogy we may accept generally the interpretation of the Schol., ἦτοι αἰσθάνονται καὶ αὐτοὶ τῆς ἀφελείας τῆς πρὸς ἀλλήλους καὶ ἀπολαύσουσι. The thought may be illustrated from Prov. 14. 10 'The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy'; or Aesch. Ag. 859 οὐκ ἄλλων πάρα | μαθοῦσ' ἱμαντῆς δυσφορον λίσω βίον.

If on the other hand we are unwilling to assign so artificial a meaning to κλύειν, we must be content to refer the words generally to familiar intercourse and talk with friends, but this will be at the expense of the antithesis. ἔκλυνον is the gnomic aorist. But, after all, the expression is very strange, and Nauck's judgment, *verba vitiosa*, seems not improbable.

187. ἐπεὶ. The actual apodosis to the protasis introduced by ἐπεὶ comes after the parenthesis, with the words οὐτ' οὖν ἐσθήτος. The sentence from Ζεὺς to ἔμπης is a parenthetical reflection suggested by the condition of Odysseus. The sentence from ἐπεὶ to ἱκάνεις adds an additional clause to the protasis, and a fresh reason why Nausicaa is disposed to help him. He looks neither a villain nor a fool—only miserable—and

misery as well as prosperity is dispensed to men by no rule but the will of the gods; besides, he is here on our shores (she thinks) as a suppliant. Therefore I will befriend him.

188-9. The point in these lines lies in the words ὅπως ἐθέλῃσιν, the *arbitrary* dispensation of good and evil. Compare ἀτὰρ θεὸς ἄλλοτε ἄλλω | Ζεὺς ἀγαθὸν τε κακὸν τε διδοῖ Od. 4. 237. See also Od. 14. 444; Il. 24. 529 foll.

190. τὰδε, 'these hardships which I see.'

193. ὦν ἐπέοιχ' ἱκέτην .. ἀντιάσαντα, supply μὴ δεύεσθαι from οὐδεύεσθαι above, as in ξείνια εὖ παρέθηκε ἃ τε ξείνοισι (sc. παραθεῖναι) θέμις ἐστὶ Il. 11. 779. Transl. 'which it is right that a woebegone suppliant should not lack, when he has met [one who can help him].' For a similar use of the participle compare ὡς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα | ἐρξέμεν Od. 7. 293, ἀργαλέον σέ, θεά, γῶναι βροτῶν ἀντιάσαντι Od. 13. 312, ἀλλά τιν' ὕμν' ὁῶν δόμεναι θεὸν ἀντιάσαντα Il. 10. 551. The general sense conveyed by ἀντιάσαντα is that there is something of suddenness or emergency in the case.

ταλαπείριον. Cp. Schol. P. V. on Od. 7. 24 Ἀρίσταρχος μὲν ἀντὶ ταλαίπαρος, τινὲς δὲ ἀντὶ τοῦ ξένου καὶ πόρρωθεν πεπερακῶς ἢ μακρόθεν ἀφιγμένους. But both ταλαίπαρος and ταλαπείριος are to be referred to root περ, to which πωρ is related, as φῶρ to root φερ, and δῶμα to root δεμ.

τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.'

Ἡ ῥα, καὶ ἀμφιπόλοισιν ἐνπλοκάμοισι κέλευσε·

‘στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;

ἢ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; 200

οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γένηται,

ὅς κεν Φαιήκων ἀνδρῶν ἐς γαίαν ἵκηται

δηιοτήτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.

οἰέομεν δ' ἀπάνευθε πολυκλύστω ἐνὶ πόντῳ,

ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205

ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἰκάνει,

201. διερὸς] οὕτως τὸν ζῶντα Ἀρίσταρχος· Καλλίστρατος δὲ γράφει διερὸς, ὃ ἐπὶ ποντος Schol. E. H. P. Q. T. Cp. Hesych. i. 540.

197. τοῦ δ' ἐκ... ἔχεται. The construction is the same as in Hdt. 6. 109 ταῦτα ὦν πάντα ἐς σὲ νῦν τείνει καὶ ἐκ σέο ἀρτῆται. Cp. Od. 11. 346. The same construction occurs after ἔχεσθαι without a preposition, as Il. 9. 102 σέο δ' ἔζεται ὅτι κεν ἄρχῃ.

200. ἢ μή πού, like ἄρα μή in Attic Greek = ‘you don’t mean that you think, do you?’ Cp. Od. 9. 405.

201. οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς. If διερὸς means, as Schol. P.Q.V. interprets it, ζῶν ἐρρωμένος καὶ ἱκμάδος μετέχων, it is probably to be referred to διαῖνα and δένω, the connection of the ideas of ‘moisture’ and ‘flexibility’ or ‘activity’ being the same as in the word ὑγρός Pind. Pyth. i. 17, etc. Compare also the use of ἀλίβαντες, the ‘sapless,’ as a synonym for θανόντες, as in Plato, Rep. 787 C. And διερῷ ποδί in Od. 9. 43 seems to mean ‘with nimble foot.’ In later Greek, ‘moist’ is the regular meaning assigned to διερὸς, as διερὸν αἷμα Aesch. Eum. 263, αἷην καὶ διερὴν Hes. Opp. 460, νότιον θέρος ὑδατι (καὶ τῷ διερὸν Pind. Frag. 74. 11. Following this line of interpretation, διερὸς βροτὸς stands here as the predicate, and the whole sentence may be rendered, ‘That man exists not as a living mortal, nor ever will be born, who shall come as a foe-man to the Phaeacians’ land.’ This is substantially the interpretation of Schol. B. οὐκ ἔστιν ἄνθρωπος ἐκεῖνος ἀρτί ζῶν, οὐδὲ γεννηθήσεται, ὅς μέλλει τολμῆσαι ἀγαγεῖν ἐς τὴν χώραν ἡμῶν πόλεμον. οὗτος does not specifically refer to

Odysseus, but serves to introduce a general statement, as in Hdt. 3. 155 οὐκ ἔστι οὗτος ἀνὴρ, ὅτι μὴ σὺ, τῷ ἔστι δύναμις, Od. 16. 437 οὐκ ἔσθ' οὗτος ἀνὴρ οὐδ' ἔσσεται οὐδὲ γένηται | ὅς κεν . . ἐποι- σει, Il. 21. 103 νῦν δ' οὐκ ἔσθ' ὅς τις θάνατον φύγῃ. Other commentators refer διερὸς to διέσθαι and δέος (cp. Lat. *di-rus*), and translate it ‘timid’ or ‘fleeing,’ in direct apposition to οὗτος ἀνὴρ, ‘that man—poor creature that he is.’ The Gloss. in Cod. Pal. gives as an interpretation of διερὸς, the words βλαπτικός, πειρατικός, πειρατής, and this, according to Lehrs (Aristarch. 56), was the view of Aristarchus; ‘non est iste vir fugator homo, h. e. non est quem fugere opus sit;’ this rendering necessitates a colon after βροτὸς, and the whole sentence would mean, ‘this man’ (referring to Odysseus) ‘is not a creature to scare us,’ (taking up πόσε φεύγετε; sup. 199), ‘nor will any one be born who shall come,’ etc. But the first rendering is far preferable. With οὐδὲ γένηται compare Il. 1. 262 οὐδὲ ἴδωμαι.

204. The words ἐνὶ πόντῳ are not conclusive in deciding that Scheria is to be regarded as an island; they only mean that the Phaeacian land lay far across the sea.

205. ἔσχατοι, used also of the Aethiopians, Od. 1. 23.

206. ἀλλ' ὅδε. The use of ὅδε here, when the direct allusion is made to Odysseus, corroborates the view that οὗτος, sup. 201, has no such specific allusion. Compare ξείνῳ δὴ τινε τῷδε Od. 4. 26.

97. On whom the might and force of the Phaeacians depend

- 1. The idea "a living mortal" in apposition to *d'vye*, to contrast the weakness of any human enemy with the power of gods who love the Phaeacians (203)



τὸν νῦν χρή κομέειν· πρὸς γὰρ Διὸς εἰσιν ἅπαντες  
ξείνοι τε πτωχοί τε, δόσις δ' ὀλίγη τε φίλη τε.

ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσιν τε πόσιν τε,  
λούσατέ τ' ἐν ποταμῷ, δθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο.

210

ᾠς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλησι κέλευσαν,  
καδ δ' ἄρ' Ὀδυσσεά εἶσαν ἐπὶ σκέπας, ὥς ἐκέλευσε  
Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο

πὰρ δ' ἄρα οἱ φᾶρδς τε χιτῶνά τε εἵματ' ἔθηκαν,

δῶκαν δὲ χρυσήν ἐν ληκύθῳ ὑγρὸν ἔλαιον;

215

ἤνωγον δ' ἄρα μιν λούσθαι ποταμοῖο ῥοῇσι.

δῆ ῥα τότ' ἀμφιπόλοισι μετηύδα διὸς Ὀδυσσεύς·

Ἄμφιπολοι, στήθ' οὕτω ἀπόπροθεν, δφρ' ἐγὼ αὐτὸς  
ἄλμην ὥμοιιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ

χρίσομαι· ἡ γὰρ δηρὸν ἀπὸ χροός ἐστιν ἀλοιφή.

220

ἄντην δ' οὐκ ἂν ἐγὼ γε λοέσσομαι· αἰδέομαι γὰρ  
γυμνοῦσθαι κούρησιν ἐυπλοκάμοισι μετελθών.

ᾠς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρη.

αὐτὰρ ὁ ἐκ ποταμοῦ χροά νίζετο διὸς Ὀδυσσεὺς

ἄλμην, ἣ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὥμους·

225

ἐκ κεφαλῆς δ' ἔσμηχεν ἄλδς χνόον ἀτρυγέτοιο.

212. Ὀδυσσεά] Al. Ὀδυσσῇ.  
ἀπὲ τοῦ ἐπελθών.

222. μετελθών] Eustath. ἐπελθών. Schol. V.

207. πρὸς Διὸς, lit. 'sent by (or from) Zeus,' and then 'under the guidance' or 'protection' of Zeus. Cp. Il. i. 238 *δικαστοιοι, οἱ τε θέμιστας* | *πρὸς Διὸς εἰρήσεται*, and Il. 6. 456 *καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοισ*. With the sentiment compare Od. 7. 165 *Ζεὺς . . ὅς θ' ἱκέτῃσιν ἄμ' αἰδοίοισιν ὀπηδεῖ*.

208. δόσις . . φίλη τε, 'a gift, though small, is welcome;' so Schol. B. *ὀλίγη μὲν τῷ διδόντι, φίλη δὲ τῷ λαμβάνοντι*, *ἡ γὰρ ἐνθεῖα καὶ τὸ ὀλίγον φίλον ἡγεῖται*. Cp. Il. i. 167 *σοὶ τὸ γέρας πολλὸν μείζον*, *ἐγὼ δ' ὀλίγον τε φίλον τε* | *ἔρχομαι ἔχων*. Soph. O. C. 5 *σμεκρὸν μὲν ἔχαιτοῦντα, τοῦ σμεκροῦ δ' ἐτι | μείον φέροντα, καὶ τόδ' ἔφαρκεν ἐμοί*.

212. *εἶσαν ἐπὶ σκέπας*, 'brought him to the sheltered spot and set him down there.' Compare *θακύνδε καθίζανον* Od. 5. 3.

214. *εἵματα*, 'for raiment,' in apposition to *φᾶρος* and *χιτῶνα*. Cp. Od. 7. 234, etc.

216. *ἤνωγον . . λούσθαι*. Nausicaa had said *λούσατε* sup. 210.

218. *οὕτω* = 'yonder,' he denotes the distance by a wave of the hand. Cp. Od. 17. 447; Il. 22. 498; and note on Od. i. 182.

224. With *ἐκ ποταμοῦ* compare *λούειν ἐκ τριπόδος* Od. 10. 361.

*νίζετο χροά . . ἄλμην*. The double accusative here resembles the construction with *ἀφαιρεῖσθαι τινά τι*. See on Od. i. 403. Compare also *ὄφρα τάχιστα* | *Πάτροκλον λούσειαν ἀπο βρότον αἱματόεντα* Il. 18. 345, *κελαινεφὺς αἶμα κάθηρον* | *ἐλθὼν ἐκ βελέων Σαρπηδόνα* Il. 16. 667, *κείσο μετ' ἰχθύσιν οἱ σ' ὠτειλήν* | *αἶμ' ἀπολιχμήσονται* Il. 21. 122.

226. *χνόον* (*κνάω-κόνις*) 'the scurf'

αὐτὰρ ἐπειδὴ πάντα λοέσσατο καὶ λίπ' ἀλειψεν,  
 ἀμφὶ δὲ εἴματα ἔσσαθ' ἃ οἱ πῶρε παρθένος ἀδμῆς,  
 τὸν μὲν Ἀθηναίη θῆκεν, Διὸς ἐκγεγαυία,  
 μείζονά τ' εἰσιδέειν καὶ πάσσονα, καδ δὲ κάρητος 230  
 οὔλας ἦκε κόμας, ὑακινθίνῳ ἀνθει ὁμοίας.

of dry salt. Cp. Od. 23. 237 πολλὰ δὲ περὶ χροὶ τέτροφεν ἄλμη.

227. λίπ' ἀλειψεν, see Od. 3. 466.

229. τὸν μὲν, here begins the apodosis.

230. καδ δὲ κάρητος, 'and down from his head she showered thick locks of hair.'

231. οὔλαι κόμαι here, and in Od. 23. 157, represent the *thick* hair of a vigorous man, with which we may contrast the description of the old man with bare and shining head, Od. 18. 354. The same word οὔλος is used as an epithet of τάπητες and χλαῖναι, Od. 4. 50; Il. 10. 134; 16. 224. So in Od. 19. 246 we find μελανόχρους οὔλοκάρητος (quite different in meaning from οὔλοκάρητος in h. Hom. Merc. 137), and in Hdt. 7. 70 οὔλοτατον τρίχωμα, of the bushy hair of the negro; and οὔλόβριξ with the same meaning, ib. 2. 104. Buttm. refers οὔλος in this sense to εἰλέω, 'squeeze;' but Curt. assigns it to the same root as ἔρ-ιον, Skt. *ār-na*, Lat. *vellus*, Germ. *Wolle*, and our 'wool.' Authorities are divided as to what flower is meant by ὑακινθός, some understanding by it a variety of the gladiolus, others the hyacinth, as we know it, and Voss, followed by Nitzsch, the blue iris. But in Il. 14. 347 foll. ὑακινθός, together with κρέως and λωτός, is represented as forming a carpet for Zeus and Hera, on the top of Gargarus; which would be a very unlikely soil for the iris, but which might well be covered with the ordinary hyacinth or blue-bell. The epithets to ὑακινθός, in the passage quoted, are πυκνός καὶ μαλακός, which suggest that the point of resemblance here is in the clustering flowers with curling petals, and not in the colour. The Greeks seemed to regard the hyacinth as decidedly dark in hue, as Theocr. 10. 28 καὶ τὸ ἴον μέλαν ἐστὶ καὶ ἄγραπτὰ ὑακινθός. However, there is a real difficulty about the colour of Odysseus' hair. In Od. 13. 399 it is spoken of as auburn, ξανθὰς δ' ἐκ κεφαλῆς ὀλέσω τρίχας, while in Od. 16. 175 his restoration to manly

beauty is thus described, ἄψ δὲ μελαγχοῖς γένητο, γναθμοὶ δὲ τάνυσθεν, κύνειαι δ' ἐγένοντο γενεαῖδες ἀμφὶ γένειον. These two statements are generally regarded as irreconcilable; but it is not impossible to suppose that his beard was some shades darker than his hair, and further, the *thicker* parts of an auburn beard would look so much darker than the immediate surface, that they might well be described by the epithet κύνειος. See Houben ('qualem Homerus finxerit Ulixem,' Trever. 1856, p. 9), 'neque minus dubitatur quo consilio verba ὑακινθίνῳ ἀνθει ὁμοίας adiecta sint. Veteres enim Eustathius, Hesychius, alii ideo esse factum putant, ut indicent κόμας esse melainas κατὰ τὸν ὑακινθον τὸ ἄνθος, ὅποιας καὶ τοῖς Ἰνδοῖς ὁ περιηγητὴς χρώζει τὰς κόμας. Eust. 1561. Eustathium melainas ad colorem, non ad densitatem, retulisse apparet ex iis quae adiecta sunt, ὅποιας κ.τ.λ. At haec opinio reiicienda mihi videtur; nam quemcumque florem sub voc. ὑακινθίνῳ ἀνθει latere statuis, sive nostrum hyacinthum, sive iridum speciem quandam, quum dubitari non possit quin diversorum generum diversi sint colores, dubii haeremus quemnam colorem poeta designare voluerit. At, si quid video, Homerus in talibus imaginibus nullum fere dubitationis locum relinquit. Itaque verba adiecta ὑακινθίνῳ κ.τ.λ. non ad κόμας solas, sed ad οὔλας κόμας referenda esse puto, ut poeta his verbis additis nobis imagine quadam pingat qualem sibi densitatem et plenitudinem capillorum in animo finxerit. Quum igitur verbum καθῆκε premendum sit, Ulixi tribuenda est caesaries longa, demissa, non quidem horrens et rigida, sed mollis, tenera, cirrata.' [Cp. Aristaeen. 1. 1. p. 3 ἢ δὲ κόμη φυσικῶς ἐνουλισμένη ὑακινθίνῳ ἀνθει καθ' Ὁμηρον ἐμφερής, quoted by Nitzsch.] 'Et sane tali fere modo omnia capita, monimentis antiquis servata, sunt ornata. Quae res, quanquam non magnam vim ei tribu-



32: gold on silver background, as ♂ 132 ♂ silver found has gilded ♂ legs.  
ox-head silver & gilded horns (Schuchhardt's Schlein amir Excav. 248/1).

ὥς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ  
 ἰδρὶς, δν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη  
 τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,  
 ὥς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις. 235  
 ἔζετ' ἔπειτ' ἀπάνευθε κιὼν ἐπὶ θίνα θαλάσσης,  
 κάλλι' καὶ χάρισι στῖλβων θηεῖτο δὲ κούρη.  
 δῆ ῥα τότ' ἀμφιπόλοισιν ἐνπλοκάμοισι μετηύδα·  
 'Κλυτὲ μέν, ἀμφίπολοι λευκώλενοι, ὅφρα τι εἴπω.  
 οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμπον ἔχουσι, 240  
 Φαιήκεσσ' ὃδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισι·  
 πρόσθεν μὲν γὰρ δῆ μοι ἀεικέλιος δέατ' εἶναι,  
 νῦν δὲ θεοῖσιν ἔοικε, τοῖ οὐρανὸν εὐρὺν ἔχουσιν.

239. κλυτὲ μὲν] So Schol. H. for the κλυτὲ μοι of the MSS.

endam esse sponte apparet, tamen quum per totam fere antiquitatem omnes et poetas tragicos et pictores et statuarios ex Homero tanquam ex fonte perenni hausisse inter omnes constet, in tanto imaginum consensu et quasi conspiratione haud scio an nullam vim ac pondus habeat. (Notum est, ut unum ex multis afferam exemplis, Phidiam, II. 1. 528 seqq. sequentem, Iovis imaginem finxisse. Schol. A. ἀπὸ τούτων δὲ λέγεται τῶν στίχων Φειδίαν τὸν ἀγαλματοποιὸν ποιῆσαι τὸν ἐν Ἑλίδι χαλκοῦν ἀνδριάντα οὕτως καμπτόμενον καὶ ξυνοθύμενον.) Hoc igitur modo ille versus mihi quidem explicandus esse videtur; non nova quidem est haec opinio, quum iam apud Eustathium legatur ἡ καὶ ἄλλως οὐ κατὰ μελανίαν ἢ πρὸς δάκρυον τῆς κόμης ὁμοίωσις, ἀλλὰ πρὸς τὸ οἶλον αὐτῆς, ἦγουν πρὸς τὸ οὐλό-τρικρον.

232. περιχεύεται here is aor. subjunct. The picture seems to be of the fairness of the forehead surrounded by an aureole of auburn hair; which however is hardly like the colour of complexion (μελαγχροῆς) assigned to Odysseus in Od. 16. 175.

ἀργύρῳ (locative, as κεφαλῇ τε καὶ ὤμοις inf.) is the ground on which the gold is laid or plated, as in Od. 3. 384 χρυσὸν κέρας περιχεύας. Cp. II. 10. 294; Virg. Aen. 1. 596 'ubi flavo | argenteum Parlusve lapis circumdatur auro.'

233. Ἥφαιστος . . Ἀθήνη. Nitzsch

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quotes from Plato (Polit. 274 C), who, among the various gifts of the gods, enumerates τέχναι παρ' Ἥφαιστον καὶ τῆς συντέχνου. Athena is generally represented as the patroness of women's work, especially spinning and weaving, and so the distaff is one of her regular accompaniments. But, under the title of Ἀθήνη Ἐργάνη, she was worshipped as the tutelary goddess of all artisans; see Ovid, Fast. 3. 815 foll., and h. Hom. Vulc. 2 Ἥφαιστος . . ὅς μετ' Ἀθηναίης γλαυκῶπιδος ἀγλαὰ ἔργα | ἀνθρώπους ἐδίδασκεν ἐπὶ χθονός, which last two words interpret παντοίην τέχνην, 'art in all its branches.' So in II. 22. 265 Hector is bidden to use all the prowess he has, παντοίῃ ἀρετῇ, which may be compared with II. 7. 237 foll., where Hector enumerates his various martial accomplishments.

234. τελείει, sc. ἀνὴρ, a co-ordinated clause expressing the result of the divine teaching. Such a sentence would have been introduced in later Greek by ὥστε.

240. Join οὐ . . ἀέκητι, as οὐ . . θεῶν ἀέκητι Od. 3. 28. Cp. Virg. Aen. 2. 777 'non sine numine divum.'

242. δέατο (compare δέαται = φαίνεται, δοκεῖ Hesych.) is, perhaps, a form of the imperfect from a stem δεα-, with a bye-form δεα, both, acc. to Curt. Verb. p. 118, to be referred to the primary form δέφα, which is to be regarded as an expansion of the root δῖν = shine. See Monro, H. G. § 11.

T

αἱ γὰρ ἐμοὶ τοῖσδε πόσις κεκλημένος εἴη  
ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μένουν. 245

ἀλλὰ δότ', ἀμφίπολοι, ξείνφ βρώσιν τε πόσιν τε.'

Ἔως ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύον ἥδ' ἐπίβοντο,  
παρ δ' ἄρ' Ὀδυσσῆι ἔθεσαν βρώσιν τε πόσιν τε.  
ἦ τοι ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεὺς  
ἀρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος. 250

Αὐτὰρ Ναυσικαὰ λευκώλενος ἀλλ' ἐνόησεν  
εἴματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,  
ζεύξεν δ' ἡμιόνους κρατερώνυχας, ἀν δ' ἔβη αὐτή.  
ᾠτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“Ὅρσοο δὴ νῦν, ξεῖνε, πόλινδ' ἴμεν, ὅφρα σε πέμψω  
πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἔνθα σέ φημι 256  
πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.

ἀλλὰ μάλ' ὧδ' ἔρδειν δοκέεις δέ μοι οὐκ ἀπινύσσειν·

244, 245] ἄμφω μὲν ἀθετεῖ Ἀρίσταρχος, διατάζει δὲ περὶ τοῦ πρώτου, ἔπει καὶ Ἀλεμάν αὐτὸν μετέβαλε παρθένους λεγούσας εἰσάγων· Ζεῦ πάτερ, αἱ γὰρ ἐμὸς πόσις εἴη· Schol. H. Q. ‘μετέβαλε, probabilis μετέλαβε, *transiit ad sua*’ Dind.

244. κεκλημένος εἴη. Cp. Il. 2. 260 μῆδ' ἐτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην. This so-called ‘periphrastic conjugation’ is found in Homer only with the perfect passive participle, as in *τετελεσμένον ἔσται*. See Lehrs, Aristarch. 383. Translate, ‘Would that such an one might be called my husband, and that it might please him to bide here!’ Compare σὴ παράκοντις κέκλημαι Il. 4. 60. Ameis suggests that οἱ, standing as it does in an emphatic position, marks the transition from the general sentiment to the thought about Odysseus himself as the possible husband. These two lines incurred the disapproval of some of the older critics. Aristarchus obelises both verses, but is not indisposed to let the former stand. Plutarch (de audiend. poet.) is offended by them, saying, ψεκτέον τὸ θράσος αὐτῆς καὶ τὴν ἀκολασίαν, and Schol. Q. T. remarks, Ἐφορος ἐπαινεῖ τὸν λόγον ὡς ἐξ εὐφροσύνης πρὸς ἀρετὴν ψυχῆς· ἐγὼ δὲ πρὸς τὸ ἀβροδίαιτον τῶν Φαίακων. Modern feeling will doubtless side with Ephorus, regarding the words as expressing the thoughts of an innocent girl, to whom marriage was a certainty and not a mere pos-

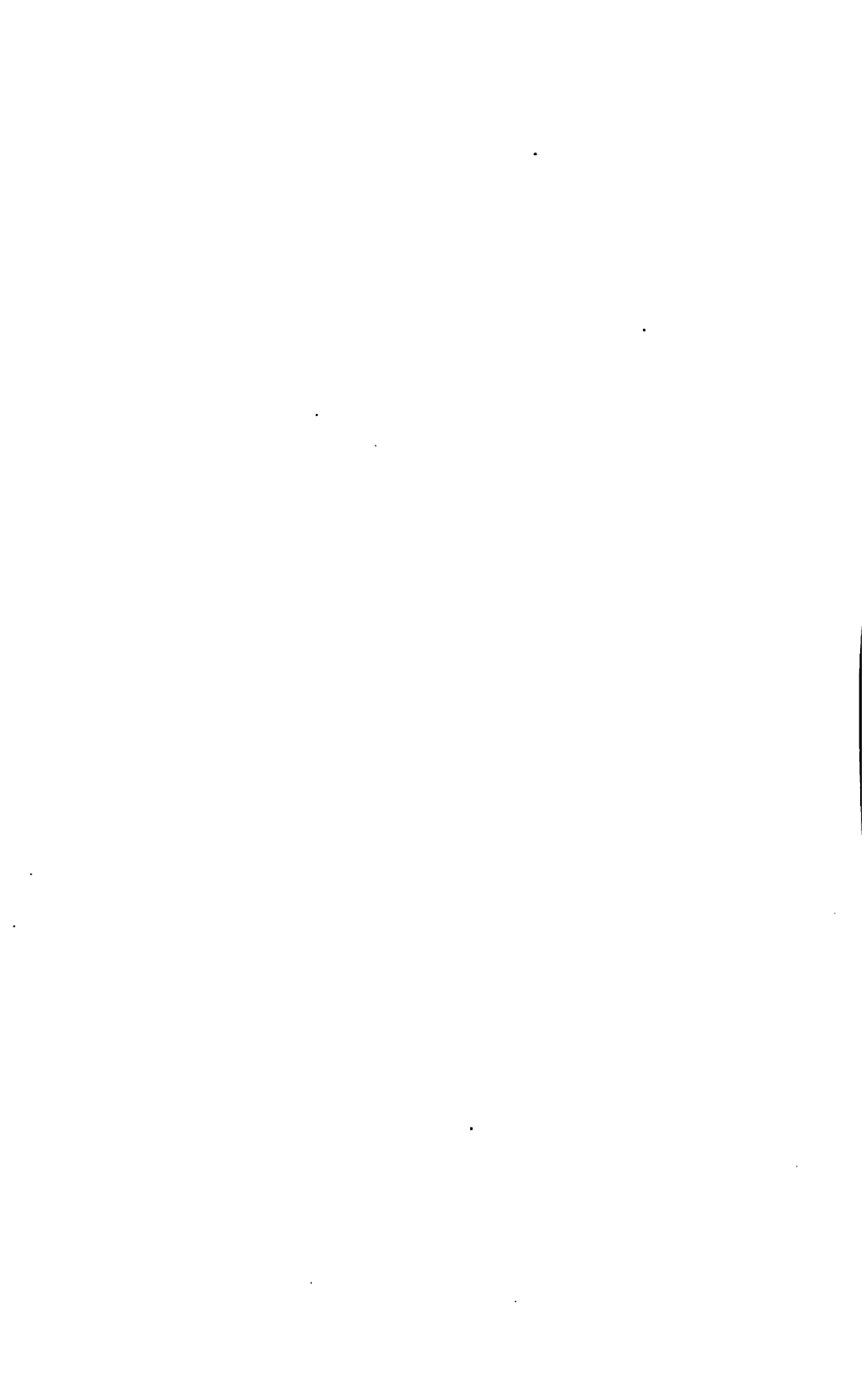
sibility; and she has no hearers but her own familiar handmaids, for Odysseus is ἀπάνευθε (sup. 236). In the presence of men, Nausicaa is very different, even before her father, αἰθεο θαλερὸν γάμον ἐξονομήναι sup. 66.

248. Ὀδυσσῆι ἔθεσαν. Notice the lengthening of the dative iota before a vowel, with no initial *f*, as in Od. 16. 206. It is more common when a pause in the sense intervenes, as in Od. 8. 224; 10. 520. But the *-i* of the Dat. Sing. is so frequently long in Homer that it may be regarded as a doubtful vowel. Considering that this vowel is rarely elided, and that the corresponding Latin case ends in *i*, it is highly probable that the Greek *-i* was originally long. See Monro, H. G. §§ 373, 376.

255. ὀρσοο... ἴμεν, ‘rouse thyself to go.’ So ᾠτρο πόλινδ' ἴμεν Od. 7. 14, and the common phrase βῆ δ' ἴμεν sup. 130, or βῆ δ' ἴναυ. Ὅρσοο is the imperat. of the weak aorist ὠρσόμεν, like δύσετο. The form ὀρσο Od. 7. 342 is directly from the root.

257. εἰδησέμεν, cp. Od. 7. 327 εἰδήσεις δὲ καὶ αὐτὸς ἐπὶ φρεσὶν ὅσον ἄρισται | νῆες ἐμαί.





ὄφρ' ἂν μὲν κ' ἀγροὺς ἵομεν καὶ ἔργ' ἀνθρώπων,  
 τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμίνους καὶ ἄμαξαν 260  
 καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὄδδον ἡγεμονεύσω.  
 αὐτὰρ ἐπὴν πόλιος ἐπιβέλομεν ἦν πέρι πύργος  
 ὑψηλὸς, καλὸς δὲ λιμὴν ἐκάτερθε πόλῃος,  
 λεπτή δ' εἰσέθμῃ νῆες δ' ὄδδον ἀμφιέλισσαι

262. ἐπιβέλομεν] ἐπιβήσομεν Schol. H. Q. T. ἐπιβήσομεν Eustath. ἐπιβέλομεν (as in Od. 10. 334), which is found in most MSS. is supported by La Roche on the analogy of καταβέλομεν Il. 10. 97, θέλομεν Il. 1. 142; 23. 244, 486; Od. 13. 364; 21. 264, στείλομεν Il. 15. 297, κείλομεν Il. 21. 128. See note below. 264. εἰσέθμῃ] Ἀριστοφάνης δὲ σὺν τῷ σ γράφει ἰσθμὴ παρὰ τὸν ἰσθμὸν Schol. B. H. Q.

259. ὄφρα...ἵομεν, 'while we are going along the fields and farms.'

With ἀγροὺς ἵνα cp. Soph. O. R. 1027 ὁδοιπορεῖν τόπους, Aesch. P. V. 708 στείχειν ἀνηρότους γῆας. On ἂν .. κε see Od. 5. 361.

262. ἐπὴν. This protasis has no proper apodosis, unless we seek it as far off as inf. 295, where Nausicaa's directions are resumed. The fact is, that the form of sentence is forgotten by the lengthening out of the description of the city and its surroundings.

With πόλιος ἐπιβέλομεν cp. Il. 16. 396 οὐδὲ πόλῃος | εἰα ἱεμένους ἐπιβανέμεν. We should expect ἐπιβήσομεν rather than ἐπιβέλομεν, and the right form is preserved in the Schol. and a few MSS. Perhaps the introduction of the εἰ is due to a mistaken transliteration of the old Greek alphabet. See on the whole question Monro, H. G. App. C.

263. καλὸς δέ, 'there is a fine haven on either side of the city, and narrow is the entrance between them.' That is to say, the town is situated on a peninsula, only joined to the mainland by a narrow neck. The topography finds a remarkable illustration in the Phoenician city of Tyre, which was built originally on an island just off the coast, and was afterwards connected with the mainland by a causeway and subsequent accretions of sand. This causeway formed a narrow εἰσέθμῃ (ἵθμῃ, ἵνα) to the town, and on either side of it lay a harbour, the north or Sidonian harbour, and the south or Egyptian. This view is further supported by the reading of Aristoph. εἰσίσθμῃ, evidently suggested by the word ἰσθμός. Two such harbours are

spoken of as features in the isle of Asteris. Od. 4. 846 λιμένες...ναύλοχοι ἀμφίδυμοι, and a similar interpretation has been proposed for ἀμφιάλος Ἰθάκη, at any rate in Od. 21. 252, where the town and not the island of Ithaca is alluded to. But this is unlikely, although Pindar, Ol. 13. 40, uses ἀμφιάλος as an epithet of the Isthmus, ἐν ἀμφιάλοισι Ποτειδᾶνος τεθμοῖσιν, like Horace's 'bimaris Corinthus.'

264. νῆες ὄδδον...εἰρύαται. The Schol. is uncertain between the interpretations εἰλυσμένα εἰσὶ καὶ φυλάττουσιν ὄδδον, and there may be some doubt. For εἰρύαται, like πύλας εἰρυντο Il. 12. 454, may perfectly well signify 'protect,' only that the idea of 'guard-ships' seems to be altogether un-homeric. It will be better then to render, 'are drawn up along the road,' as in Il. 4. 248; 18. 69, where εἰρύαται and εἰρυντο are used of the drawing up of ships. With this interpretation ὄδδον may be explained as an analogous accusative to ἀγροὺς sup. 259, or as governed κατὰ σύνεσιν by the sense of κατέχουσι or some such word implied in εἰρύαται. It is a moot point with philologists whether the various forms given under εἰρύω may be referred to one stem, and whether the various meanings are but extensions of an original one; or whether we are to suppose two distinct words, (1) εἰρύω (φερύω, φρύω) with the meaning 'draw,' and (2) εἰρύομαι or εἰρδομαι (originally σφύρομαι, Lat. serv-o) with the meaning 'protect.' It is possible to make the meaning 'draw' pass into that of 'protect,' through the sense of 'drawing out of harm's way,' so ἐκ βελέων εἰρύσαντο Il. 18. 152; or followed

εἰρύαται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἐκάστω.  
 ἔνθα δέ τέ σφ' ἀγορῇ, καλὸν Ποσιδήιον ἀμφίς,  
 ῥυτοῖσιν λάεσσι κατωρυχέεσσ' ἀραρυῖα.  
 ἔνθα δέ νηῶν ὅπλα μελαινάων ἀλέγουσι,  
 πείσματα καὶ σπείρα, καὶ ἀποξύνουσιν ἐρετμά.

265

269. σπείρα] Eustath. gives a variant σπείρας, i. e. warping-cables, & δ' ἂν ἔλκονται αἱ νῆες Schol. T. ἀποξύνουσιν] Eustath. mentions a reading ἀποξύνουσιν, or gives it as an interpretation. Buttm. adopts it, and from him Bekker, Dind., etc., but as La Roche says, 'omni caret librorum auctoritate.'

by the genitive alone without a preposition, as *ἄνδρα μάχης ἐρύσαιο* Il. 5. 456; or, lastly, *ἐρύεσθαι τινα* or *τι*, as *σάνιδες πύλας εἰρυντο* Il. 12. 454, *ὅς γάρ ἑρυντο* 'Ιλιον' *Ἐκτωρ* Il. 6. 403. Monro, H. G. § 18, notices that the verb *ἐρύομαι* (*ρύομαι*), *protect*, is for the most part non-thematic. The verb *ἐρύω* (*ἐρύσ-*), *draw*, is wholly thematic in Homer. See also §§ 11, 63, 392.

265. πᾶσιν γὰρ ἐπίστιόν ἐστιν ἐκάστω, 'for all the men have, each one to himself, a slip.' The introduction of this clause by γὰρ means that the existence of this accommodation for the ships is the *reason* why they are drawn up along the roadway.

ἐπίστιον is a word of most doubtful meaning; it can hardly be compounded of *ἐπί* and *ἐστία*, for although in the New Ionic dialect the form *ἐπίστιος* is found so compounded (Hdt. 1. 44), in Homer the form *ἐπίστιος* is actually used, Od. 7. 248, etc. Eustath. supports this improbable explanation, but he seems to interpret the word rightly, as *νεώριον*, to which Schol. E. T. V. adds *ἐνοίκιον*, *σπηνή*. Some commentators again seem to have imagined a connection between *ἐπίστιον* and the words *ἱστίον* and *ἱστός*, one reading, quoted by Schol. on Il. 2. 135, being actually *ἐπ' ἱστίον*, though here again a partially right interpretation follows, *ὥστε κατάλυμα παρὰ τῇ νηϊ*. Perhaps the simplest solution is to refer *ἐπί-στιον* to *ἐπι-στήνη*, *ἐπίστασις*, in the sense of 'halting-place;' and we may compare it with the form *περίστια* and *περιστάρχος*, Aristoph. Eccl. 128. We may picture then a long line of covered sheds (following the Scholiast's suggestion of *σπηνή*), or, more likely, a line of open slips upon which the ships were hauled. The roadway may be supposed to slope gently down on

either side to the water of the two harbours, and these slopes were marked off into separate divisions, one for each ship.

266. ἔνθα δέ, 'there again is their place of assembly, round about the fair precinct of Poseidon.'

ἀμφίς is used rather than *περὶ*, because the Posideion is not in the centre of the ἀγορά, like a garden in the middle of a square, but it breaks the continuity of the ἀγορά, which would otherwise stretch right across the *εἰσιέμνη*, and thus the ἀγορά is strictly on both sides of the Posideion. It is 'set with huge stone-blocks, deep-bedded.'

267. ῥυτοῖσιν is, literally, 'hauled,' i. e. as being too big to be carried, τοῖς μὴ δυναμένοις ἐπ' ὤμων φέρεσθαι ἀλλ' ἔλκόμενοις διὰ τὸ μέγεθος Schol. Stones that a man can carry are called, Od. 10. 121, *χερμάδια ἀνδραχθέα*, but those that have to be brought on a cart are called in Thucydides (1. 93) *λίθοι ἀμαξιαῖοι*. The wall round the house of Eumaeus (Od. 14. 10) is also described as built *ῥυτοῖσι λάεσσι*. Such walls resemble the so-called Cyclopean architecture, a name derived from the description of the yard round the Cyclops' cave, Od. 9. 185 *ὕψηλ' ἀέδμητο κατωρυχέεσσι λίθοισι*. We are not to suppose that the ἀγορά was paved with these blocks (such a construction belongs to the time of Roman road-making, in which 'apta iungitur arte silex' Tibull. 1. 7. 60); but rather that they form a low wall round it, and perhaps seats within it, as in Od. 8. 5, 6 *ἀγορῇ ἥ σφιν παρὰ νηυσὶ τέτυκτο* | *ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι*. The stone blocks were partly sunk in the ground, *ὥν τὸ μὲν κατωρυκτὸν τὸ δὲ ὑπερφαίνεται* Schol.

269. σπείρα . . ἀποξύνουσιν. See crit. note. With ἀποξύνουσιν cp. the epithet *πρόηκα* given to oars in Od. 12. 205.



276. 175: pred. affeo. to  $\delta\delta\epsilon$  (anti- $\epsilon$ irerae).  $\delta\epsilon$  in question - surprise

175. 176. 177. 178. 179. 180.

## 6. ΟΔΥΣΣΕΙΑΣ Ζ. 270-286 277

οὐ γὰρ Φαιήκεσσι μέλει βίδς οὐδὲ φαρέτρη, 270  
 ἀλλ' ἴστοι καὶ ἔρετμὰ νεῶν καὶ νῆες εἴσαι,  
 ᾗσιν ἀγαλλόμενοι πολιτὴν περῶσι θάλασσαν,  
 τῶν ἀλεείνω φῆμιν ἀδευκέα, μή τις ὀπίσω  
 μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον  
 καὶ νύ τις ὧδ' εἴησι κακώτερος ἀντιβολήσας· 275  
 ' τίς δ' ὅδε Ναυσικάα ἔπεται καλὸς τε μέγας τε  
 ξείνος; ποῦ δέ μιν εὔρε; πόσις νύ οἱ ἔσσεται αὐτῇ.  
 ἦ τινὰ που πλαγχθέντα κομίσσατο ἥς ἀπὸ νηὸς  
 ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὐ τινες ἐγγύθεν εἰσίν·  
 ἦ τίς οἱ εὐξαμένη πολυᾶρητος θεὸς ἦλθεν 280  
 οὐρανόθεν καταβὰς, ἔξει δέ μιν ἡματα πάντα.  
 βέλτερον, εἰ καὶ τή περ ἐποιοχόμενη πόσιν εὔρεν  
 ἄλλοθεν· ἦ γὰρ τοῦσδε γ' ἀτιμάζει κατὰ δῆμον  
 Φαίηκας, τοὶ μιν μνῶνται πολέες τε καὶ ἐσθλοί·  
 ὧς ἐρέουσιν, ἐμοὶ δέ κ' ὀνειδέα ταῦτα γένοιτο. 285  
 καὶ δ' ἄλλη νεμεσῶ, ἦ τις τοιαυτὰ γε ῥέζοι,

275. καὶ νύ τις] ἀθεοῦνται στίχοι ἰδ' ἔως 'ἀνδράσι μίσσηται,' ὡς ἀνοίκειοι τῷ ὑποκειμένῳ προσώπῳ Schol. H. Q. 280. ἦ τίς οἱ] The MSS. give no variant; but it is doubtful if τίς can remain short before οἱ. We may perhaps read ἦ τίς εὐξαμένη with Bekk. Al. ἦ τί οἱ, ἦ οἱ. 282. καὶ τή] Wolf changed the common reading εἰ κ' into εἰ κ' [i. e. καί], but καὶ τή is an admissible crasis, cp. Od. 3. 258 (where Aristarchus gives κ' αὐτός). See Hermann, Opusc. 4. 125.

272. ἀγαλλόμενοι. To do full justice to this word, we must remember that there is a sort of personal friendship between the Phaeacians and their famous ships, which αὐταὶ ἴσασι νοήματα καὶ φρένεις ἀνδρῶν Od. 8. 559. The story of Hiawatha and his magic canoe may be compared with this.

273. ὀπίσω, 'hereafter,' as Od. 17. 188. That this is the meaning, and not 'behind my back,' is settled by Od. 2. 179 μή ποῦ τι κακὸν πύσχωσιν ὀπίσω.

275. ἀντιβολήσας, i. e. if he met us together.

277. ξείνος stands in an emphatic position in the verse, followed immediately by the question, 'Where did she pick him up?'

278. In κομίσσατο both ideas of 'rescuing' and 'taking care of' are included, as Il. 1. 594 ἐνθα με Σύντιες ἄνδρες ἄφαρ κομίσσαντο πεισόντα.

279. ἐπεὶ explains τηλεδαπῶν. He

must have come from a distant place, inasmuch as we have no near neighbours.

281. ἔξει δέ μιν, 'he will have her to wife for evermore.' Compare ἔχεις 'Ἐλένην Od. 4. 569. In ἡματα πάντα we may suppose an ironical allusion to the proverbial inconstancy of the gods towards their mortal paramours.

282. βέλτερον, 'tis better so' (compare ἄλγιον Od. 4. 292) 'that she should herself have gone about and picked up a husband from some other place than this, for she surely flouts the Phaeacians here, in this land.' It is better so, they say, as otherwise she would have never had a husband at all! The whole speech is intended to be bitterly sarcastical—'see how the fastidious Nausicaa has been husband-hunting. Nothing in Phaeacia was good enough for her!'

εἰ καὶ τή. See critical note.

286. ἄλλη νεμεσῶ. Cp. Il. 23. 494

ἥ τ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων  
 ἀνδράσι μίσσηται πρὶν γ' ἀμφάδιον γάμον ἐλθεῖν.  
 ξεῖνε, σὺ δ' ὦδ' ἐμέθεν ξυνίει ἔπος, ὅφρα τάχιστα  
 πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοῖο. 290  
 δῆεις ἀγλαὸν ἄλσος Ἀθήνης ἀγχι κελεύθου  
 αἰγείρων· ἐν δὲ κρήνῃ νάει, ἀμφὶ δὲ λειμών.  
 ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖα τ' ἀλώῃ,  
 τόσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας·  
 ἔνθα καθεζόμενος μῆναι χρόνον, εἰς δ' κεν ἡμεῖς 295  
 ἄστυδε ἔλθωμεν καὶ ἰκώμεθα δώματα πατρὸς.  
 αὐτὰρ ἐπὴν ἡμέας ἔλπη ποτὶ δώματ' ἀφίχθαι,  
 καὶ τότε Φαιήκων ἴμεν ἐς πόλιν ἥδ' ἐρέεσθαι

287. ἥ τ' ἰ] φιλοῦτον τὸ ἦτ' (lege ἦδ') Ἀρίσταρχος Schol. Q. The meaning seems to be that Aristarchus, if the reading be his, had *ῥέζοι, ἦδ' ἀέκητι . . . μίσσηται*.  
 289. ὦδ'] Ἀρίσταρχος σὺ δ' ὦκ' ἐμέθεν Schol. H. Probably on the analogy of Pl. 2. 26 νῦν δ' ἐμέθεν ξυνεῖς ὦκα.

καὶ δ' ἄλλω νεμεσᾶτον, ὃ τις τοιαυτὰ γε ῥέζοι. Notice here the change of mood from *ῥέζοι* to *μίσσηται*. The optative expresses a purely hypothetical case; in the subjunctive this is limited to a particular, though still hypothetical, instance.

287. ἀέκητι . . ἐόντων. The Schol. H. says *βραχὺ διασταλτίον μετὰ τὸ φίλων*, on which hint we may interpret the line, 'in despite of her friends, father and mother, still alive.' In this case *πατρὸς καὶ μητρὸς* will be a closer description of *φίλων*. The inexperience of a friendless girl, who had no one to teach her better, would be pardonable; not so the boldness of one who commits a breach of modesty, in defiance, as we should say, of 'home influences.' With the form of sentence cp. Od. 1. 47 *ἀντία πάντων | ἀθανάτων ἀέκητι θεῶν*. For the use of *ἐόντων* in the emphatic sense of 'superstitum' compare *πατέρον τάδε μέλλειτ' ἀκούμεν, οἳ τινες ὑμῖν εἰσὶν* Od. 4. 94, *μάλα μὲν κακὸν υἱὸς ἐόντος | ἄλλων δῆμον ἰκίσθαι* Od. 20. 218. Cp. also Od. 1. 289; 8. 147; 13. 415; 15. 361, 433; 17. 159; 20. 218; 22. 367; Il. 1. 272; 2. 641; 16. 98; 22. 384.

289. ξεῖνε, σὺ δέ, with this arrangement of words cp. Il. 1. 282 *Ἀτρεΐδῃ, σὺ δὲ παῦε*. For the meaning of *ὦδε* see on Od. 1. 182. If *ὦκα* be read it

will mean that evening is drawing on, and time presses; so that he must lose no time in taking his directions from her. But she has not spared time in putting her hypothetical case about the gossip of the Phaeacians!

291. ἄλσος Ἀθήνης . . αἰγείρων, 'a grove of Athena, of poplars.' So *ἄλσος ὕδατοτρεφίαν αἰγείρων* Od. 17. 208. It is simpler to take *αἰγείρων* depending on *ἄλσος* as a material genitive, and as adding a further description of *ἄλσος*, than to explain the two genitives on the analogy of the Attic double genitive, as in *εὐνῆς παροψήνημα τῆς ἐμῆς χλιδῆς* Aesch. Ag. 1442.

293. τέμενος, 'the royal park.' The reminiscence of such a demesne was still kept up in Corcyra in the time of the Peloponnesian war. Cp. Thuc. 3. 70. 5 *τέμνειν χάρακας ἐκ τοῦ τε Διὸς τέμενους καὶ τοῦ Ἀλκείων*.

ἀλώῃ (originally *φαλοφῇ*, compare *ἀλωάω*), properly means the 'threshing-floor,' and then implies any artificially levelled or prepared ground, so Schol. B. E. on Od. 1. 193 *καὶ ἡ πολυδένδρος γῆ καὶ ἡ ἀμπελόφυτος καὶ ἡ σιτοφόρος καὶ ἡ δασεία*. On *τέμενος* see Apoll. Lex. 240 *πᾶς ἀποτετμημένος εἰς τιμὴν τόπος*, Eustath. *τέμενος ἐπὶ ναοῦ οἱ μεθ' Ὀμηρον οἶδασι*.

298. καὶ τότε . . ἴμεν, apodosis to *ἐπὶ*, 'then go and ask.'





δώματα πατρὸς ἐμοῦ μεγαλήτορος Ἀλκινόοιο·  
 ῥεῖα δ' ἀρίγνωτ' ἐστὶ καὶ ἂν πᾶσι ἡγήσαιοτο 300  
 νήπιος· οὐ μὲν γάρ τι ἐδικότα τοῖσι τέτυκται  
 δώματα Φαιήκων, οἶος δόμος Ἀλκινόοιο  
 ἥρωος. ἀλλ' ὅπῳτ' ἂν σε δόμοι κεκύθωσι καὶ αὐλή,  
 ὦκα μάλα μεγάροιο διελθέμεν, ὅφρ' ἂν ἵκηαι  
 μητέρ' ἐμήν· ἡ δ' ἦσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ, 305  
 ἡλάκατα στρωφῶσ' ἀλιπρόφυρα, θαῦμα ιδέσθαι,  
 κίονι κεκλιμένη· δμῶαι δέ οἱ εἴατ' ὀπισθεν.  
 ἔνθα δὲ πατρὸς ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,  
 τῷ δ' γε οἶνοποτάζει ἐφήμενος ἀθάνατος ὤς.  
 τὸν παραμειψάμενος μητρὸς ποτὶ γούνασι χεῖρας 310  
 βάλλειν ἡμετέρης, ἵνα νόστιμον ἦμαρ ἴδῃαι  
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.

303. ἥρωος] The reading of Eustath. See note on text. Al. ἥρας, intended to stand for a genitive or vocative. 308. ποτικέκλιται αὐτῇ] Schol. Q. αὐτῇ. So Schol. V. Eustath. gives both readings.

300. καὶ ἂν πᾶσι ἡγήσαιοτο, 'even a child would show thee the way.'

301. ἐικότα τοῖσι, sc. δόμοις, 'for the houses of the Phaeacians are not built at all resembling it, seeing how fine is the palace of A.' In the following line δόμος is substituted for δώματα, and the whole clause οἶος δόμος Ἀλκ. stands as an awkward epexegetis of ἐικότα τοῖσι. Compare οὐ τι τοιοῦτον ἐτύχθη | αἶψα τερπάλῃν θεὸς ἤγαγε Od. 18. 36.

303. ἥρωος is generally read as a dactyl, and is compared with βέβληται Il. 11. 380, but Ahrens would make both spondee by synzesis. For other instances of a long syllable shortened in the middle of a word compare ἐμπαῖον Od. 20. 379, οἶος (ω) Il. 13. 275; 18. 105; Od. 7. 312; 20. 89, οἶος Il. 6. 130; 17. 575; Od. 11. 270; (Il. 1. 489 f), οἶον Il. 4. 473; 5. 612; 9. 84; 17. 590, οἶε Il. 7. 47; 11. 200; 15. 244; (Od. 11. 478 f). See Ribbeck, Hom. Forml. § 5.

κεκύθωσι (subjunctive of reduplicated aor.), is appropriate with δόμοι, as one is lost to sight from outside, as soon as the door is passed. αὐλή seems to be added, somewhat out of place, to express the first part of the premises, on which he must set foot on his way to

the house. As soon as he has entered the court and passed within the house, he is to walk right through the hall to the upper end, where the king and queen will be found sitting.

307. κίονι κεκλιμένη. This cannot mean that Arete is standing leaning against the pillar, as may be seen from l. 305 ἡ δ' ἦσται, but it serves to explain the position of her θρόνος. Cp. Od. 8. 65 τῷ δ' ἄρα θῆκε θρόνον . . πρὸς κίονα μακρὸν ἐρείσας.

308. ποτικέκλιται αὐτῇ (see crit. note), 'leans close to that same pillar;' both seats are against the κίον though not both at the same side. As this however will place the king and queen almost back to back, it is better to take αὐτῇ as equivalent, by a common brachylogy, to θρόνον αὐτῆς, 'my mother's seat.' Compare ὁμοῖα νοήματα Πηνελόπειῃ Od. 2. 121; and Od. 4. 279; 7. 29; 24. 77; Il. 6. 317; 17. 51. In this way αὐτῇ serves as an antithesis to πατρός. Alcinoüs' seat was somewhat nearer the door than Arete's.

309. Join τῷ . . ἐφήμενος. With the words ἀθάνατος ὤς cp. Il. 4. 1, foll. where the gods are described as sitting παρ' Ἰηνί . . μετὰ δὲ σφισι πότνια Ἥβη | νέκταρ ἱεροχόει.

312. εἰ καὶ . . ἐσσί, 'even though

[εἰ κέν τοι κείνη γε φίλα φρονέησ' ἐνὶ θυμῷ,  
ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι  
οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.] 315

Ἄρ' αὖρα φωνήσας ἵμασεν μάστιγι φαεινῇ  
ἡμίονους· αἱ δ' ὦκα λίπον ποταμοῖο ῥέεθρα.  
αἱ δ' ἐν μὲν τρώων, ἐν δὲ πλίσσοντο πόδεσσιν.  
ἡ δὲ μάλ' ἠνιόχουν, ὅπως ἄμ' ἐποίατο περὶ  
ἀμφίπολοι τ' Ὀδυσσεύς τε νόφ' δ' ἐπέβαλλεν ἱμάσθλην. 320  
δύσετό τ' ἥελιος, καὶ τοὶ κλυτὸν ἄλσος ἵκοντο  
ἶρδον Ἀθηναίης, ἴν' ἄρ' ἔξετο δῖος Ὀδυσσεύς,  
αὐτίκ' ἔπειτ' ἠράτο Διὸς κούρη μεγάληο.

Κλυθὶ μευ, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη·  
νῦν δὴ πέρ μευ ἄκουσον, ἐπεὶ πάρος οὐ ποτ' ἄκουσας 325

313-315.] These verses are wanting in several MSS, and are only found on the margin of Harl. They are generally rejected by modern editors, as adding nothing new to the thought previously expressed. Their proper place is Od. 7. 75-77. 318. τρώων] Καλλίστρατος, τρεχέτην Schol. B. H. P. Q. T.

thou art from a distant land.' This seems the only correct rendering of *τηλόθεν*, which is not used as equivalent to *τηλοῦ* in Homer. Compare *τηλόθεν* followed by the exegesis *ἐξ ἀπείρου γαίης* Il. 1. 270, *μάλα τηλόθεν ἦκα*, | *τηλοῦ γὰρ Δυκίῃ* Il. 5. 478. Nor is the passage *σήμερον δὲ τέρματ' Ἀχιλλεύς* | *τηλόθεν ἐν λείῳ πεδίῳ* (Il. 23. 359) conclusive for *τηλόθεν* in such a sense. *τηλόθεν ἔσσι* is then parallel with *τηλόθεν ἦκει* or *εἰλήλουθας* Od. 9. 273, and this agrees with *ἀνδρῶν τηλεδαπῶν* sup. 279, and the whole phrase emphasises the adverb *καρπαλίμως*. 'No matter what distance you are from your home, we could take you back speedily.' Cp. Od. 9. 18 *καὶ ἀπόπροθι, δώματα ναῖαν*.

316. *φαεινῇ*, alluding to the leather or perhaps to the handle of the whip, polished or enamelled in colour; cp. Od. 23. 201 *ἱμάτια βοῶς φοίνικι φαεινόν*, and sup. 81 *ἠρία σιγαλόεντα*.

318. *αἱ δὲ... πόδεσσιν*. If we follow the interpretation of Eustath. *ἔστι δὲ τὸ μὲν τροχάζειν συντόνου κινήσεως ἑτεροίας δὲ πλίσσεσθαι πόδεσσι*, we may translate, 'And well they trotted, and well they walked.' So the Schol. on Il. 16. 375 interprets *πλίσσοντο* by *ἐβημάτιζον* or

*βάδην ἔσαν*. This meaning of *πλίσσεσθαι* (connected with *πλέκειν*), is said to come from the action of crossing the feet in walking. But this scarcely gives a true picture; and it is not necessary to seek for a different sort of pace in *τρώων* and *πλίσσοντο*. It is more likely that the latter verb is a sort of exegesis of the former; 'they sped on with prancing feet.' The antithesis in the interpretation of Eustath. would rather require *ἄλλοτε μὲν, ἄλλοτε δέ*.

*τρώων* is related to *τρέχειν* as *νομῶν* and *στρουφῶν* to *νέμειν* and *στρέφειν*.

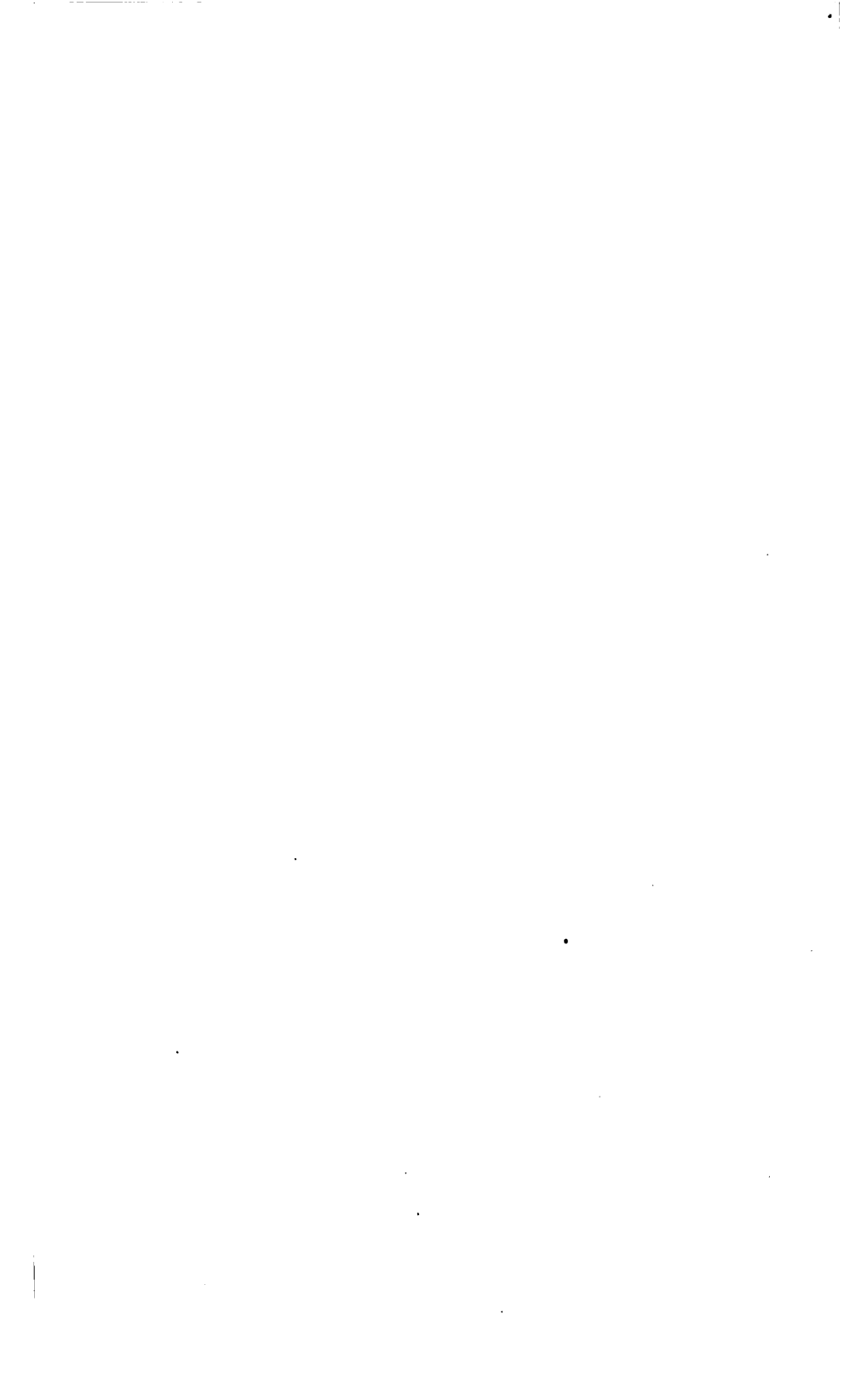
319. *ἡ δὲ μάλ' ἠνιόχουν*, 'and she drove just so that they might keep up on foot, both the handmaids and Odysseus, and she laid on the lash with judgment.'

*μάλα* stands in close relation to *ὅπως*, as given in the translation, 'just so that': for the adverb cannot take an ethical force and mean 'skillfully.'

320. *νόφ* is unusual standing alone without preposition. In Hdt. 8. 86, 131, etc. we find *σὺν νόφ* in the same sense.

321. *δύσετό τε... καὶ ἵκοντο*. So in Od. 7. 289 *δύσετό τ' ἥελιος, καὶ με γλυκὺς ὕπνος ἄνικεν*, Hdt. 4. 181





## 6. ΟΔΥΣΣΕΙΑΣ Ζ' 326-331. 281

ραιομένον, ὅτε μ' ἔρραιε κλυτὸς ἐννοσίγαιος.

δὸς μ' ἐς Φαίηκας φίλον ἐλθεῖν ἢδ' ἐλεεινόν·

ᾧ Ως ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη·

αὐτῷ δ' ὅσ' πω φαίνεται ἐναντίη· αἶδετο γάρ ῥα

πατροκασίγνητον· ὁ δ' ἐπιζαφελῶς μενέαινε

330

ἀντιθέφ' Ὀδυσῇ πάρος ἦν γαῖαν ικέσθαι,

παρέρχονται τε μέσαι νύκτες καὶ ψύχεται  
τὸ ὕδωρ. Cp. Soph. Phil. 355.

326. ραιομένον, ὅτε μ' ἔρραιε. For  
a similar repetition cp. Il. 20. 316 ὅπότε  
ἄν Τροίη . . δάηται | δαιομένη, δαίωσι δ'  
ἄρρητοι νύες Ἀχαιῶν.

330. ἐπιζαφελῶς, 'furiously,' Il. 9.  
516. We may refer ἐπι-ζα-φελ-ῶς to  
the root φελ, (seen in δ-φέλλω) =  
'swell.' Thus the word is similar in  
use to Latin 'tumidus,' cp. Hor. Od. 4.  
3. 5; Virg. Aen. 6. 407. The adjective  
ἀφελής, generally rendered 'simple' or

'sincere,' is really 'not swollen' and so  
'smooth.' Others compound the word  
of δ priv. and φελλεύς, 'rough ground.'  
Athena did not now venture to vouch-  
safe her visible presence, but she throws  
off this reserve as soon as Odysseus  
has landed in Ithaca, and is beyond the  
power of Poseidon. It was the custom  
of the gods not openly to oppose each  
other, θεοῖσι δ' ὧδ' ἔχει νόμος | οὐδεὶς  
ἅπαντ' αὖ βούλεται προθυμῆ | τῇ τοῦ θέ-  
λοντος, ἀλλ' ἀφιστάμεσθ' αἶ Eur. Hipp.  
1328.

## ΟΔΥΣΣΕΙΑΣ Η. 1-12.

᾽Οδυσσέως εἴσοδος πρὸς Ἀλκίνοον.

᾽Ως ὁ μὲν ἔνθ' ἡράτο πολύτλας διὸς ᾽Οδυσσεὺς,  
 κούρην δὲ προτὶ ἄστυ φέρεν μένος ἡμιόνουιν.  
 ἢ δ' ὅτε δὴ οὗ πατρὸς ἀγακλυτὰ δώμαθ' ἴκανε,  
 στήσεν ἄρ' ἐν προθύροισι, κασίγνητοι δέ μιν ἀμφὶς  
 ἴσταντ' ἀθανάτοισι ἐναλίγκιοι, οἳ ῥ' ὑπ' ἀπήνης  
 ἡμιόνους ἔλυνον ἐσθῆτά τε ἔσφερον εἶσω.  
 αὐτὴ δ' ἐς θάλαμον ἐδν ἦιε· δαῖε δέ οἱ πῦρ  
 γρηὺς Ἀπειραΐη, θαλαμηπόλος Εὐρυμέδουσα,  
 τὴν ποτ' Ἀπείρηθεν νέες ἤγαγον ἀμφιέλισσαι·  
 Ἀλκινόῳ δ' αὐτὴν γέρας ἔξελον, οὐνεκα πᾶσι  
 Φαιήκεσσιν ἀνασσε, θεοῦ δ' ὥς δῆμος ἀκουεν·  
 ἡ τρέφε Νausικάαν λευκώλενον ἐν μεγάροισιν.

4. στήσεν, sc. ἡμιόνους. So στήσε is used Od. 19. 188, in the sense of 'anchored'; the idea of νῆα being supplied. We have στήσα νέας in Od. 4. 582, ἵππους στήσασα Il. 5. 755.

7. πῦρ. Ancient and modern commentators have speculated upon the reason for lighting this fire. The Schol. B. thinks it implies that the season was winter, and generally the older interpreters put this portion of the wandering in the later part of the year, as is perhaps suggested in Od. 14. 457 foll. In the present passage, the time of the action is evening, and the fire may well have served for light or warmth, or both: φῶς ἐμεν ἡδὲ θέρεσθαι Od. 19. 64.

8. Ἀπειραΐη, ἀποθεν παρούσα, ἢ Ἑπειρωτικὴ Schol. P. T. V. But the word,

like Hypereia, Od. 6. 4, is purely mythical: a land 'of which the limits are unknown.' For the form θαλαμηπóλος, see Monro, H. G. § 124 a.

10. αὐτήν, emphatic; *her*, from among all the other captives, cp. Od. 9. 160; Il. 1. 369; 11. 626; 16. 56; 18. 444.

11. θεοῦ δ' ὥς, 'the people hearkened to him as to a god.'

12, 13. ἦ... ἦ, both demonstratives.

τρέφε. The τροφός in the Greek family always retained in the household a position of intimacy and confidence; as may further be seen by the frequent representation of τροφοί on the Athenian stage. Sometimes the nurse suckled, sometimes only attended on the children, cp. Od. 19. 482; Il. 6. 467 with Od. 11. 447; Il. 22. 80-83, Nitzsch compares Genesis 24. 39.

7. The room of N. will therefore have been on the ground floor. Areta acts by  $\text{fus } S_{30}$ .

8. Eupured.: a high-sounding name for a chamber maid. Euryonore is such a maid  $\psi 284$ . Cf. Eurycleia.

15. Ooprov: This meal at least might not be eaten by a girl in the party ~~or~~  
p 457  
Again.

ἢ οἱ πῦρ ἀνέκαιε καὶ εἴσω δόρπον ἐκόσμιε.

Καὶ τότ' Ὀδυσσεὺς ὥρτο πόλινδ' ἴμεν· αὐτὰρ Ἀθήνη  
πολλὴν ἥερα χεῦε φίλα φρονέουσ' Ὀδυσῆι,  
μή τις Φαιήκων μεγαθύμων ἀντιβολήσας  
κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις εἴη.  
ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἔραννῃν,  
ἔνθα οἱ ἀντεβόλησε θεὰ γλαυκῶπις Ἀθήνη  
παρθενικῇ ἐκυῖα νεήνιδι, κάλπιν ἐχούσῃ.  
στῇ δὲ πρόσθ' αὐτοῦ· ὁ δ' ἀνείρετο διὸς Ὀδυσσεύς·

ᾧ τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο  
Ἀλκινόου, ὃς τοῖσδε μετ' ἀνθρώποισιν ἀνάσσει;  
καὶ γὰρ ἐγὼ ξείνος ταλαπείριος ἐνθάδ' ἰκάνω  
τηλόθεν ἐξ ἀπίης γαίης· τῷ οὐ τίνα οἶδα  
ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαίαν ἔχουσι.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
'τοιγὰρ ἐγὼ τοι, ξεῖνε πάτερ, δόμον ὃν με κελεύεις  
δείξω, ἐπεὶ μοι πατρὸς ἀμύμονος ἐγγυῖθι ναίει.

13.] ἀθετεῖ Ζηρόδοτος· ἥδη γὰρ εἶπε 'δαῖε δὲ οἱ πῦρ.' καὶ τὴν διαφορὰν τοῦ εἴσω πρὸς τὸ ἐνδον. The second objection seems quite unintelligible. 14. αὐτὰρ Ἀθήνη] ἀμφὶ δ' Ἀθήνη in two MSS, and quoted in Macrob.; adopted by Ameis. 22. οὐκ ἂν μοι] Ἀριστοφάνης ἢ ῥά μοι Schol. H. P. More likely ἢ ῥά νύ μοι. 26. γαίαν ἔχουσι] γράφεται, καὶ ἔργα νέμονται Schol. E., and so Eustath.

13. ἐκόσμιε. With this contrast ἀπεκόσμιον ἐντεα δαιτός inf. 232.

15. ἥερα. Nitzsch remarks that this 'mist,' which was invisible in itself and served to make invisible those enveloped in it, is employed in the Iliad by the gods only for the purpose of concealing themselves: in the Odyssey it is used, as here, in behalf of their favourites as well. Cp. Il. 5. 186, 506; 8. 50; 15. 308; 17. 790; but see Il. 5. 345. Analogous to this δῆρ is the Ἄϊδος κινῆ Il. 5. 845. Compare Virgil's imitation, Aen. 1. 411.

18. ἐραννῆς, used as an epithet of Calydon, Il. 9. 531, 577, and translated by Virgil 'pulcrum Calydonia.' It stands to ἐρᾶν as the Lat. *amoenus* does to *amare*. The proper form is ἐρασ-νός, so that the double ν is due to assimilation of the σ.

20. παρθενικῇ is variously taken as an adj. in agreement with, or a sub-

stantive in apposition to, νεήνιδι. The form stands to παρθένος as ὄρφανικός to ὄρφανός.

25. ἐξ ἀπίης γαίης. These words form the epexegetis to τηλόθεν, as, sup. 22, Ἀλκινόου does to ἀνέρος. Translate, 'from afar, from a distant land.' So Eustath. ἐκ τῆς μακρὰν ἀπεχούσης γῆς. The name γῆ Ἀρία (α) for the Peloponnese is a different word according to Buttm. Lexil. s. v. The accentuation of ἀπίος, however, as compared with ἀντίος, seems to suggest some other etymology than ἀπό. It is therefore proposed to refer it to root *ap*, as in Skt. *ap-as*, Lat. *aqu-a*. We might then compare Ἀπιδανός, Μεσσ-άπ-ιοι, and even Ἀρία γῆ Aesch. Supp. 777, which last word may suggest the modern name Morea (*mare*); cp. Ar-mor-ica. Thus ἐξ ἀπίης γῆς would mean 'from a land over the water.' Cp. Il. 1. 270.

29. ναίει. See note on Od. 1. 404.

ἀλλ' ἴθι σιγῇ τοῖον, ἐγὼ δ' ὁδὸν ἡγεμονεύσω 30  
 μηδὲ τιν' ἀνθρώπων προτίσσεο μηδ' ἐρέεινε.  
 οὐ γὰρ ξείνους οἶδε μάλ' ἀνθρώπους ἀνέχονται,  
 οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ.  
 νηυσὶ θοῇσιν τοί γε πεποιθότες ὠκείῃσι  
 λαῖτμα μέγ' ἐκπερόωσιν, ἐπεὶ σφισι δῶκ' ἐνοσίχθων 35  
 τῶν νέες ὠκείαι ὡς εἰ πτερὸν ἥ ἐ νόημα.  
 ὦς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη  
 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἔχνια βαίνει θεοῖο.  
 τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν

33. *ὅς κ' ἄλλοθεν ἔλθῃ*] Schol. H. Q., quoting the line on Od. 13. 119, gives the reading *ὅτε κέν τις ἔλθῃται*. *ἔλθῃ* with Bekk. and La Roche; most MSS. *ἔλθοι*.

Some compare the words *πατρός ἔγγυθι ναίει* with *ποτικέκλιται αὐτῇ* Od. 6. 308; see note there.

32. *μάλα*. This is to be closely connected with *οὐ*, and both words with *ἀνέχονται*, the combination containing a strong *litotes*. As we might say in vernacular, 'are not over and above fond of,' meaning, 'not at all fond of.' But *οὐκ ἀνέχονται* is a stronger expression than *οὐ ξενίζουσι*, signifying 'they cannot put up with,' or 'endure.' Nitzsch remarks here that the character ascribed by Athena to the Phaeacians is at variance with the sentiments expressed, not only by Nausicaa (Od. 6. 207), but also by Alcinoüs himself (inf. 186 foll.), and by the chiefs at his court (159 foll.). He assigns as the explanation of the inconsistency, that Athena's communication here does not throughout represent a statement of facts, but really embodies the thoughts of the wary and much-travelled hero, at the moment of entering a strange city, blended with the natural incident of his meeting a maiden with an urn upon her head, and asking the way of her. This seems rather too subtle a refinement. It is simpler to suppose that Athena is speaking only of the ordinary Phaeacians, whom a stranger would meet in the street: and according to Nausicaa's showing in bk. vi, they could make themselves very unpleasant.

34. *θοῇσιν . . ὠκείῃσι*. The two epithets are (so to speak) only verbally tautologous: for the one is *epitheton ornans*, a conventional epithet, and the

other a special. Thus translate, 'trusting in the speed of their swift ships.' Yet even in this translation, though literally correct, the epithet 'swift' (*θοῇσιν*) is not sufficiently subdued; so completely has it been emptied of its meaning by its use as a class epithet. Sophocles (Aj. 710) imitates this in *θοῶν ἀκνάλων νεῶν*, where see Schneidewin's note.

36. *ὡς εἰ . . νόημα*. It would be incomprehensible that a simile involving so much self-reflection should first appear in the compressed form in which our passage exhibits it. Accordingly we find it set forth in full in Il. 15. 80 *ὡς δ' ὅτ' ἂν ἄλγῃ νόος ἀνέρος, ὅς τ' ἐπὶ πολλῇν | γαῖαν ἐληλουθὼς φρεσὶ πενκαλίμῃσι νύτῃγ' | ἐνθ' ἦν ἢ ἐνθα' μενοινῇσι δὲ πολλὰ, | ὥς κραιπνῶς μεμαῖνα διέπτατο πόντια Ἥρη*. Cp. h. Hom. Apoll. 186 *ἐνθεν δὲ πρὸς Ὀλυμπον ἀπὸ χθονὸς, ὡς τε νόημα | εἰσι*, ib. 448 *νόημι' ὅς ἄλλο πίτεσθαι*. The simile occurs in a somewhat altered form in h. Hom. Merc. 43 foll. *ὡς δ' ὅπύτ' ὠκὺ νόημα διὰ στέροιο περῆσει | ἀνέρος, ὃν τε θαμναὶ ἐπιστροφῶσι μέμναι, | ἢ ὅτε διηθῶσιν ἀπ' ὀφθαλμῶν ἀμαρυγαί, | ὥς ἀμ' ἔπος τε καὶ ἔργον ἐμψέδο κύνδομος Ἑρμῆς*. Ameis quotes as parallel passages Cic. Tusc. 1. 19 'Nihil est animo velocius; nulla est celeritas quae possit cum animi celeritate contendere;' also Gratius, Cynege. 204; Theogn. 985; and the expression of Thales, ap. Diog. Laert. 1. 35 *τάχιστος νοῦς· διὰ πάντος γὰρ τρέχει*. For the use of *ὡς εἰ* without any verb, see Od. 19. 39, 211, etc.



44. dyopás : separate parts, general dyopé where the diff. nobles gathered their me

49. πεφραδέν, pointed out (never say or tell - H.1)

50. The nobles gather at dinner (as v 8), as the chieftains assemble to eat (as v 10) -  
again. ( ). So the gods gather in the hall of Zeus (x 26, c 3, A, Δ)

ἐρχόμενον κατὰ ἄστν διὰ σφέας· οὐ γὰρ Ἀθήνη 40  
 εἶα ἐνπλόκαμος, δεινὴ θεὸς, ἥ ρά οἱ ἀχλὺν  
 θεσπεσίην κατέχευε φίλα φρονέουσ' ἐνὶ θυμῷ.  
 θαύμαζεν δ' Ὀδυσσεὺς λιμένας καὶ νῆας ἕϊσας  
 αὐτῶν θ' ἡρώων ἀγορὰς καὶ τείχεα μακρὰ  
 ὑψηλὰ, σκολόπεσσιν ἀρηρότα, θαῦμα ἰδέσθαι. 45  
 ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ' ἴκοντο,  
 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·  
 'Οὗτος δὴ τοι, ξεῖνε πάτερ, δόμος, ὃν με κελεύεις  
 πεφραδέμεν· δῆεις δὲ διοτρεφέας βασιλῆας,  
 δαίτην δαινυμένους· σὺ δ' ἔσω κίε μηδέ τι θυμῷ 50  
 τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων  
 ἐργοῖσιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι.  
 δέσποιναν μὲν πρῶτα κιχήσεται ἐν μεγάροισιν·

41. ἡ ρά οἱ] Ζηρόδοτος ἡ σφισιν γράφει, οὐκ εἴ· ἐν γὰρ τοῖς ἐξῆς (143) φησιν 'καὶ τότε δὴ β' αὐτοῦ πάλιν χυτο θάσφατος ἀήρ' Schol. H. P. This is explained by Schol. P. Q. T. on *sup.* 15, remarking that the mist is made to envelope only Odysseus, οὐ τοῖς Φαίαισιν, ὡς ἐν τοῖς ἐξῆς Ζηρόδοτος. Cp. inf. 140 Schol. H. P. 52. ποθεν ἄλλοθεν] γράφεται 'εἰ καὶ μάλα [τηλόθεν]' Schol. Q. Bekker and others reject this line. The addition of it certainly spoils the general applicability of the gnome, which is far more sententious in form if it be made to end at ἀμείνων.

40. διὰ σφέας describes his movement as he passes through the midst of them on his way to the palace. Cp. δι' αὐτῶν ἐρχομένη Od. 10. 391, where the genitive gives a slightly different point of view. See Eurip. Hipp. 753 ἀ διὰ πόντιον κύμ' ἐπόμενος.

41. ἐνπλόκαμος. This epithet is applied to Athena only here; but she is called *ὑπόκομος* in Il. 6. 92, 273, 303.

43. θαύμαζεν. Notice the tense expressive of the constant process of wonder at each new marvel.

44. αὐτῶν marks the transition from the material city to its inhabitants: see on Od. 2. 154 πάλιν αὐτῶν. With the double meaning of 'public speaking' and 'place of assembly' in the use of the word *ἀγοραί*, some compare the word *φῆμυς*, which in Od. 15. 467 signifies, according to Schol., ἐκκλησία, συνέδριον.

45. σκολόπεσσιν, used only here in Odyssey, occurs in the Iliad several times, as describing the palisade erected by the Greeks to defend their trench,

ὅτεθεν δὲ σκολόπεσσιν | ὀξείων ἡρήρει  
 τοὺς ἔστασαν νῆες Ἀχαιῶν | πυκνοὺς καὶ  
 μεγάλους, δηλῶν ἀνδρῶν ἀλεωρήν Il. 12. 55. Here it represents the palisade, or *chevaux de frise*, along the coping of the τείχεα μακρὰ. Cp. Od. 14. 10 δείματο [αὐλήν] ῥυτοῖσιν λάεσσι καὶ ἐθρίγκωσεν ἀχέρῳ.

47. τοῖσι, used in a conversation between two persons: cp. Od. 5. 202.

49. δῆεις δὲ...τάρβει. Cp. Il. 4. 385 πολέας δὲ κιχήσατο Καδμείαντας | δαινυμένους κατὰ δῶμα βίης Ἑγεοκλήϊης | ἐνθ' οὐδὲ ξείνός περ ἔαν ἱππηλάτα Τυδεΐδης | τάρβει.

50. δαίτην δαινυμένους. See note on Od. 6. 61.

53. δέσποιναν. The word is not found in the Iliad for this reason, that the relation it denotes is a domestic one. The point of this simple line has been generally mistaken, through a misinterpretation of *κιχήσεται*. Thus Bothe, 'thou art to *make thy suit* first to the queen:' but (1) an interpretation which takes the word out of its obvious sense,

Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἐκ δὲ τοκῆων  
τῶν αὐτῶν οἱ περ τέκον Ἀλκίνοον βασιλῆα.  
Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων  
γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη,

55

and gives the tense, instead of its proper force, that of a virtual imperative, is harsh: and (2) it would be clumsy to make Athena, in her directions here, go over the same ground as Nausicaa has already insisted upon. Nitzsch, foreseeing perhaps the latter objection, subordinates this line to the next, thus:—‘the queen whom thou art to approach first is named Arete:’ but he is still open thus to the first objection, and besides to a new one, for μέν and δέ permit no such subordination in the pair of clauses they connect. There is no reason to look so curiously for the meaning which lies on the surface. κυχῆσαι is a simple future, and means not ‘approach’ nor ‘make suit to,’ but ‘find.’ (That πρῶτα qualifies δέσποννα we are led to infer from the parallel passage, Od. 13. 226 τὴν δ' Ὀδυσσεὺς γήθησεν ἰδὼν καὶ ἐναντίος ἦλθε, | καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα | ὦ φίλ' ἐπεὶ σε πρῶτα κυχῶναι τῷδ' ἐνὶ χάρῳ, where πρῶτα must refer to σε: cp. also Od. 3. 419, etc.) In what sense then was the queen the first person Odysseus was to find? The only sense in which any one entering a room containing a large company could be said to ‘find’ one person before another, would be that of his eye first resting upon such an one: ‘thine eye will rest first upon the queen of all that are in the hall.’ This intimation is quite consistent (1) with Nausicaa’s direction to push past the king to the queen, so long as κυχῆσαι does not mean ‘shalt come to;’ and also (2) with the statement in v. 49 δῆεις δὲ διωτρεφέας βασιλῆας κ.τ.λ., for this would be satisfied by a general consciousness of their presence; and, further, although δῆεις (being quite general, of the finding of things as well as persons, whether expected or not) might have been used in the place of κυχῆσαι, it is no less true that κυχῆσαι (being only used of finding a person who is an object of search) could only properly be used of Arete and Alcinous. It is also consistent (3) with the account

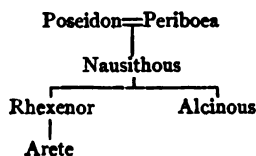
of Odysseus’ actual proceedings, inf. 136 foll. εὔρε δὲ Φαίηκων ἡγήτορας ἥδ' ἐκ μέδοντας . . αὐτὰρ ὁ βῆ διὰ δῶμα . . ὅφρ' ἴκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα, for it is most reasonable to suppose that he would mark Arete at his first entrance, and then, in spite of finding himself among the chiefs, make his way to her.

It may be added, that a stranger was regarded as the suppliant specially, with all the rights implied in the word, of the person with whom he first established relations: cp. inf. 301; Od. 13. 226-8 (quoted above), Soph. O. C. 85 ἔδρας | πρῶτον ἐφ' ἑμῶν τῆσδε γῆς ἑκαμ' ἐγώ. Hence Arete says, Od. 11. 338 ζεῖνος δ' αὐτ' ἐμός ἐστιν.

54. ὄνομα, not accus., as if, ‘she is by name Arete;’ but, ‘Arete is her name.’ The only passages which are decisive point this way: Od. 9. 366 Οὗτις ἐμὸν γ' ὄνομα, Od. 19. 409 τῷ δ' Ὀδυσσεὺς ὄνομ' ἔστω ἐπώνυμον, and 24. 306 αὐτὰρ ἐμὸν γ' ὄνομ' ἐστὶν Ἐτήριος.

ἐπώνυμον refers properly to a surname, added with a special significance; as Ἀλκινόων καλέσκον ἐπώνυμον, οὐνεκ' ἀρ' αὐτῆς | μήτηρ ἀλκύνος πολυτεθέστος οἶτον ἔχουσα | κλαίει Il. 9. 562. Here Arete is so called καθὸ ἀρετῆς καὶ εὐκαίως ἐγενήθη Schol. P. V. Compare the use of ἐπὶ-κλησιν Od. 5. 273. Ἀρητος is the name of one of Nestor’s sons, Od. 3. 414, of the grandfather of one of the suitors, 16. 395, and of a Trojan, Il. 17. 517. In later times the name Θεαίτητος corresponds to it.

τοκῆων refers here to ancestors and not to immediate parents; Alcinous being uncle as well as husband of Arete, as the genealogy shows:





66. Marriage with a niece. Iphidamas married his aunt (A 226)

•

ὀπλοτάτῃ θυγάτῃρ μεγαλήτορος Εὐρυμέδοντος,  
 ὃς ποθ' ὑπερθύμοισι Γιγάντεσσιν βασιλευεν.  
 ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτάσθαλον, ὤλετο δ' αὐτὸς, 60  
 τῇ δὲ Ποσειδάων ἐμίγη, καὶ ἐγείνατο παῖδα  
 Ναυσίθοον μεγάλθυμον, ὃς ἐν Φαίῃσιν ἀνασσε  
 Ναυσίθοος δ' ἔτεκεν Ῥηξήνορά τ' Ἀλκινόον τε.  
 τὸν μὲν ἄκουρον ἔοντα βάλ' ἀργυρότοξος Ἀπόλλων  
 νυμφίον ἐν μεγάρφ' μίαν οἴην παῖδα λιπόντα 65  
 Ῥήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,  
 καὶ μιν ἔτισ' ὥς οὗ τις ἐπὶ χθονὶ τίεται ἄλλη,  
 ὅσσαι νῦν γε γυναιῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν.  
 ὃς κείνη περὶ κῆρι τετίμηται τε καὶ ἔστιν

69. *τετίμηται τε καὶ ἔστιν*] There seems something unsatisfactory about this reading, which Nauck describes as 'verba vitiosa,' but the MSS. give no variant. Bothe conjectures *τοκάδεσσιν*, which does but add further confusion.

59. *Γιγάντεσσιν*, according to some from γῆς=γῇ, and γα, as in *γεγάς*, and so identical with *γηγενῆς*. Curtius supposes γῆγας to be only a reduplication of the root γα. Cp. Pausan. 8. 29. 2 *Γιγάντων οὐδεμίαν ἐν Ἰλιάδι ἐποίησατο Ὀμηρος μνήμην*, ἐν Ὀδυσσεΐᾳ δὲ (10. 129) ἔγραψε μὲν ὡς ταῖς Ὀδυσσεὺς ναυσὶ Λαιστρυγόνες ἐπέλθοιεν Γίγασιν καὶ οὐκ ἀνδράσιν εἰκασμένοι· ἐποίησε δὲ καὶ τὸν βασιλέα τῶν Φαίακων λέγοντα (Od. 7. 205, 206) εἶναι τοὺς Φαίακας θεῶν ἑγγύς, ὥσπερ Κύκλωπας καὶ τὸ Γιγάντων ἔθνος. ἐν τε οὖν τούτοις δηλοῖ θνητοὺς ὄντας καὶ οὐ θεῶν γένος τοὺς Γίγαντας, καὶ σαφέστερον ἐν τῷδε ἔτι· ὃς ποθ' ὑπερθύμοισι... αὐτὸς. ἔθελουσι δὲ αὐτῷ λαὸς ἐν τοῖς ἔπειν ἀνθρώποις οἱ πολλοὶ καλεῖσθαι. Homer then knows nothing of the Gigantomachia of later legend, nor does he regard the Gigantes as Hesiod did, as monsters with serpent-feet, sprung from Uranus and Gaea, who thought to storm Olympus, but were hurled back by the thunderbolts of Zeus (Apollod. 1. 6. 1). Here we have no means of ascertaining whether (1) the Gigantes and their king were destroyed in some foolhardy expedition against another tribe; or (2) whether an insurrection of the people against their king ended in mutual disaster; or (3) whether the guilt of Eurymedon brought

destruction on himself and his people. The actual words are susceptible of any one of these three interpretations, of which (1) is perhaps the most likely, on the strength of the epithets *ὑπερθύμοισι* and *ἀτάσθαλον*.

64. *ἄκουρον... νυμφίον*, 'without male issue... before his bridal days were over.' This meaning seems to be sufficiently established by the words *μίαν οἴην παῖδα λιπόντα* that follow as epexegetis. But Nauck, from a gloss of Aristoph. *ἀγουρον*, proposes, needlessly, *ἄκρον*, sc. 'immatura morte ademptum,' which some modern commentators approve. It seems he had been married long enough to have had a daughter born him, unless we make Arete a posthumous child.

69. *περὶ κῆρι*, cp. Od. 5. 36. *τετίμηται τε καὶ ἔστιν*. A passage which recalls this is Plat. Sympos. 195 B *μετὰ δὲ νέον [ἔρος] δεῖ εὔνεστί τε καὶ ἔστιν*, where with *ἔστιν* must be supplied *νέος*. Nitzsch compares Propert. 2. 13. 38 (3. 4. 21 Weber) 'nec minus haec nostri notescet fama sepulcri, | quam fuerant Phthii busta cruenta viri.' As with 'fuerant' must be supplied 'nota,' so here with *ἔστιν* Nitzsch would supply *τιμῆσσαν*. But it is possible that *περὶ* is the word to be repeated:—'is honoured above

ἔκ τε φίλων παίδων ἔκ τ' αὐτοῦ Ἀλκινόοιο 70  
 καὶ λαῶν, οἳ μιν βα θεὸν ὥς εἰσὸρβῶντες  
 δειδέχεται μύθοισιν, ὅτε στείχῃσ' ἀνὰ ἄστυ.  
 οὐ μὲν γάρ τι νόον γε καὶ αὐτὴ δεύεται ἐσθλοῦ  
 οἰσὶν τ' εὐ φρονέσῃ καὶ ἀνδράσι νείκεα λύει.  
 εἴ κέν τοι κείνῃ γε φίλα φρονέσῃ ἐνὶ θυμῷ, 75  
 ἔλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαίαν.  
 \*Ὡς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη  
 πόντον ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἐρατεινὴν,  
 ἵκετο δ' ἐς Μαραθῶνα καὶ εὐρυάγυιαν Ἀθήνην, 80  
 δῦνε δ' Ἐρεχθίδος πυκινὸν δόμον. αὐτὰρ Ὀδυσσεὺς  
 Ἀλκινόου πρὸς δώματ' ἴε κλυτὰ· πολλὰ δέ οἱ κῆρ  
 ὥρμαιν' ἱσταμένῳ, πρὶν χάλκεον οὐδὸν ἰκέσθαι.

74. οἰσὶν τ' εὐ φρονέσῃ] τινὲς δὲ χαριέστερον γράφουσι κατὰ γένος θηλυκὸν ἦσιν τ'  
 εὐ φρονέσῃ [τεστ φρονέουσιν] καὶ ἀνδράσιν· ἦγον αἱ γυναῖκες φιληδεῖ καὶ οἱ ἀνδράσι  
 προσέχει λύει τὰ νείκεα· φέρεται δὲ καὶ τρίτῃ γραφῇ αὐτῇ ἦσιν ἐμφροσύνησι, ἦγον  
 ἰδίαις φρονήσεσι λύει δικαστικῶς τὰ νείκεα Eustath. ad loc. Similarly Schol.  
 B. H. P. Q. T.; but Schol. C. E. M. more correctly οἱ εὐ φρονεῖ, οὐ γυναῖκων, ἀλλὰ  
 καὶ ἀνδρῶν νείκεα λύει. 79, 80.] ὑποστυφύεται ὁ τόπος ὡς καὶ Χαίρις φησὶν ἐν  
 διορθωτικοῖς Schol. H. P. Probably on the ground that the passage may have  
 been added by a later rhapsodist to gratify Athenian feeling.

all, as she is [in worth] above all.  
 Cp. Od. 1. 66 ὅς περὶ μὲν νόον ἐστὶ  
 βροτῶν περὶ δ' ἱρὰ θεοῖσιν | ἀθανάτοισιν  
 ἔδωκε. After ἔστιν the construction  
 with τετίμηται is resumed in ἔκ τε  
 φίλων κ.τ.λ. For the construction with  
 ἔκ compare ἐφίληθεν ἔκ Διὸς Il. 2. 669.

72. δειδέχεται μύθοισιν, 'welcome  
 with loyal speeches.' δειδέχεται (δεί-  
 κνυμι) is the perfect tense; in Il. 9. 224  
 we have δειδέκτο, and in Il. 4. 4 δειδέ-  
 χαστο. The perfect appears as δεί-  
 κνυμαι. Soph. Fr. 379 Dind. With  
 the strengthened form of reduplication  
 compare εἰμαρμαι, δειδωκα, and δειδίσκο-  
 μαι from root δει.

73. καὶ αὐτῇ = 'vel ipsa per se,'  
 meaning that she does not only shine  
 with light reflected from the king.

74. οἰσὶν τ' . . λύει, 'for those to  
 whom she shows favour, be they even  
 men, she settles disputes.' The mean-  
 ing of εὐ φρονεῖν cannot be (whether  
 we regard the sense, or the next line)  
 'gives wise counsel.' Nitzsch is led to

maintain this apparently by the wish  
 to support his rendering of ἐμφροσύνην  
 Od. 2. 160. He is misled also as to  
 the relation of this line to the pre-  
 ceding, by taking τε as the copulative;  
 whereas it is excretic, as inf. 129 ἐν δὲ  
 δόμῳ κρήναι· ἥ μὲν τ' κ.τ.λ.; cp. also  
 Od. 8. 124.

81. Ἐρεχθίδος . . δόμον, 'the strong  
 house of Erechtheus' is the temple in  
 the Acropolis dedicated to the joint  
 worship of Athena and Erechtheus, as  
 in Il. 5. 447 we find Leto and Artemis  
 sharing a temple with Apollo. Cp.  
 Il. 2. 547 Ἀθήνας . . | δῆμον Ἐρεχθίδος  
 μεγαλήτορος, ὅν ποτ' Ἀθήνη | θρέψε, Διὸς  
 θυγάτηρ, τίκε δὲ ζείδωρος ἀρούρα, | καὶ  
 δ' ἐν Ἀθήνῃσι εἰσεν ἐφ' ἐνὶ πύλῃ νηῇ.  
 Herodot. tacitly refers to this passage  
 in 8. 55 ἐστὶ ἐν τῇ ἀκροπόλει ταύτῃ  
 Ἐρεχθίδος τοῦ γηγενέος λεγομένου εἶναι  
 νηὸς ἐν τῷ ἐλαίῃ τε καὶ θάλασσᾳ ἐν.

83. ἱσταμένῳ. As Odysseus caught  
 from without a glimpse of some of the  
 glories of the palace, his pace betrayed

f 3. Bronze threshold in the palace - Laos. *Alaphacotus* <sup>Handley's</sup> <sub>new</sub> *Bladen*. The bronze was  
placed over wood

87. Kudroio: imitation of rapio kazuli; a kind of blue paste. So in the fresco at Trigno. Used on shields (A 24, Z 564). The walls were covered with stucco.

91. Real dogs guard the Pissinidoo (X 67). Some think hybrid animals meant like Spinn miffin, or even lion or leopard. K. a kind of sea-monster in p. 96.

ὥς τε γὰρ ἡελίου αἴγλη πέλεν ἢ σελήνης  
 δῶμα κάθ' ὑπερεφές μεγαλήτορος Ἀλκινόοιο.  
 χάλκεοι μὲν γὰρ τοῖχοι ἐληλέδατ' ἔνθα καὶ ἔνθα,  
 ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θριγκὸς κυάνοιο·  
 χρύσειαι δὲ θύραι πυκινὸν δόμον ἐντὸς ἔεργον·  
 σταθμοὶ δ' ἀργύρεοι ἐν χαλκῷ ἔστασαν οὐδῶ,  
 ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσῇ δὲ κορώνῃ,  
 χρύσειοι δ' ἐκάτερθε καὶ ἀργύρεοι κύνες ἦσαν,

85

90

86. ἐληλέδατ'] παρατεταμένοι ἦσαν, εἰ δὲ ἐρρηδέατο, ἡρμοσμένοι ἦσαν ἢ ἐμπειρη-  
 μένοι Schol. M. ἐληλάδατο, Ἰωνικῶς ἀντὶ τοῦ ἐληλασμένοι ἦσαν Schol. B. E.  
 ἐληλέδατο, ἦλθεν' ἀπὸ τοῦ ἐλεύθω Zonar. Lex. 693, quoted by La Roche. Buttm.  
 ἐληλέατ', as in text of Cod. P., followed by Dindorf and Nauck.

the wonderment of his mind, as he  
 'stopped ever and anon,' πολλὰς ἔχων  
 φροντίδων ἐπιστάσεις, as in Soph. Ant.  
 225.

84. ὥς τε . . σελήνης. See Od. 4. 45.  
 Nitzsch remarks that the palace of  
 Menelaus rather surpasses that of Alci-  
 nous in magnificence.

86. τοῖχοι. The description of the  
 δόμος does not begin till v. 95; here we  
 have the walls of the αὐλή, for θριγκὸς  
 seems to refer to the finishing of  
 open-air walls. Cp. Od. 14. 5-10, and  
 17. 266 ἐπήσκηται δὲ οἱ αὐλή | τοίχῳ καὶ  
 θριγκοῖσι, θύραι δ' εὐερέες εἰσίν. So  
 Eurip. Hel. 430 ἰδὼν δὲ δῶμα περιφερὲς  
 θριγκοῖς τόδε | πύλας τε σεμνὰς . . προ-  
 ἦλθον. Accordingly μυχὸς here is only  
 the inner end of the αὐλή, though else-  
 where applied to δόμος, θάλαμος, κλισίη,  
 ἀντρον, and to places, as μυχῶ Ἀργεος.

ἐληλέδατ', see crit. note. This form  
 has the preponderance of MS. au-  
 thority, and is quoted again by Schol.  
 H. Q. on Od. 13. 4. Ameis thinks it  
 may have been the reading of Aristar-  
 chus. See Curt. Gk. Etym. 575 'Bekker  
 has adopted this form (sc. ἐληλέδατο)  
 on good authority, (see Dindorf's  
 Schol.) instead of the vulg. ἐληλάδατο.  
 Buttm. (Ausf. Gr. 1. 426) prefers the  
 less well established form ἐληλέατο,  
 standing to a stem ἐλα- in the same  
 relation in which πεπρέατο does to  
 root πτα. ἐληλέδατο on the other  
 hand points back to a stem ἐλαγ-, from  
 which would come a present ἐλάω,  
 as illustrated by the forms ἡλάσθην,  
 ἐλαστός. For analogous forms compare  
 ἐρράδαται Od. 20. 354, ἀγωνίδαται Hdt.

9. 26, κεχαρίδαται ib. 1. 140, ἐσκευάδαται  
 4. 58, ἀπηχέδατο Il. 17. 637. ἐλαίναν  
 here expresses the continuous line of  
 the wall, as in ἐλαίνειν ὅμιον Il. 11. 68.  
 If the reading ἐρρηδέατο (ἐρείδω) be  
 adopted we shall have to notice an  
 anomalous ε for ι, as in δι-δέχ-αται  
 from δέικνυμι and ἀπ-ηχέδ-αται from  
 ἀπαχίζω.

87. It is impossible to say with cer-  
 tainty what the 'coping of κυανός' was.  
 Curt. connects the word with Skt. *cjānas*,  
 'dark smoke,' which accords well with  
 μέλανος κυάνοιο Il. 11. 35. It has com-  
 monly been regarded as 'blue steel,' and  
 Evans, L'âge du bronze, p. 14 f., sup-  
 ports this view. But such steel would  
 soon rust, and would be quite unsuit-  
 able for mural decoration. The whole  
 question is treated well by Helbig (Das  
 Hom. Epos aus den Denkmälern er-  
 läutert, p. 79 foll.), who shows from  
 Theophrastus that there were two kinds  
 of κύανος, the natural (αὐτοφυής) and  
 the artificial (σκευαστός). The first is  
 Lapis lazuli, or real ultramarine; too  
 rare and costly for such a θριγκός, the  
 second is a kind of glass or enamel  
 coloured with cobalt or smalt. Plates  
 so coloured have been discovered at  
 Mycenae (Schliemann, Mykenae, p. 183);  
 and we may suppose such plates or tiles  
 to have formed a frieze to the wall here  
 described.

91. χρύσειοι . . κύνες, and (100), χρύ-  
 σειοι . . κοῦροι. It is improbable that  
 the poet intends by these descriptions  
 anything more than *images* of dogs and  
 boys. In support of this view we may  
 (partly with Nitzsch), remark that,

οὗς Ἥφαιστος ἔτευξεν ἰδυίῃσι πραπίδεσσι  
 δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο,  
 ἀθανάτους ὄντας καὶ ἀγήρως ἥματα πάντα.  
 ἐν δὲ θρόνοι περὶ τοῖχον ἐρηρέδατ' ἔνθα καὶ ἔνθα, 95  
 ἐς μυχὸν ἐξ οὐδοῖο διαμπερές, ἔκθ' ἐνὶ πέπλοι  
 λεπτοὶ εὐννητοὶ βεβλήατο, ἔργα γυναικῶν.  
 ἔνθα δὲ Φαιήκων ἡγήτορες ἐδρίβωντο  
 πίνοντες καὶ ἔδοντες· ἐπηετανὸν γὰρ ἔχεσκον.  
 χρύσειοι δ' ἄρα κούροι ἐνδμήτων ἐπὶ βωμῶν 100  
 ἕστασαν αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες,  
 φαίνοντες νύκτας κατὰ δώματα δαιτυμόνεσσι.

95. ἐρηρέδατ'] Here Schol. P. reads ἐληλέδατ' again, but interprets ἐμπεπηγότες ἦσαν. 100. βωμῶν] καὶ οὗτοι οἱ βουνῶν γράφοντες. Ὅμηρος γὰρ βαιμοὺς τὰς βάσεις φησί. Schol. of P. Cod. Vind. 56 gives πύργων.

(1) A tendency to hyperbolic expressions about works of imitative or mechanical art may be observed in Homer. Such expressions are intended to be a tribute to the skill of the artist. Thus the wheeled tripods, Il. 18. 376, are said to move αὐτόματοι . . . θαῦμα ἰδέσθαι. Even in the description of the ἀμφίπολοι ib. 417, we may doubt whether we have more than a hyperbolic account of mechanical contrivances, ἀμφίπολοι . . . ζῶησι νεήνισιν εἰοικυῖαι, | τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐτὴ | καὶ σθένος, ἀθανάτων δὲ θεῶν ἀπο ἔργα ἴσασιν, for after all they are only ζῶησι νεήνισιν εἰοικυῖαι. To the same tendency may be referred the grandiloquence of Od. 11. 613 μὴ τεχνησάμενος μὴδ' ἄλλο τι τεχνήσαιτο | δὲ κείνον τελαμῶνα ἧ ἐγκάθθeto τέχνη. (2) Works of imitative art had not yet received their proper appellations, such as ἀνδριάς, etc.: see the whole description of the Shield in Il. 18, and therein, especially 577 foll. χρύσειοι δὲ νομήες ἄμ' ἐστιχόωντο βέεσσι. Such objects borrowed the names of the things of which they were imitations.

94. ὄντας. This form occurs only in two other passages, Od. 19. 230 ὄντες, and ib. 489 ὄσσης. Nitzsch doubts if we can read the ordinary form εὐντας as a dissyllable. Inflections which in later Greek would allow of contraction afford of course no parallel. But we

might derive some countenance from Od. 2. 148 ἔας (monosyll.), 9. 283 νέα (monosyll.), 9. 240 θυρέον (dissyll.), 18. 247 πλέονες (dissyll.), Il. 5. 256 ἔα (monosyll.), 10. 344 ἔωμεν (dissyll.), 8. 217 κηλέφ (dissyll.). Perhaps the reading (Ahrens) βαρὺν εὐντα Theocr. 2. 3 suggests the possibility of retaining an epic form.

95. ἐν δὲ (sc. δόμῳ), here of the interior of the men's apartment.

96. For διαμπερές = 'the whole way round,' see Od. 5. 256. The same meaning of ἔνθα καὶ ἔνθα (sup. 86), i.e. both length-wise and breadth-wise, occurs in Il. 7. 156 παρήτορος ἔνθα καὶ ἔνθα, and Od. 10. 517.

99. ἐπηετανόν (see Od. 4. 89), used here, and inf. 128, adverbially. Cp. Od. 10. 427. Hesych. interprets, συνεχές, ἀδιάλειπτον. παρατεταμένον διὰ παντὸς τοῦ χρόνου. δαφιλές.

100. βωμῶν, from root βα, as in βαίνει, properly anything on which one mounts; cp. Il. 8. 441 ἄρματα δ' ἄμ βωμοῖσι τίθει, where Schol. V. interprets τοῖς ἀναβαθμοῖς. Thus βωμός, when used as an 'altar,' differs from ἐσχάρα in having steps, or an ascent (ἀνάβασις) of some kind up to it. Here it denotes only a 'pedestal.' The statues are represented as carrying the torch grasped by both hands, as the preposition (μετά) shows.

102. Here φαίνοντες is used intransitively for 'giving light;' cp. Od. 19. 25

96. πεπλός: covered chariot at rest (E 194), and chest in which Hector's bones were placed (A 796)



πεντήκοντα δέ οἱ δμῶαί κατὰ δῶμα γυναῖκες  
αἱ μὲν ἀλετρεύουσι μύλης ἐπι μήλοπα καρπὸν,  
αἱ δ' ἰστοὺς ὑφύωσι καὶ ἡλάκατα στρωφῶσιν 105  
ἥμεναι, οἳά τε φύλλα μακεδνῆς αἰγείριοι·  
καιρουσσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον.

104. μύλης] Al. μύλης and μύλοις. Apoll. Lex. gives μύλης. Od. 20. 111 seems to support the reading μύλης, and ib. 106 μύλης. 107. καιρουσσέων] Ἀρίσταρχος καιροσίων Schol. B. H. M. P. T. 'In antiquioribus autem Odysseae exemplis videtur fuisse καιροσίων' Buttm. ap. Schol. ed. Dind. But the word is properly written καιρουσσέων, the regular contraction for καιροσίων (from καιροίς), which La Roche adopts from Bergk, Philol. xvi. 578 foll. See his critical note ad loc. For the interchange between ο and ου cp. βοοί for βοοὶ Jacobs, ad Anthol. Pal. 374. ΚΑΙΡΟΣΣΕΩΝ *the contraction did not keep its original character, but was written*

δμῶα δ' οὐκ εἶας προβλωσκέμεν αἶ κεν ἔφαινον, so that νύκτας must be taken as accus. of duration of time. See also Od. 18. 307 λαμπτήρας τρεῖς ἴστασαν ἐν μεγάροισιν | ὅρα φαίνουσιν.

103. πενήκοντα. The same number of handmaids is found in the house of Odysseus, Od. 22. 421. Cp. Virg. Aen. 1. 703 'quingaginta intus famulae.'

104. μήλοπα, 'corn apple-hued,' sc. yellow. Others connect it with μαλός, 'white,' 'glistening.'

106. οἳά τε φύλλα. The point of comparison is the constant movement of the women at their task. This is better than the notion, which Nitzsch espouses, of their sitting as close together as leaves grow on the aspen. Leaves in general, while they may afford an illustration of multitude, as Il. 2. 468, 800, supply similes for other ideas as well; for instance, they are a type of perishableness, Il. 21. 464. The leaves of the aspen are not remarkable for their closeness but for their tremulous movement. Besides, Nitzsch's interpretation would rather require ὅσσα τε than οἳά τε. The Schol. M. P. V. gives both interpretations: φύλλα δὲ ἦτοι διὰ τὸ πλῆθος, ἢ διὰ τὸ εὐκίνητον τῶν χειρῶν ἐν τῷ στρέφειν τὴν κρόκην, ὡς καὶ τὰ φύλλα τῆς αἰγείρου ἀντεστραμμένα ἀλλήλοις καὶ εὐκίνητα βαθείας καὶ ὑπὸ τυχούσης αἵρας, ὡς καὶ Σοφοκλῆς ἐν Αἰγεί (Frag. Dind. 24) ὥσπερ γὰρ ἐν φύλλοισιν αἰγείρου μακρὰς, | κὰν ἄλλο μὴδὲν, ἀλλὰ τοῦ- κείνης κὰρα | κινεῖ τις αἶρα ἀνακουφίζει πτερόν.

107. καιρουσσέων, contracted for καιροσίων (see crit. note), 'close-woven.' καιροίς is from καιρός (Lat. *licium*, Engl.

*leash*), the loop which holds each vertical thread in the loom. καιρός δὲ ὁ μέτος, δι' οὗ τοὺς στήμονας ἐναλλόττονσι χάριν τοῦ τὴν κρόκην πλέκεσθαι Schol. B. H. M. P. T. A web in which the καιροί stand close together is therefore necessarily of close texture.

ἀπολείβεται ὑγρὸν ἔλαιον. Nitzsch understands this as referring to the close texture of the linen, which is too thick to let oil soak through its interstices. He quotes from Plutarch, de Pyth. Oracl. 4. t. 9. p. 253 ed. Hutt, καὶ Ὀμηρος εἶπε καιροσίων... ἐνδεικνύμενος τὴν ἀκριβειαν καὶ λεπτότητα τοῦ ὕφους τῷ μὴ προσμένειν τὸ ἔλαιον ἀλλ' ἀπορρεῖν καὶ ἀπολίσθαι τῆς πυκνότητος μὴ διείσης. A modification of this view is suggested by a passage in Athenaeus 13. 582, from which it appears that oil was actually used freely in the fulling and dressing of clothes. Glycerium sends her maid to the fuller to bring home her dress, but the man says the garment is not ready, and that the girl cannot have it unless she can bring him a supply of oil, his stock being exhausted: ὁ γναφεὺς δ' εἶπεν· Ἄν γ' ἐλαδίου | παρημυρία μοι, φησί, προσενέγκῃς τρία, | κόμισαι. τὸ καλῶν γὰρ ἐστὶ τοῦτό με. | Ἡ δ' ὡς ἀπήγγειλεν, τάλαιν', εἶπεν, κα- κῶν | ἢ Γλυκερίον· μέλλει γὰρ ὥσπερ μαι- νίδας ἀποτηγανίζειν (to fry) φησί μου τὸ λήθιον. The passage must of course be considered with two others: Il. 18. 596 χιτῶνας | εἰατ' ἑυνήτους, ἥκα στίλ- βοντας ἐλαίῳ, and Od. 3. 408 λίθοι ἔστοι ἀποστίλβοντες ἀλείφατος, (where see note). The majority of commentators concur in understanding the 'oil' in all three passages to mean, the *appearance* of oil, i.e. glossiness. In the pas-

ὅσπον Φαίηκες περὶ πάντων ἰδρῖες ἀνδρῶν  
 νῆα βοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὥς δὲ γυναιῖκες  
 ἰστῶν τεχνῆσαι· περὶ γάρ σφισι δῶκεν Ἀθήνη  
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἑσθλάς·  
 ἔκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυρῶν  
 τετράγυος· περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν.  
 ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθώντα,  
 δγχναι καὶ ροιαί καὶ μηλέαι ἀγλαόκαρποι  
 συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόσσαι.  
 τᾶων οὐ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει  
 χείματος οὐδὲ θέρεως, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ  
 ζεφυρὴ πνέουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.  
 δγχνη ἐπ' δγχνη γηράσκει, μῆλον δ' ἐπὶ μῆλῳ,  
 αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σῦκον δ' ἐπὶ σύκῳ.  
 ἔνθα δέ οἱ πολύκαρπος ἀλωὴ ἐρρίζωται,

110. ἰστῶν] Schol. V. on Il. 24. 487 gives ἰστῶ. The common reading ἰστὸν was the natural accompaniment of the reading τεχνῆσαι (see below). As the accusative is an unprecedented construction with an adjective in -eis (reading τεχνῆσαι), La Roche adopts ἰστῶν from two Viennese MSS. τεχνῆσαι] So Vind. 56. Gl. M. V. gives τεχνῆσαι, τεχνίτιδες. 'Vera quam Bekkerus restituit scriptura τεχνῆσαι est, de qua vid. Lobeck. Pathol. Elem., vol. i. 343' Dindorf, Schol. ad loc. Vulg. τεχνῆσαι. 114. πεφύκασι] So Herodian. πεφύκει is the reading of the MSS. See on Od. 11. 304.

sage quoted from the Iliad this is conceivably the case. In the first quotation from the Odyssey we saw that ἀλειφαρ was probably a kind of varnish, and in the words before us the use of so strong a phrase as ἀπολείβεται ἔλαιον goes far to support the interpretations which refer to real oil. Cp. h. Hom. 24. 3 πλοκάμων ἀπολείβει' ἔλαιον.

109. ὥς is parallel to ὅσπον.

110. ἰστῶν τεχνῆσαι, see crit. note. Cp. for the form τιμῆντα Il. 18. 475. The adjective in this clause is parallel to ἰδρῖες (108), and ἰστῶν to νῆα ἐλαυνέμεν. If the infinitive τεχνῆσαι be retained, it will form the antithesis to ἐλαυνέμεν. But elsewhere in Homer only the middle voice τεχνάομαι is found.

112. ὄρχατος, 'proprie idem est atque ὄρχος a quo forma non magis differt quam μέσσας a μέσσος: invaluit tamen usus ut ὄρχος diceretur στίχος φυτόν, ordo singulus plantarum vel arborum,

ὄρχατος autem istorum ordinum complexio, sive hortus' Bothe.

114. πεφύκασι, for which some read πεφύκει, has here a short penult. In v. 128 we have the form πεφύασι. There are only two instances of this short ending in Homer, viz., πεφύκασι, as here, and λελόγγασι Od. 11. 304. 'For other examples in Ionic, see Curt. Verb. ii. 166. In these forms the α belongs to the ending, since -ασι is for -ατι, which corresponds to the -ντι of the Doric φα-ντι. The forms in -ασι are of later origin.' Monro, H. G. § 5, cp. also § 7.

118. χείματος, 'neither in winter nor in summer.' To this is added, as epexegetis, ἐπετήσιος, in agreement with καρπός: 'lasting all the year.'

119. ζεφυρῇ. For a list of feminine adjectives used as nouns substantive see on Od. 1. 97; and for the prosody of the line cp. Od. 12. 423.

122. ἐνθα δέ. Here follows the de-

12. Alcinoos, as Laertes (w 221), possessor of land; but this is not necessarily a royal prerogative.

There are only 3 orchards in Hom. 256 (Shield), w 222, 340 (Laertes)

13. Τετραγύος: Od. proposes. Eury maches to mow a field of 4 yūā as o fields days work - but the work was done with the sickle

Ridgeway thinks 'usa' yūy as a division of land comes from yūy's. the curved part of plough was for the plough itself.

Eustathius thought the garden of Alc. was 100 feet square; others make it 400 long by 300 broad. The standard measure of land in Persian Empire is a desman, the area that one pair of oxen can plough in a day, now is equal to 2000 acres of an acre.

"Gera" as a definite measure of land was originally as much as a yoke of oxen could plough in a day; afterwards it was limited by statute of Edw. I, Edw. III, & Hen. VIII to a piece 40 paces long by 4000 (> 4000 yards) or its equivalent of any shape

ἔρκος: fruit field enclosed by dykes, stone-walls, & hedges

15. Pomogranates and fig. trees over the house Taulakus. Fig. and pear trees also w 246 (Laertes). Both this and w 246 lack passage. These trees are in the field on the S. There are few names of places in H. domestic from ἔρκος & those from the olive & vine. Greek climate in general too warm for pears and apples. The wild pear (ἄχρδος Fr.) was as a tree age.

πῦθαλαί = plums, peaches, quinces. What πῦθαλαί are here is uncertain

16. Only two seasons? Just not a certain inference

20. πῦλον: crab-apple? Unknown what it is here, says S.

24. REPORT: paper merely scanned before pressing? 6p. H.S. W.D. 0124

Raisins were given by Abigail to David.

τρυγᾶω (τρυγή corn, village; on the olive tree)

25. τραπίουσι: bread (messengers). This is the only allusion to pressing grapes in H.

τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ  
τέρσεται ἡέλλῳ, ἑτέρας δ' ἄρα τε τρυγῶσιν,  
ἄλλας δὲ τραπέουσι· πάροιθε δέ τ' ὀμφακές εἰσιν

125

123. *θειλόπεδον*] *Al. εἰλόπεδον*. Cp. Lobeck, *Path. Elem.* i. 101 'εἰλόπεδον non legitur nisi apud scriptores Byzantinae aetatis Scholiastas et Glossographos.' Bekker writes *μὲν θ' εἰλόπεδον*, which Nauck follows.

scription of another part of the *ὄρχατος*. Altogether three scenes are described, all introduced by *ἐνθα δέ*. (1) The fruit garden 114-121; (2) the vine ground, 122-126; and (3) the garden of herbs, 127, 128. In v. 121 the mention of *σταφυλή* is unexpected, as *vines* belong properly to the *πολύκαρπος ἀλωή*.

*ἐρρίζωται*. The Schol. interprets this *πεφύτευται*, nor would there be any objection to transfer to the vineyard a word which, on this interpretation, can belong only to the vines. But such a meaning is hardly adequate to the word *ρίζωσθαι*, which signifies 'to be rooted,' in the sense of 'fixed firmly': cp. *Od.* 13. 162 *ὅς μιν [ναῦν] λαὸν ἔθηκε καὶ ἐρρίζωσεν ἐνερθε*, and especially *Soph. O. C.* 1590 *τὸν καταρράκτην ὁδὸν | χαλκοῖς βάθροισι γῆθεν ἐρρίζωμένον*. So here possibly the word points to the excavations and solid foundations made for the wine-press, if not also to an encircling *κάπετος* (cp. *Il.* 18. 564), which, as going deep below the surface, are regarded as the 'roots' of the *ἀλωή*.

123. In the vineyard again are presented to us three locally distinct scenes, of which the first and third are subdivided—(1) the ripe grapes, of which some are left to hang [*ἕτερον μὲν*], and others are being gathered [*ἑτέρας δέ*]; (2) the treading of the grapes; (3) the grapes, which are (a) just formed, or (b) are just changing colour. The description, though adequate and exact, is very concise, and the poet has been as sparing as possible of those localising or enumerative words which are the mere framework of a description. Thus, the three scenes form a back-ground, a centre, and a fore-ground; but we are left to find this out from the word *πάροιθε*. And again, grammatically, while we have the pronoun *ἄλλος* to mark out the second scene, for the first and last we have no corresponding distinctive words. All the hint we have for these is the pronoun of dual distinction, *ἕτερος*, which indicates that in what precedes the clause *ἄλλας δέ*

*τραπέουσι* and in what follows it we have respectively two subdivisions of one scene. For a similar economy of formally distinctive words cp. *Livy* 5. 8 ad fin. 'pauci reipublicae, huic atque illi, ut quosque studium privatim aut gratia occupaverunt, adsunt;' where 'huic atque illi' points to two classes of partisans, subdivisions of an unexpressed 'plerique,' standing in contrast to 'pauci.'

This interpretation seems more symmetrical than that of Nitzsch, and more faithful to the distinction of *ἄλλος* and *ἕτερος*. Nitzsch divides thus: 1st scene, introduced by *ἕτερον*; and, introduced by *ἑτέρας* with *ἄλλας* subordinated to it. It may be added that no poet or painter would be likely to make the scene of the wine-press a mere accessory feature to the gathering.

*τῆς ἕτερον .. τρυγῶσιν*, 'one part of it, a warm spot on level ground, is dried by the sun, other grapes again they are gathering.' That is, the gatherers are busy upon some of the vines, but others they have left untouched, that the bunches may become sun-dried, and fit for making 'vinum passum,' i.e. raisin wine. This is in better general keeping with the scene than to suppose the bunches already cut from the vine and hung up to dry.

*θειλόπεδον*, or *εἰλόπεδον* (see crit. note), stands as the subject to *τέρσεται*, though more properly *σταφυλὰί τέρσσονται*: it is by a similar transference that *ἕτερον* agrees with *θειλόπεδον* though contrasted with *ἑτέρας [σταφυλάς]*.

125. *τραπέουσι*, 'are treading.' Compare *ἀ-τραπ-ός*, and *Angl.* 'tramp.' In the concise phrase, *ἄλλας δέ τραπέουσι*, is presented the whole scene of the full baskets brought by the gatherers and emptied into the wine-vat, the treading out of the grapes with mirth and song, and the drawing off of the purple juice.

*πάροιθε*, in the foreground are rows of vines whose grapes are still unripe.

ἀνθος ἀφιεῖσαι, ἕτεραι δ' ὑποπερκάζουσιν.  
 ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νείατον ὄρχον  
 παντοῖαι πεφύασιν, ἐπηγτανδὸν γανῶσαι  
 ἐν δὲ δύο κρῆναι ἡ μὲν τ' ἀνὰ κήπον ἅπαντα  
 σκίδνεται, ἡ δ' ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἴσι  
 πρὸς δόμον ὑψηλὸν, ὅθεν ὕδρευόντο πολῖται.  
 τοῖ' ἄρ' ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δῶρα.

130

Ἔνθα στὰς θηεῖτο πολύτλας διὸς Ὀδυσσεύς.  
 αὐτὰρ ἐπειδὴ πάντα ἐφ' θήσατο θυμῷ,  
 καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δώματος εἴσω.  
 εὔρε δὲ Φαιήκων ἡγήτορας ἡδὲ μέδοντας  
 σπένδοντας δεπάεσσιν ἐυσκόφῃ ἀργειφόντῃ,  
 φῖ πυμάτῃ σπένδεσκον, ὅτε μνησαίατο κοῖτου.

135

The words ἕτεραι δέ in the next line imply a corresponding ἕτεραι μὲν before ἀνθος ἀφιεῖσαι, 'some just shedding their blossom' (i. e. 'having just shed it,' else they would not yet have become ὀμφακός).

126. ὑποπερκάζουσιν, 'are faintly colouring,' with the dark hue of the ripening grape. The adj. περκνός or πέρκος, which Hesych. interprets by γλαυκός, μέλας, καὶ τὰ ὅμοια, is connected with Skt. *ṛṣṇis*, an epithet used of spotted or brindled cows; compare *pérkas* ἐλάφους. The form of the sentence suggests ὑποπερκάζουσαι as a symmetrical parallel to ἀφιεῖσαι, but in the second clause the participle changes into a finite verb. Cp. Il. 18. 535 ἐν δ' Ἐρις, ἐν δὲ Κυδοιμὸς ὀμίλειον, ἐν δ' ὀλοή Κῆρ | ἄλλον ζῶν ἔχουσα νεκύτατον, ἄλλον δούτον, | ἄλλον τεβηῶτα κατὰ μόρον ἔλας ποδοῖν. The marvel both in the garden and the vineyard is that the various stages of growth and maturity are all going on together. Cp. Soph. Thyest. Frag. 239 Dind. ἔστι γάρ τις ἐναλία | γῆς Εὐβοείας τῆδε βάσχειος βότρυς | ἐπ' ἡμῶν ἔρπει πρῶτα μὲν λαμπρὰς ἔω | κεκλημάτῳταί χῶρος εὐανθὲς δέμας | εἰτ' ἡμῶν αἰεὶ μέσον ὀμφακός τύπον, | καὶ κλίνεται γέ κῆπερκοῦτα βότρυς | δέλη δὲ πᾶσα τέμνεται βλαστομένη | καλῶς ὀπώρα, κἀνακίρνεται ποτόν.

127. ἔνθα δέ, as sup. 122; where see note. The garden of herbs borders on the vineyard. 'Skirting the outer-

most row' of vines 'are trim beds of herbs of all sorts, ever freshly green.' Schol. B. E. interprets κοσμηταὶ πρασιαὶ by κατασκευασταὶ λαχαναί, and the proper meaning of πρασιαί seems to be 'leek-beds,' from πρᾶσον. There is no idea here of a flower-garden, nor any trace in Homer of the cultivation of flowers. Here we have a kitchen-garden only, the fresh green of which is described by the word γανῶσαι, from root *gaf*, as γαῖω, γάνυμαι, and Lat. 'gaudeo.'

129. κήπος here is the enclosure containing the πρασιαί just mentioned.

130. σκίδνεται, 'is led in rills.' ἐτέρωθεν = 'over against it,' as in Il. 6. 247. The word does not imply distance between the two fountains, but merely their position, opposite one another.

ἴσι, intrans., as Od. 11. 239 ὅτι πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἴσι. This second spring was carried from outside underneath the entrance of the court, and issued, perhaps in a basin, in the centre of the court, midway between the entrance and the banquet-hall. But the word ὅθεν refers immediately to κρῆνη, implying that the townspeople drew water at the fountain-head, or, at any rate, at some point in the stream before it reached the αὐλῆς οὐδός.

138. φῖ πυμάτῃ. Schol. V. ἐπεὶ οὐκ ἐπομπῆς ἢ ὑπὸν παρεκτικός: διὸ καὶ 'εἴλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὁμματα

27. Πρασινάδες: 'leek-beds' - 'beds of vegetables' in general'. No garden vegetables are mentioned as eaten by H. No green vegetables mentioned at all by H.

Βελανιδιά: v. is extreme, toward, beyond, &c. of

29. Irrigation

31. ἡδονή, sudden shift to imperfect - to facilitate (or say) the transition.

35. ἐξουσία: with gen. only here and 290

52. Answer: as placed, except o 201, in horizontal & final clauses

αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσεὺς,  
 πολλὰν ἥερ' ἔχων, ἣν οἱ περίχευεν Ἀθήνη;  
 140  
 δφρ' ἴκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.  
 ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεὺς,  
 καὶ τότε δὴ ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἄηρ.  
 οἱ δ' ἄνεφ' ἐγένοντο δόμον κάτα φῶτα ἰδόντες,  
 θαύμαζον δ' ὀρόωντες· ὁ δὲ λιτάνευεν Ὀδυσσεὺς·  
 145  
 'Ἀρήτη, θύγατερ· Ῥηξήνορος ἀντιθέοιο,  
 σὺν τε πόσιν σά τε γούναθ' ἰκάνω πολλὰ μογήσας,  
 τοῦσδε τε δαιτυμόνας, τοῖσιν θεοὶ ὀλβια δοῖεν  
 ζῶμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος  
 κτήματ' ἐνὶ μεγάροισι γέρας θ' ὃ τι δῆμος ἔδωκεν.  
 150  
 αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἰκέσθαι  
 θάσσον, ἐπεὶ δὴ δηθὰ φίλων ἄπο πῆματα πάσχω.'

140. *περίχευεν*] See on sup. 41. Here Zenodotus has no variant. 144. *ἄνεφ*] 'Ἀριστάρχῃ καὶ τοῖς ἀπὸ τῆς Ἀριστάρχου σχολῆς συναρτίσκειτο μὴ μᾶλλον ὄνομα ἐκδέχεσθαι, ὡς ἐπίρρημα δέ, etc., and so written *ἄνεφ*, Apoll. de Adv. 554 quoted by La Roche H. T. 191. 145. *δὲ λιτάνευεν*] The reading of Aristarchus. See La Roche H. T. 389 foll. Vulg. δ' ἑλλιτάνευεν. 149. *ἐπιτρέψειεν*] οὕτως αὖ Ἀριστάρχου Schol. H. P. *ἐπιτρέψειαν* Schol. M. V.

*θέλγει*.' But Nitzsch remarks that the idea of Hermes as the dream-god belongs to the later conception of his office as *ψυχοπομπός*, Zeus being in Homer the real dispenser of dreams. He says further that the wand of Hermes is not the symbol of natural sleep, but of some extraordinary trance; and a good night's rest was too much a matter of course to be made the subject of a special libation. Nitzsch compares this libation to the one offered in later times to Ζεὺς Σωτήρ or Τέλειος, and thinks it was offered to Hermes as guardian and protector, so as to leave the whole household in his custody for the night.

140. *ἥερ' ἔχων*. Cp. the phrases *εἶματα ἔχειν* Od. 17. 24, *τεύχεα ἔχειν* Il. 10. 440.

143. *αὐτοῖο*. Not simply 'from him,' but 'from the hero himself.' The hero *himself* was now visible. With the use of the gen. after *πάλιν χύτο* cp. Il. 18. 138 *πάλιν τράπεθ' υἱὸς ἔηος*, 20. 439 *καὶ τό γ' Ἀθήνη | πνοιῇ Ἀχιλλέος πάλιν ἔτραπε*.

144. *ἰδόντες... ὀρόωντες*. A hush

fell on them the moment they caught sight of him, and they kept wondering as they gazed upon him; *εἰκότως ἐθαύμαζον ὅτι προσιόντα οὐκ εἶδον* Schol. P. Q. T.

148. *ὀλβια δοῖεν*. The occurrence of these words by themselves in Od. 8. 413 suggests as the probable construction of *ζῶμεναι*, that it is an exegetical addition, 'prosperity—for them to live in,' throughout their life,' rather than directly governed by *δοῖεν*.

150. The *γέρας* conferred by the people is the royal demesne, *τέμενος πατρίων*, cp. Od. 6. 293. The prayer is that their possessions may be enjoyed after them by their children, and not by strangers, so that *παισὶν* is emphatic.

152. *θάσσον*. The force of the comparative is almost equivalent to 'the sooner the better.' It is frequently used with imperatives, as Od. 10. 72; 16. 130; 20. 154, etc.; but the order of words here rather implies its close connection with *ἰκέσθαι*, parallel to *καρπαλίμως* in Od. 6. 311 foll. *ἴνα*

ὧς εἰπὼν κατ' ἄρ' ἔξετ' ἐπ' ἐσχάρῃ ἐν κονίῃσι  
 παρ πυρί· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
 ὃψὲ δὲ δὴ μετέειπε γέρων ἥρως Ἐχένης, 155  
 δς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν  
 καὶ μύθοισι κέκαστο, παλαιὰ τε πολλὰ τε εἰδώς·  
 ὃ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπεν·  
 'Ἀλκινό', οὐ μὲν τοι τόδε κάλλιον οὐδὲ ἔοικε,  
 ξεῖνον μὲν χαμαὶ ἦσθαι ἐπ' ἐσχάρῃ ἐν κονίῃσιν· 160  
 οἶδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται.  
 ἀλλ' ἄγε δὴ ξεῖνον μὲν ἐπὶ θρόνου ἀργυροῦλου  
 εἰσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον  
 οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραυνῷ  
 σπείσομεν, δς θ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ. 165  
 δόρπον δὲ ξεῖνφ ταμὴν δότῳ ἔνδον ἐόντων·  
 Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,  
 χεῖρὸς ἐλὼν Ὀδυσῆα δαΐφρονα ποικιλομήτην  
 ὥρσεν ἀπ' ἐσχαρδῶν καὶ ἐπὶ θρόνου εἶσε φαινεοῦ,

155. Ἐχένης] γρ. Ἀλιθέρης Schol. P. 156. προγενέστερος] Bekk. προγενέ-  
 στατος. 159. οὐ μὲν τοι τόδε] γρ. οὐ μὲν καὶ τό γε Schol. H. P.

νόστιμον ἡμᾶρ ἴδῃαι | καρπαλίμως. Cp. inf. 194.

153. ἐπ' ἐσχάρῃ, 'at the hearth.' He sits in the posture of a suppliant; though, as Ameis reminds us, there is no distinct notion of sanctity or sanctuary connected with the hearth in Homer. In Apoll. Rhod. 4. 693 Medea and Jason are represented as taking refuge at the hearth of Circe, τοὺς δ' ἐν λισπαροῖσι κέλευσεν | ἥ γε θρόνοις ἔζεσθαι. . . τῷ δ' ἀνέφ καὶ ἀναυδοὶ ἐφ' ἑστῇ ἀψάντες | ἵζανον, ἥ τε δίκη λυγροῖς ἰκέτησι τέτυκται. So in Hdt. 1. 35 ἐπιστίος stands as the equivalent of ἰκέτης. Cp. also Plutarch, Vit. Themist. 1. 485 Reisk. πρὸς τὴν ἐστίαν (sc. Ἀθμῆτον) κατέπεσε. These passages show that ἐστία implies far more than ἐσχάρα. See Od. 14. 159 ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξενίη τε τράπεζα, | ἰστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω.

156. προγενέστερος, not governing Φαιήκων, which is a partitive gen. after δς, but standing alone as a qualifying

comparative, like our use of *elder-by*. Cp. γεραίτερος Od. 3. 362.

159. οὐ μὲν τοι. The return to this is ἀλλ' ἄγε v. 162, while ξεῖνον μὲν (160) is answered by οἶδε δέ. The comparative κάλλιον means that this unusual way of treating a stranger is no improvement upon, 'not more honourable than,' their ordinary custom of bidding him welcome. See Od. 3. 69 foll. The infinitive ἦσθαι is the exegesis to τόδε, as Od. 1. 370, 376; 4. 197; 11. 363; 19. 283; 20. 52; 21. 126.

161. οἶδε, 'thy people here, waiting for a bidding from thee, are putting constraint on themselves.'

ἰσχανόωνται, from a lengthened form of ἰσχω, with frequentative force; cp. ἐρυκανόοσι. The only forms found are ἰσχανάας, -άα, -όωσιν, -όων, -όωσαν, and in the middle ἰσχανόωνται, -όωντο, -άσθω, and the iterative ἰσχανάσκων.

164. ἐπικρῆσαι, i.e. 'to mix with the water,' as ἀνδ. . . κέρασσε Od. 3. 390.

53. Εὐχαιή: The threshold was also a place taken by suppliants and mourners (J, 18, K<sup>o</sup>,  
 55. Initiative not confined to the king. In Nestor gives advice that is followed  
 H 324, I 93, K 203. In B 435 he gives the command for the action just as here  
 I 555 N. : προγενέστερος

62. ἀργυροῦρου: a chain inlaid 'silver and ivory' 55

14. ἐπικεῖσθαι: (1) mix in, since 'oiri' may denote the pouring' come into the water.  
 (2) in addition, thereto, is mix answer, in addition, forms mixtures

16. is'fara, dishes. usu. coed meals left over.

78. A herald does for a king what ordinary trustee servants do for ordinary men (a 109, 143, 146, 305).

89. is'ne members ildem (councillors) - not definitely fixed - H. or O.

## 7. ΟΔΥΣΣΕΙΑΣ Η. 170-193. 297

νῖδον ἀναστήσας ἀγαπήνορα Λαοδάμαντα, 170

ὃς οἱ πλησίον ἴξε, μάλιστα δέ μιν φιλέσκε.

χέρνιβα δ' ἀμφίπολος προχῶφ ἐπέχευε φέρουσα

καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,

νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.

σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα, 175

εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.

αὐτὰρ ὁ πίνει καὶ ἦσθε πολύτλας δῖος Ὀδυσσεύς·

καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·

Ἰ Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νεῖμον

πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῃ 180

σπείσομεν, ὅσθ' ἰκέτησιν ἄμ' αἰδοίοισιν ὀπηδεῖ.'

Ἔως φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,

νώμησεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.

αὐτὰρ ἐπεὶ σπεῖσάν τ' ἐπιόν θ' ὅσον ἤθελε θυμὸς,

τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε· 185

Ἰ Κέκλυτε, Φαιήκων ἡγήταρες ἡδὲ μέδοντες,

ὀφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κέλεύει.

νῦν μὲν δαισάμενοι κατακείμετε οἴκαδ' ἰόντες·

ἡῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες

ξείνων ἐνὶ μεγάροις ξεινίσσομεν ἡδὲ θεοῖσι 190

ρέξομεν ἱερὰ καλὰ, ἔπειτα δὲ καὶ περὶ πομπῆς

μνησόμεθ', ὥς χ' ὁ ξείνος ἀνευθε πόνου καὶ ἀνίης

πομπῇ ὑφ' ἡμετέρῃ ἦν πατρίδα γαίαν ἵκηται

174. ἐτάνυσσε τράπεζαν] ἀθετεῖται τὸ ἔπος ὡς ἀσύμφωνον τῇ τοῦ Ὀμήρου συνθήκῃ· οὐ γὰρ ποιεῖ τὰς τραπέζας ἀφαιρουμένας παρόντων τῶν δαιτυμόνων Schol. H. P. Q. T. It would seem that this Schol. should be assigned to inf. 232. 177.] After this verse is inserted in Cod. Ven. 456 αὐτὰρ ἐπεὶ δεῖπνησε καὶ ἤραρε θυμὸν ἐδωδῇ. 183.] βραχὺ διασταλτόν μετὰ τὸ πᾶσιν Schol. P. 192. μνησόμεθ' γρ. φρασσόμεθα Schol. M.

171. μάλιστα δέ μιν φιλέσκε. With this paratactic clause, introduced by the demonstrative instead of the relative, cp. Il. 3. 386 foll. γρηῃ... ἢ οἱ... ἥσκειν εἶρα καλὰ, μάλιστα δέ μιν φιλέσκε. Cp. also Od. 1. 71; 2. 54. The subject to φιλέσκε is πατήρ.

182. μελίφρονα, 'honey-hearted,' Tennyson. This translation gives a certain personality to οἶνος, like our

use of 'generous wine.' Cp. εὐήνωρ οἶνος Od. 4. 622. μελίφρων is used as an epithet of πυρός Il. 8. 188, σίτος Od. 24. 489, ἔπνος Il. 2. 34.

188. κατακείμετε. Some regard this as the aorist imperative, others as a desiderative form. See on Od. 1. 424.

189. Join ἐπὶ with καλέσαντες, 'bidding them gather to the meeting.'

χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστὶ,  
 μηδέ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθῃσι 195  
 πρὶν γε τὸν ἧς γαίης ἐπιβήμεναι· ἔνθα δ' ἔπειτα  
 πείσεται ἄσσα οἱ αἶσα κατὰ κλῶθές τε βαρεῖαι  
 γεινομένην νήσαντο λίνφ, ὅτε μιν τέκε μήτηρ.  
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,  
 ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανόωνται. 200

197. κατὰ κλῶθες] τὸ δὲ κατὰ πρὸς τὸ νήσαντο Schol. B. H. P. Q. T. κατακλῶθες E. γράφεται δὲ κατακλῶθές τε βαρεῖαι, καὶ κατακλώθῃσι βαρεῖαι, αἶσα δηλαδὴ, κατὰ τινὰ τῶν ἀντιγράφων, οὐ μέντοι καλῶς Eustath. The latter reading, as La Roche remarks, implies the omission of 198. Nauck suggests κακὰ. 198. γεινομένην] See on Od. 4. 208. 199. κατ' οὐρανοῦ] ἐν ταῖς Ἀριστάρχου κατ' οὐρανόν Schol. M. P. This seems to be impossible.

194. τηλόθεν ἐστὶ, not γαῖα, as we might suppose from inf. 321, but rather *εἶνος*, as suggested by the nearer parallel, Od. 6. 312.

195. μεσσηγύς. This is sometimes quoted as the only passage in which μεσσηγύς = *interim*. It commonly refers to space and not to time, and there is no need to make the exception here, as Schol. P. rightly interprets ἀναμεταξὺ ἡμῶν καὶ τῆς τοῦτων πόλεως, which meaning will be quite sufficient preparation for πρὶν which follows.

197. αἶσα. Supposing the etymology which refers αἶσα to *ἴσος* to be correct, the usage of the word certainly seems to bear it out, as it generally implies a 'due portion.' Cp. λήϊδος αἶσα Il. 18. 327, ἐλπίδος αἶσα Od. 19. 84, τίω δέ μιν ἐν καρὸς αἶσῃ Il. 9. 378. See also Il. 6. 333 ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν = 'in due proportion and not disproportionately.' Thus αἶσα signifies also *vitaæ portio* (Juv. 9. 127) in Il. 1. 416 ἐπεὶ νῦν τοι αἶσα μινυνθά περ, οὐ τι μάλα δὴν. With αἶσα may be joined a *genit. auctoris*, as Διὸς, δαίμονος αἶσα Od. 11. 61; or a *genit. oppositionis*, as αἶσα θανάτοιο Il. 24. 428. Sometimes αἶσα seems to be used quite impersonally, as in the phrase ἰὴ αἶσῃ Il. 22. 477; or, again, as a power or person, as in the present passage, and Il. 20. 127; a tendency to which usage is seen from its being joined with such words as παρίστη Od. 9. 52, ἄσπε 11. 61. See Nägelsbach, Hom. Theolog. 122 foll.

κατὰ need not be taken in composition with νήσαντο, but as an adverbial addition. Cp. Od. 14. 226

τά τ' ἄλλοισιν γε κατὰ βίηλὰ πέλονται, and 349 κεφαλῇ δὲ κατὰ ῥάκος ἀμφικαλύψας. We may perhaps render 'span off for him with their thread at his birth.' Eusebius (Praep. Evang. 6. 8) has remarked that the Homeric poems do not countenance fatalism: that no more is meant here than when we say that there are some things we cannot escape. So Alcinoüs declares, 'we will do our part by him' (this by itself excludes the notion of fate, and so does ἄσσα that follows), 'and then whatever his own efforts cannot avert will befall him.'

κλῶθες, μεταπλάσμός ἐστι τοῦ κλωθὸς ἀπ' εὐθείας τῆς κλωθῆς Schol. B. H. P. Q. T. The notion of three Μοῖραι is post-Homeric, appearing first in Hesiod (Theog. 218, 906). Here the κλῶθες are merely the half-personified agency of αἶσα, cp. Il. 20. 126 πείσεται ἄσσα οἱ αἶσα | γεινομένην ἐπένησε λίνφ. This is an instance of a personification that stops short of mythology; cp. ἄρπυιαι Od. 1. 241. The epithet βαρεῖαι, 'stern,' is no more than could have been said of αἶσα. Buttm. Mythol. 1. 293 and Bekk. adopt the reading in the text with Hesych.

199. εἰ δέ, 'but if he is one of the gods come down from heaven, then (ἔπειτα) this is some strange thing which the gods are intending towards us.' For ἔπειτα with this sort of inferential force see note on Od. 1. 65, and cp. Il. 6. 350; 9. 437; 12. 234; 22. 49.

200. ἄλλο τι is used euphemistically for 'some withdrawal of favour.' It was the majestic appearance of Odysseus,

16. τοῦ: this remained? same subj. by τοῦ is due to imitation of a cat phrase (P.) as 210 τοῦ  
contrast: a diff. subj.

20. ἀλλοτρί: pres. appos. with τοῦ: this is something else (than furnishing an escort?)  
which he g. do

01. ΕΥΔΡΥΓΙΣ: in plain view even though under assumed forms.

05. ἑγγύθεν: v 129 Παιδων: τοι' περ τε ἐμῆς ἑστίας γένεσθης (of Phaeacians)  
The royal family is explicitly said to descend from Πον. (54)

αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς  
 ἡμῖν, εὐτ' ἔρδωμεν ἀγακλειτὰς ἐκατόμβας,  
 δαίνυνται τε παρ' ἄμμι καθήμενοι ἔνθα περ ἡμεῖς.  
 εἰ δ' ἄρα τις καὶ μῦνος ἰὼν ξύμβληται ὁδίτης,  
 οὗ τι κατακρύπτουσιν, ἐπεὶ σφισιν ἐγγύθεν εἰμὲν, 205  
 ὥς περ Κύκλωπες τε καὶ ἄγρια φῦλα Γιγάντων.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 'Ἀλκινό', ἄλλο τί τοι μελέτω φρεσὶν· οὐ γὰρ ἐγὼ γε  
 ἀθανάτοισιν ἔοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,  
 οὐ δέμας οὐδὲ φῆν, ἀλλὰ θνητοῖσι βροτοῖσιν· 210  
 οὓς τινὰς ὑμεῖς ἴστε μάλιστ' ὀχέοντας οἰζὺν  
 ἀνθρώπων, τοῖσιν κεν ἐν ἄλγεσιν ἴσασαίμην.

204. ξύμβληται] προπαροξίζοντο Schol. P. Bekk. ξυμβλήται. Nauck considers ξυμβλήται the subjunctive, and ξύμβληται indicative. 210. βροτοῖσιν] στικτέον εἰς τὸ βροτοῖσιν, τὸ οὐστινας ἀπ' ἐτέρας ἀρχῆς ὑποστικτέον δὲ εἰς τὸ ἀνθρώπων Schol. P.

and his sudden revelation in their presence, that suggested this conjecture to Alcinous; see *Od.* 6. 229 foll. The line occurs in a different connection *Il.* 6. 128.

201. For the thought, cp. Catull. *Pel. et Thet. ad fin.* 'praesentes namque ante domos invisere castas | heroum et sese mortali ostendere coetu | caelicolae, nondum sprete pietate, solebant. . . | sed postquam. . . | quare nec tales dignantur visere coetus, | nec se contingi patiuntur lumine claro.'

πάρος is used with present tense, as in *Od.* 4. 811, etc.

204. εἰ δ' ἄρα, 'and if a traveller should meet them on his lonely way, they make no concealment.' That is, they appear not only in public at our sacrifices, but privately as well.

205. κατακρύπτουσιν = 'dissimulant'; as in *Od.* 4. 247 ἄλλω δ' αὐτὸν φωτὶ κατακρύπτων ἤσκει.

ἐγγύθεν is generally taken here as 'near-related,' like ἀγχιθεοὶ *Od.* 5. 35; 19. 279; *h. Hom. Ven.* 201. Welcker (*die Phäak. Rhein. Mus.* 1833, p. 219) seems to take ἐγγύθεν here in its usual sense of 'neighbouring to,' as though the Phaeacians lived in a sort of celestial country, like the Hyperboreans; and this accords well with Nitzsch's remark, that those distant

nations who seemed to dwell on the confines of the world are represented as especial favourites of the gods. So Poseidon visits the Aethiopians (*Od.* 1), who are called ἑσχατοὶ ἀνδρῶν, and Herodotus (3. 106) says, αἱ δ' ἑσχατιαὶ κως τῆς οἰκεομένης τὰ κάλλιστα ἔλαχον. See *Plat. Phileb.* 16. C οἱ μὲν παλαιοὶ κρείττους ἡμῶν καὶ ἐγγυτέρω θεῶν οἰκοῦντες. But, on the other hand, Hesiod describes the Giants and the Cyclopes, who are here mentioned as a parallel case to the Phaeacians, as children of Earth, and Acusilaus and Alcaeus assign the same descent to the Phaeacians. With the use of ἐγγύθεν to express near relationship compare the use of σχεδόν in *Od.* 10. 441 καὶ πῆρ περ ἔοντι μάλα σχεδόν.

208. ἄλλο τί τοι μελέτω, i. e. 'turn your thoughts to something else;' meaning that there was no such ground for anxiety as Alcinous surmised.

211. οὓς τινὰς. With the form of sentence cp. *Od.* 1. 219 δς ἀπογυμνῶτος γένετο θνητῶν ἀνθρώπων, | τοῦ μ' ἔκ φασι γενέσθαι. Here the words are equivalent to 'quoscumque nosis hominum prae ceteris aerumnas tolerantes, illis me aequare possem.'

With ἴστε . . ὀχέοντας compare ᾗδεον . . δόντα *Od.* 23. 29, and with ἐν ἄλγεσιν

καὶ δ' ἔτι κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησαίμην,  
 δοσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.  
 ἀλλ' ἐμέ μὲν δορπηῆσαι ἐάσατε κηδόμενόν περ' 215  
 οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο  
 ἔπλετο, ἢ τ' ἐκέλευσεν ἔο μνήσασθαι ἀνάγκη  
 καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,  
 ὥς καὶ ἐγὼ πένθος μὲν ἔχω φρεσὶν, ἢ δὲ μάλ' αἰεὶ  
 ἐσθόμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων 220  
 ληθάνει· δοσ' ἔπαθον, καὶ ἐνιπλήσασθαι ἀνώγει.  
 ὑμεῖς δ' ὀτρύνεσθαι ἄμ' ἡοὶ φαινομένην φων,  
 ὥς κ' ἐμέ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης,  
 καὶ περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰὼν  
 κτήσιν ἐμὴν, δμῳάς τε καὶ ὕψερες μέγα δῶμα.' 225  
 ὦς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἡδ' ἐκέλευον  
 πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.  
 αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιὸν θ' ὅσον ἤθελε θυμὸς,

213. καὶ μᾶλλον ἐγὼ] γρ. καὶ πλείον' ἐγὼ. Schol. P. 215. δορπηῆσαι] ἐν τισὶ  
 γράφεται δειπνήσαι· οὕτω δὲ ὥρα τοῦ ἀρίστου Schol. P. 217. ἔο] Ζηνόδοτος ἔο  
 γράφει ἀντὶ τοῦ ἱαντῆς Schol. H. P. This is a mistake of the Schol. ἔο is the  
 reading of Aristarchus, while Zenodotus wrote ἐοῦ. See La Roche and Dind.  
 ad loc., and Schol. on Il. 2. 239. 221. ἐνιπλήσασθαι] αὕτη μέντοι ποιητικωτέρα,  
 ἢ δὲ Ἀριστάρχου ἐμπλησθῆναι Schol. H. P., probably ἐνιπλησθῆναι, cp. Athenaeus  
 10. 412 D. 222. ὀτρύνεσθαι] ὅτι ἀπαρέμψατον (infinitive) ἀντὶ προστακτικοῦ,  
 ὡς ἀγνοῶν Ζηνόδοτος γράφει ὀτρύνεσθε Schol. H. P.

compare αἶσθ' ἐν ἀργαλέῃ φθίσει Il. 21.  
 61, ἢ ἐν τιμῇ Il. 9. 319.

213. καὶ δέ, 'aye, and.' Il. 23. 80,  
 494; 24. 370; Od. 4. 391; 16. 418.

For καὶ μᾶλλον = 'vel magis,' Ameis  
 quotes Od. 2. 334; 4. 819; 8. 154; 15.  
 198; 18. 22, 216; Il. 8. 470; 13. 638;  
 19. 200; 22. 235.

214. ξύμπαντα means 'from first to  
 last.'

ἰότητι. Curtius connects ἰότης with  
 a root ἰσ = 'wish,' as in Skt. *iśh-īas*, 'de-  
 sired;' compare ἰ-μερος, and, perhaps,  
 ἰσ-μήνη, Ἰσμερος.

216. ἐπὶ γαστέρι, 'there never was  
 anything more shameless than (lit. 'be-  
 yond') an angry belly.' For this formula  
 of comparison cp. Hdt. 4. 118 οὐδὲν ὑμῖν  
 ἐπὶ τούτῳ ἔσται ἐλαφρότερον, Thuc. 3. 45  
 ἐπ' αὐτοῖς οὐδὲν ἔλασσον.

217. Here ἔπλετο and ἐκέλευσεν are

aorists of custom.

220. ἐκ-ληθάνει. This form of the verb  
 is causative, like ἐκέλευον Il. 2. 600.

224. καὶ περ. The only passage in  
 Homer where καὶ stands in immediate  
 juxtaposition to περ. Elsewhere they  
 are separated, as *ne . . . quidem* in Latin.

καὶ λίποι. So Il. 5. 685 ἐπειτά  
 με καὶ λίποι αἰὼν [ἐν πόλει ὑμετέρῃ,  
 where ἐπειτά, 'thereafter,' adds a similar  
 force to that expressed here by the  
 participial clause ἰδόντα κ.τ.λ. The ad-  
 dition of καὶ emphasises λίποι αἰὼν, so  
 as to make it mean the worst thing that  
 could happen. Cp. Romeo and Juliet,  
 2. 6 'But come what sorrow can, it  
 cannot countervail the exchange of joy  
 That one short minute gives me in her  
 sight.'

228. This line has occurred already,  
 sup. 184. Nitzsch supposes that in the

26. A more or less funnel web, in v 16, 41, H 3.4, L 1, s. 13. v 47?

38. Had 2nd lot from 2nd. been about 0.8. then she has continued πóθι τοι πόλιν  
38. 2nd lot from 2nd. been about 0.8. then she has continued πóθι τοι πόλιν

οἱ μὲν κακκέλοντες ἔβαν οἰκόνδε ἕκαστος,  
 αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς, 230  
 πὰρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδὴς  
 ἦσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντεα δαιτός.  
 τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·  
 ἔγνω γὰρ φᾶρός τε χιτῶνά τε εἵματ' ἰδοῦσα  
 καλὰ, τὰ ῥ' αὐτῇ τεύξε σὺν ἀμφιπόλοισι γυναιξί· 235  
 καί μιν φωνήσας ἔπεα πτερβρента προσηύδα·  
 'Ξεῖνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτῇ  
 τίς πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἵματ' ἔδωκεν;  
 οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἰκέσθαι;'  
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 240  
 'ἀργαλέον, βασιλεια, διηγεκέως ἀγορεύσαι

232. ἀπεκόσμεον] See critical note on sup. 174. 239. φῆς] τὸ φῆς ἐν τῷ ἐνεστώτι (present) μὲν κατὰ παράδοσιν ὀφύεται καὶ σὺν τῷ ἴσῳ γράφεται . . . εἰ δὲ περιπασθῇ ἀντὶ τοῦ ἴσῳ γράφεται καὶ ἀντὶ τοῦ ἴσῳ λαμβάνεται Eustath. ad loc., similarly Schol. P. Q. φῆς is the preferable reading here and in Od. 14. 117; Il. 5. 473; and φῆς in Od. 1. 391; Il. 4. 351; 14. 265; 17. 174. La Roche, H. T. 375.

former passage it may be an interpolation; perhaps we may consider that, during the intervening conversation, the guests have remained with the cups in their hands.

232. ἔντεα is used here of implements or apparatus; compare Virgil's phrase 'Cerealia arma' Aen. 1. 181. ἔντεα is also used (h. Hom. Apoll. 489) for the tackling of a ship, as frequently ὄπλα.

237. The common rendering of this line is, 'this will be the first thing I shall ask thee.' But it fails to give the full emphasis due to αὐτῇ. Rather the meaning is, 'I will begin (the conversation) by asking thee this.' The use of πρῶτον to introduce the act of one, who, as we say, 'takes the initiative,' is not rare. Cp. Od. 2. 39 πρῶτον ἔπειτα γέροντα καθαρπτόμενος προσέειπε, describing the speech of Telemachus, in which, though Aegyptius had already spoken, the young prince was the first to make the debate personal between him and the chiefs. Similarly, Od. 9. 224 ἐνθ' ἐμὲ μὲν πρώτισθ' ἔταροι λίσσονται ἐπέεσσι, i.e. 'before ever I thought about it myself;' cp. also Il. 9. 34

ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσι (doubtless referring to Il. 4. 370), where πρῶτον ὄν. seems equivalent to ἤρτας ὀνειδίζειν. In Il. 24. 557, ἐπεὶ με πρῶτον ἔασας . . . ζῶειν, the meaning is, 'since thou hast begun kindly relations in allowing me to live.' The words of Arete in the present passage are put into the mouth of Penelope, Od. 19. 104, where she is left alone with Odysseus, after the retirement of the company (for the presence of the old attendant need not be reckoned), and the rendering suggested above is even more appropriate there. Cp. Virgil's phrase, 'dictis occupat ultro.'

239. φῆς (see crit. note) = 'nonne dicebas,' with reference to sup. 152.

241. ἀργαλέον. Cp. Virg. Aen. 2. 3 'infandum regina iubes renovare dolorem.'

διηγεκέως, from stem ἔνεκ, as in ἡνεγκα (cp. ποδηγετής, κεντρηγετής), is properly used of that which 'moves,' or 'is carried' right through, and so is closely analogous in etymology and meaning to the Lat. *per-pet-uus*. Translate here, 'at full length.'

κῆδ' ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανῖνες·  
 τοῦτο δέ τοι ἔρῳ δ' μ' ἀνείρεαι ἡδὲ μεταλλᾶς.  
 Ὡγυγίη τις νῆσος ἀπόπροθεν εἰν ἀλλ' κείται,  
 ἔνθα μὲν Ἀτλαντος θυγάτηρ, δολέεσσα Καλυψώ, 245  
 ναίει ἐνπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ  
 μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων.  
 ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων  
 οἶον, ἐπεὶ μοι νῆα θοὴν ἀργῆτι κεραυνῷ  
 Ζεὺς ἔλασας ἐκέασσε μέσφ' ἐνὶ οἴνοπι πόντῳ. 250  
 [ἔνθ' ἄλλοι μὲν πάντες ἀπέφθινον ἐσθλοὶ ἐταῖροι,  
 αὐτὰρ ἐγὼ τρόπιον ἀγκὰς ἔλῶν νεὸς ἀμφιελίσσης  
 ἐννῆμαρ φερόμην· δεκάτῃ δέ με νυκτὶ μελαίνῃ  
 νῆσον ἐς Ὡγυγίην πέλασαν θεοὶ, ἔνθα Καλυψώ  
 ναίει ἐνπλόκαμος, δεινὴ θεός, ἥ με λαβούσα 255  
 ἐνδυκῶς ἐφίλει τε καὶ ἔτρεφεν ἡδὲ ἔφασκε

250. ἔλασας] Al. ἔλασας, perhaps the reading of Zenodotus. ἐκέασσε, διχῶς Schol. P. This implies two readings, namely ἐκέασσε and ἐκέδασσε. 251-258.] ἀθετοῦνται δὲ στίχοι η'. ὕστερον γὰρ ταῦτα λέγεται (12. 447-453) εἰ δὲ προεῖρητο, οὐκ ἂν ἐπαλλόγοι Schol. H. P. Buttm. refers this remark to vv. 251-258. The most suspicious lines are vv. 254, 255, as being the mere repetition of what Odysseus had just said. ἀπέφθινον] Al. ἀπέφθινον. Et. Mag. quotes ἀπέφθινον, ἀπὸ τοῦ ἀποφθίω.

242. οὐρανῖνες. Curtius (G. E. p. 569) maintains that the termination here is merely amplificative, and that οὐρανῖνες stands in the same relation to οὐράνιοι that αὐλῶν does to αὐλός, κοινῶν to κοινός, κύβαν to κυβός. See note on Ὑπερίαν Od. i. 8. In Il. 5. 898 Οὐρανῖνες seems to be used as a true patronymic of the Titans, as 'sons of Uranus'; though Nägelsbach (Hom. Theol. 74 foll.) interprets even that passage of the gods of Olympus. Aristarchus notices a difference between Οὐρανῖνες and Οὐλύμπιοι, remarking, on Il. 15. 225, ἐνεργέτους δὲ καλεῖ καὶ οὐρανῖνας καὶ ὑποταρταρίους καὶ Τιτᾶνας τοὺς περὶ Κρόνον θεοὺς (Lehrs, Aristarch. 191). Here, however, the reference is unmistakably to the gods of heaven.

245. δολέεσσα. This epithet, which represents Odysseus' experience of Calypso, rather than her currently received character, means not 'treacherous' or 'false,' but only 'sly,' or

scheming to keep him for her husband.

247. μίσγεται. That 'no one associates with her' is only a way of describing her lonely home ἀπόπροθεν εἰν ἀλλ'. Cp. Od. 6. 205 of the Phaeacians, οἰκόμεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ | ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος.

248. Join ἐφέστιον with ἤγαγε, 'brought me to be her guest,' ἐπὶ τὴν οἰκίαν αὐτῆς ἐπικεκλησόμενον Schol. V. Cp. Od. 23. 55 ἤλθέ μοι αὐτὸς ζῶς ἐφέστιος.

251. ἔνθα takes up the moment of the shipwreck.

255. λαβούσα is an unusual word in such a connection: we should expect ὑποδεξαμένη, or κομισσαμένη. But, probably, it implies that Calypso made him stay.

256. ἐνδυκῶς. See note on ἀδευκῆς Od. 4. 489. Various etymologies have been proposed of the word; e.g. from δεύκω = φροντίζω, or from ἐν-δύω in

52. Ipōrū: Keel was not deep — ~ Homer's time the Greeks did not sail close to the wind  
Nob. that at pt 424 Od. says he lashed mast and Keel together

70. Зув'єсбає: does 'consort with' a man. Cf. "These pleasures, Melancholy, give;  
And I with thee will choose to live" (St. Petersburg)

θήσειν ἀθάνατον καὶ ἀγήρων ἤματα πάντα·  
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἐπειθεν.]  
 ἔνθα μὲν ἐπτάετες μένον ἔμπεδον, εἴματα δ' αἰεὶ  
 δάκρυσι δέυεσκον, τὰ μοι ἄμβροτα δῶκε Καλυψώ· 260  
 ἀλλ' ὅτε δὴ ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθε,  
 καὶ τότε δὴ μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι  
 Ζηνὸς ὑπ' ἀγγελίης, ἣ καὶ νόος ἐτράπετ' αὐτῆς.  
 πέμπε δ' ἐπὶ σχεδίσῃ πολυδέσμον, πολλὰ δ' ἔδωκε,  
 σῖτον καὶ μέθυ ἡδὺ, καὶ ἄμβροτα εἴματα ἔσσειν, 265  
 οὔρον δὲ προέηκεν ἀπήμονά τε λιαρὸν τε.  
 ἐπτά δὲ καὶ δέκα μὲν πλεόν ἤματα ποντοπορεύων,  
 ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα  
 γαίης ὑμετέρης, γήθησε δέ μοι φίλον ἦτορ  
 δυσμύρῳ ἧ γὰρ ἔμελλον ἔτι ξυνέσσεσθαι οἷζυϊ 270  
 πολλῇ, τήν μοι ἐπῶρσε Ποσειδάων ἑνοσίχθων,  
 ὅς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθα,

261. ὄγδοον] Dindorf conjectures ὄγδοατον, which Bekk. adopts, the initial vowel making a synizesis with δῆ, as Od. 12. 399. In the reading in the text ὄγδοον must be scanned as a dissyllable. 269. ὑμετέρης] The reading approved by Schol. P. Al. φαίηκαν. 272. κέλευθα] Ameis and La Roche κέλευθον, Nauck reads κέλευθα. See note below.

the sense of 'penetrating,' 'going thoroughly through.' It is simpler to suppose a root *δευκ* or *δοκ*, the variation between *o* and *u* being caused by the influence of Aeolic: so that *ἐνδυκίως* will be nearly equivalent to *κατὰ δόξαν*, *decenter*. See Curtius, G. E. 589. But this so-called Aeolic change is open to some doubt here.

259. ἔμπεδον, 'continuously.' *πέδον* or *πεδίον*, 'solid ground,' gives this meaning to ἔμπεδον by a process similar to that by which *durare*, in the sense of 'lasting,' comes from *durus*. Bekker remarks that ἔμπεδον stands here before a word beginning with a *f*, and suggests ἔμπεδα, comparing Od. 19. 113 *τίκτει δ' ἔμπεδα μῆλα*. But it may be doubted whether ἔμπεδα does not there mean either 'strong young ones,' or 'young that come to maturity.'

272. κέλευθα. See J. E. Ellendt (Bemerk. über Hom. Sprachgebr. Königsb. 1863), who draws a dis-

tinction between κέλευθα and κέλευθος or κέλευθοι. The singular κέλευθος is, he says, a single definite 'way' or 'path' = Lat. *via*; and κέλευθοι = *viae*, e.g. Il. 3. 406 *θεῶν δ' ἀπέεικε κελεύθου*, 11. 504 *οὐδ' ἄν ποω χάσονται κελεύθου*, 13. 399 *πολλέεσι δὲ θῆκε κέλευθον*, compare also Od. 4. 680; 1. 195. So too in the plural, Il. 13. 335 *ἡματι τῷ ὅτε τε πλείστη κόνις ἀμφὶ κελεύθους*, 10. 66 *πολλὰ γὰρ ἀνὰ στρατὸν εἰσι κέλευθοι*, Od. 10. 86 *ἔργῳ γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι*. In these three passages κέλευθοι signifies, just as the singular κέλευθος, certain definite directions or paths. But κέλευθα is properly used, where (as in air or sea) the path conceived of is an indefinite one; or where only progress through a certain space is meant. Thus Il. 14. 17; 15. 620 *ἀνέμων λιγέων λαίψηρά κέλευθα*, Od. 3. 177 *ἰχθυόεντα κέλευθα*, Od. 24. 10 *εὐρώεντα*, 20. 64 *ἡρόεντα*, and often *ὕγρα κέλευθα*. Ellendt con-

ὥρινεν δὲ θάλασσαν ἀθέσφατον, οὐδέ τι κύμα  
 εἶα ἐπὶ σχεδὴς ἀδινὰ στενάχοντα φέρεσθαι.  
 τὴν μὲν ἔπειτα θύελλα διεσκέδασ'· αὐτὰρ ἐγὼ γε 275  
 νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίῃ  
 ὑμετέρῃ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ.  
 ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κύμ' ἐπὶ χέρσων,  
 πέτρης πρὸς μεγάλῃσι βαλὼν καὶ ἀτερπείε χώρῳ·  
 ἀλλ' ἀναχασσάμενος νῆχον πάλιν, εἶος ἐπῆλθον 280  
 ἐς ποταμὸν, τῇ δὴ μοι εἰσατο χώρος ἄριστος,  
 λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.  
 ἐκ δ' ἔπεσον θυμῷ γέρον, ἐπὶ δ' ἀμβροσίῃ νύξ  
 ἦλυθ'· ἐγὼ δ' ἀπάνευθε διυπετέος ποταμοῖο  
 ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα 285

273. οὐδέ τι] Nitzsch οὐδ' ἔτι.

trasts especially Od. 5. 383 ἥ τοι τῶν  
 ἄλλων ἀνέμων κατέδρασε κελύθους with  
 10. 20 ἔνθα δὲ βυκτᾶν ἀνέμων κατέδρασε  
 κέλευθα, because in the former passage  
 the word ἄλλων implies that each wind  
 has its own κέλευθος, which are there  
 opposed to the κέλευθος of Boreas;  
 whereas in the latter, κέλευθα is quite  
 general, meaning the 'outgoings' of  
 the winds collectively. The distinction  
 of form is evidently not the mere con-  
 sequence of metrical exigency; nor  
 does the difference of meaning lie be-  
 tween singular and plural; for cp.  
 Soph. Trach. 130 of the regular orbit  
 of the Bear, ἄρκτου τροφάδες κέλευθοι,  
 Apoll. Rhod. 1. 500 ἄστρον σεληναῖον τε  
 καὶ ἡελίοιο κέλευθοι. But there is no  
 need in the present passage to write  
 with Ameis and La Roche κέλευθον,  
 for Odysseus means nothing more than  
 'my progress': his way home was, in  
 his conception, uncertain and trackless.  
 For an attempt to distinguish ὁδὸς and  
 κέλευθος see note on Od. 4. 389.

With the accusative here after κατέ-  
 δρασε cp. Od. 14. 61 ἥ γὰρ τοῦ γε θεοῦ  
 κατὰ νόστον ἔδρασαν. Another con-  
 struction appears in Od. 4. 380, 469  
 ὅς τις μ' ἀθανάτων πεδά καὶ ἔδρασε  
 κελύθου.

273. ἀθέσφατον. Apollon. Lex. 13. 5  
 interprets this by the words πολλὸν οἶον  
 οὐδ' ἂν θεὸς φατίσειεν διὰ τὸ πλήθος.

Düntz. on Od. 20. 211 regards the  
 prosthetic α as intensive, so making  
 ἀθέσφατος identical with θεσπέσιος.

οὐδέ τι. This, though introduced as  
 a co-ordinate clause, really gives the  
 result of the raising of this tremendous  
 sea, 'so that the wave suffered me  
 not,' etc.

276. τόδε λαῖτμα, 'yonder gulf.'  
 He points in the direction of the sea.  
 λαῖτμα is the object of διέτμαγον, and  
 νηχόμενος is added as giving the means  
 by which he made his way through  
 it.

278. βιήσατό .. κε, 'would have  
 crushed me as I climbed out upon the  
 shore.' The aorist giving the com-  
 pleted meaning of βιάσθαι. For ἐκ-  
 βαίνειν in this sense see Od. 5. 415.

279. καὶ is expegetic, = 'against the  
 huge rocks, that ugly spot.' Cp.  
 Aesch. P. V. 31 ἀνθ' ὧν ἀτερπὴ τήνδε  
 φρουρήσεις πέτραν.

283. ἐκ δ' ἔπεσον, a pregnant phrase  
 = 'and coming out of the water I sank  
 down, rallying my spirit'; this doubt-  
 less means by deep gasps for breath.  
 The result of this effort is described  
 Od. 5. 458 ἐς φρένα θυμὸς ἀγέροη. Cp.  
 Apollon. Lex. δηλοῖ δὲ συνάγων καὶ  
 ἀνακτῶμενος τὴν ψυχὴν.

285. ἐκβὰς, sc. from the ravine in  
 which the river ran; cp. Od. 5. 462 ἐκ  
 ποταμοῖο λιασθεῖς.

83. πρῶτον θυμηγόρεον : P. 146a pres. part. de comate.



ἡφυσάμην ὑπνον δὲ θεὸς κατ' ἀπείρονα χεῦεν.  
 ἔνθα μὲν ἐν φύλλοισι, φίλον τετιημένος ἦτορ,  
 εὐδον παννύχιος καὶ ἐπ' ἡῶ καὶ μέσον ἡμαρ  
 δύσετό τ' ἥελιος, καὶ με γλυκὺς ὕπνος ἀνῆκεν.

289. δύσετο] Eustath. 1580. 17 'Ἀρίσταρχος οὐ γράφει δύσετο, ἀλλὰ δέιλετο, ὃ ἐστὶν ἐς δύσιν ἀνέκλινε. Et. Mag. 290. 6 ἐχρῆν δέιλετο, εἰς δέιλην ἐτράπη· ἡμέρα γὰρ ἦν ἐτι. Similarly Schol. H. P. 'δέιλετο est coniectura Aristarchi, qui ut discrepantiam tolleretur veterem scripturam immutare non dubitavit. Si δέιλετο librorum fide nitteretur certe Aristarchus eos excitare hoc loco non praetermisisset' La Roche, ad loc.

286. ἡφυσάμην. This is the process described Od. 5. 487 χύσιν δ' ἐπεχέυατο φύλλον. In both passages, words are applied to leaves that are proper to liquids; compare φυλλοροεῖν.

289. δύσετο. See crit. note. Buttm. Lexil. s. v. δέιλη, urges the authority of δέιλετο because, he says, had Aristarchus not received it from earlier times, he would have been inventing (contrary to his character) from conjecture a verb of which elsewhere no traces exist; and, moreover, he would have succeeded in establishing this invention as a rival to the authentic reading (since Eustath. has it in his text, and some of the Scholia refer to it alone). Had the form existed previous to criticism, it must have been the original reading; for while δύσετο, as being more common, might spring from δέιλετο, the converse could not happen. Grammatically, Buttm. defends δέιλετο on the analogy of θέρμετο, ὀπλεσθαι, etc. Finally, following Eustath., he draws attention to the agreement produced by this reading between the division of the day as here given, and Il. 21. 111 ἔσσεται ἡ ἡὼς ἡ δέιλη ἡ μέσον ἡμαρ. As a further argument for δέιλετο it is urged that δύσετο involves a difficulty which δέιλετο relieves. If δύσετό be read, it seems to make sunset synchronise with the waking of Odysseus; while in the account of the same day, given in Od. 6, many things are transacted after his waking,—e. g. his interview with Nausicaa, his bathing, his eating, and then the progress, at a foot's pace, towards the town; after which, as he halts outside the town, comes sunset, described in the same words (6. 321), δύσετό τ' ἥελιος, καὶ τοὶ κλυτὸν ἄλσος ἱκοντο. 'Nay,' says Buttm., 'even this

second point of time still falls so early in the day that Athena finds it necessary to make Odysseus, who is going from thence into the town, invisible.'

It is then argued that the substitution of δέιλετο gives an earlier time of day, and removes the difficulty. But the fact is, that in Homer δέιλη is as much tied (etymology apart) to 'sunset,' as δύσετο is. For we find with δύσετο an adjunct, σκιάωντό τε πᾶσαι ἀγυαί, which refers not to the lengthening shadows of evening, but to the actual shades of night; on the other hand, the usage of δύσετο, in Od. 6. 321 quoted above, shows the necessity of giving it a good deal of latitude on this side sunset; and, again, in Od. 8. 417 the time which it denotes is succeeded by transactions which would seem to require daylight. But if we turn to δέιλη, we find it used with the very same range and the very same restrictions. It is not tied to sunset by Il. 21. 111 (quoted above), nor by Od. 17. 599 δειελήσας, nor by Ib. 306 δέιλον ἡμαρ, but it is tied by Il. 21. 232 εἰς δ' κεν ἔλθῃ | δέιλος, ὅπῃ δύνων, σκιάσῃ τ' ἐρίβωλον ἀρουραν, where (to borrow what Buttm. has proved under ἡέριος) δέιλος must express time, and that time is identified here with sunset. In post-Homeric usage, as Buttm. has shown, δέιλη meant several different times, and had a range of signification which can only be understood on the hypothesis of a prospective reference to sunset. δέιλη is not the period before sunset, but is itself inclusive of sunset, the succeeding period to which is ἔσπερος Od. 18. 306. Thus it would seem that nothing was really gained by the substitution of δέιλετο for δύσετο, inasmuch as both words refer alike to sunset. But there

ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς 290  
 παιζούσας, ἐν δ' αὐτῇ ξην εἰκυῖα θεῇσι.  
 τὴν ἰκέτευσ' ἡ δ' οὐ τι νοήματος ἡμβροτεν ἐσθλοῦ,  
 ὥς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα  
 ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.  
 ἡ μοι σῖτον ἔδωκεν ἄλις ἡδ' αἴθωπα οἶνον, 295

294.] This verse seems to come in awkwardly. We have in Od. 6. 193, 14. 511, Il. 10. 551 ἀντιάσαντα concluding the line and the sense; so that ἐρξέμεν may have been added here to keep out an elliptical construction, and a common-place is then used to complete the line.

is another consideration which perhaps allows δέλετο a further latitude; and that is its tense: δύσετο is an aorist, δέλετο an imperfect. For this grammatical reason then, and for this alone, the difficulty is a little eased by reading δέλετο. But too much stress must not be laid on this, as we have seen that even δύσετο is used with latitude. A solution is offered in conclusion, which, as it will apply to δύσετο, will apply *a fortiori* to δέλετο. We have seen from Il. 21. 111 that the day was divided into three periods, each of which, though consisting of several hours, was named from its characteristic moment; and, loosely, the name of any of these periods might apply to any moment within it. Il. 8. 66, ὄφρα μὲν ἥως ἦν καὶ ἀέφετο ἱερὸν ἥμαρ, illustrates this with regard to the first period, showing that all the time before the midday period was included in ἥως. Similarly our text designates all the time after the midday period as δύσις or δέλη. The designation of a period by its concluding moment is illustrated by our transference of the word noon to midday from noon = 3 o'clock or ninth hour; the link being that the whole period between 12 and 3 o'clock was so designated. This extension of the meaning of δέλη is quite consistent with the subsequent division of the period into δέλη πρωῒα and δέλη νύκτα. Hdt. 7. 167; 8. 6; Thuc. 3. 74; 8. 26. But, perhaps, instead of seeking exactness of interpretation, it is wiser to remember a tendency in Epic poetry to use formulas with a certain carelessness, as soon as they become formulas: as, e.g. τοῖσι δὲ καὶ μετέειπε used where only two persons are present.

292. ἡμβροτεν is described as a sort of metathesis for ἡμαρτεν. Compare ἔδρακον and δέρομαι, ἔδραθον and δαρ-

θάνω, ἔπραθον and πέρθω. The insertion of β is analogous to the process which produces μεσημβρία for μεσημ-ρία. Curtius maintains the old etymology of ἀμαρ-τάνω from ἀ priv. and root μερ, as in μέρομαι, ἐμ-μορ-α. Others refer it to a different root μερ, Skt. smar, meaning 'to think of,' 'to remember.' Cp. μερ-μηρίω and Lat. me-mor; so that the original meaning would be to 'let slip from the mind.' G. Meyer, Gr. Gr. § 25 Anmerk. treats ἡμβροτον as one of the rare (Aeolic?) examples of ρο instead of ρα repeating the sonant liquid = so that ἡμβροτον comes from a stem αμρο.

293. ἂν is scanned long, as ἔλποιο has the digamma. For ἀντιάσαντα see Od. 6. 193.

294. ἐρξέμεν. Probably this form is an aorist. It is a difficult question to decide between this and the future, as ἔλπομαι can be used with either tense indiscriminately; as, e.g. ἔλπετο θανέειν Il. 15. 288, ἐλπόμενοι ἀπορᾶναι 16. 282, ὅθεν οὐκ ἔλποιντο γε θυμῷ ἐλθέμεν Od. 3. 319, ἔλπετ' ἐνὶ φρεσὶ γῆμαι Od. 21. 158. If ἐρξέμεν be thus taken for an aorist we shall compare it with ἀξέμεν (ἀγω), οἰσέμεναι, imperat. οἶσε, δέισεο, ἐβήσετο, etc. On the other hand, the future (which would give an identical form) may be compared with Il. 12. 261 ἔλποντο δὲ τεῖχος. . . ῥήξειν, Od. 3. 375 οὐ σε ἔολτα κακὸν ἀνὰ λαιῷ ἔσεσθαι. In Schol. H. P. Q. V. ἐρξέμεν is interpreted by the aor. πᾶσαι, and Eustath., writing ἐρξειν, seems to lean towards the future.

295. αἴθωπα, used in Homer of οἶνος, χαλεός, καννός, is variously rendered, e.g. Hesych. interprets it, in its use with οἶνος, by μέλας (πυρώδης) ἢ θερμαντικός. Probably the common meaning is 'fiery-looking,' equally well used of the brilliant colour of wine, the



99. In what King has less regard for conventionalities than N. Arabs understand  
the conventionalities (p. 234 ff.)

6. 6 kuθpo's in -6ki66aio to darkness, i.e. angered

καὶ λουσ' ἐν ποταμῷ, καὶ μοι τάδε εἶματ' ἔδωκε.  
ταῦτά τοι ἀχνύμενός περ ἀληθείην κατέλεξα·

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε  
'ξεῖν', ἥ τοι μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησε  
παῖς ἐμῇ, οὐνεκά σ' οὐ τι μετ' ἀμφιπόλοισι γυναιξὶν 300  
ἦγεν ἐς ἡμέτερον, σὺ δ' ἄρα πρώτην ἰκέτευσας·

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
'ἦρως, μὴ μοι τοῦνεκ' ἀμύμονα νείκεε κούρη·  
ἡ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἔπεσθαι·  
ἀλλ' ἐγὼ οὐκ ἔθελον δείσας αἰσχυνόμενός τε, 305  
μὴ πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·  
δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φῦλ' ἀνθρώπων·

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε  
'ξεῖν', οὐ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ,  
μαψιδίως κεχολῶσθαι· ἀμείνω δ' αἶσιμα πάντα. 310  
αἶ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,

301. ἐς ἡμέτερον] ἡμέτερον Ἀττικὸν δὲ τὸ σχῆμα ὡς, ἐς διδασκάλου Schol. H. P. See on Od. 2. 55. 311-316.] τοὺς ἐξ Ἀρίσταρχος διατάζει Ὀμήρου εἶναι, εἰ δὲ καὶ Ὀμηρικοί, ἐλεῖται αὐτοὺς περὶ αἰρεθῆναι φησι. πῶς γὰρ ἀγνοῶν τὸν ἄνδρα μνηστεύεται αὐτῇ τὴν θυγατέρα, καὶ οὐ προστρεπόμενος ἀλλὰ λιπαρῶν; Lehrs, Aristarch. p. 339, interprets εἰ καὶ Ὀμηρικοί as 'etiāmsi nihil continent quod a consuetudine sermonis et antiquitatis Homericæ abhorreat.'

flashing surface of metal, or the gleam of fire showing through smoke.

297. ἀληθείην, 'as the truth;' predicative to ταῦτα.

301. σὺ δ' ἄρα πρώτην ἰκέτευσας. This clause really gives the reason why it was wrong in her not to think of bringing Odysseus; 'for it was to her first thou didst make thy supplication.' See on sup. 53, and cp. Il. 4. 60, 61.

305. Eustath. characterises, with charming simplicity, the account that Odysseus gives of himself and Nausicaa: καὶ ἄρα ὡς ψεύδεται φανερῶς ὁ Ὀδυσσεύς. περ-ἐν καυρῷ ποιῆσειεν ἂν ὁ σοφός.

Δείσας αἰσχυνόμενός τε. Notice the conjunction of aorist and present participles, the former denoting the sudden fear that came over him, and the latter the abiding condition of modesty; cp. Il. 1. 331 ταρβήσαντε καὶ αἰδομένοι, 2. 374 ἀλυσά τε περσομένη τε. The second participle stands almost parenthetically here, as μὴ ἐπισκύσσαιτο follows directly after

δείσας. Düntz. supposes that ἐπισκύ-ζεσθαι describes the exhibition of anger by the wrinkling of the brow, ἐπι-σκή-νιον, comparing σκευ-μαίνειν, σκευ-θρός.

306. ἰδόντι takes up ἔπεσθαι, 'should you catch sight of me following her.'

307. δύσζηλοι (-ζέω), 'quick to anger,' 'touchy.' For the constructio ad sensum Nitzsch compares φύλα γυναικῶν . . . σύμφοροι Hes. Theog. 593; where however there is a variant σύμφορα.

309. οὐ μοι τοιοῦτον . . κῆρ, μαψιδίως κεχολῶσθαι, cp. ἡμεῖς δ' οὐ νῦν τοιοῖοι ἀμυνόμεν Od. 2. 60, and note there. The infinitive explains τοιοῦτον.

310. ἀμείνω αἶσιμα πάντα, 'fair measure in all things is best;' cp. sup. 51 θαρσαλέος ἀνὴρ . . ἀμείνων . . τελέθει, Od. 17. 578 κακὸς δ' αἰδοῖος ἀλήτης = 'it will never do for a mendicant to be shy.' See also Soph. Antig. 1327 βράχιστα γὰρ κράτιστα τὰν ποσὶν κακῶ.

311. αἶ γὰρ . . ἔχέμεν. The most perfect parallel to this construction is

τοῖος ἐὼν οἷός ἐσσι, τὰ τε φρονέων δ' ἔγώ περ,  
 παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι  
 αὖθι μένων οἶκον δέ κ' ἐγὼ καὶ κτήματα δόειν,  
 εἰ κ' ἐθέλων γε μένοισ' ἀέκοντα δέ σ' οὐ τις ἐρύξει 315  
 Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.  
 πομπὴν δ' ἐς τὸδ' ἐγὼ τεκμαίρομαι, ὅφρ' εὖ εἰδῆς,  
 αὖριον ἔσ' τῆμος δὲ σὺ μὲν δεδμημένος ὕπνω  
 λέξεται, οἱ δ' ἐλῶσι γαλήνην, ὅφρ' ἂν ἴκηαι

314. οἶκον δέ κ'] Hermann, Opusc. iv. 161 de partic. ἄν, maintains that instead of the common reading δέ τ' we must adopt δέ κ'. Bekker accepts the alteration, which has the further corroboration of a reading κῆγῶ in a MS. at Breslau, and La Roche and Nauck agree. 318. αὖριον ἔς] Most modern editors since Nitzsch concur in this punctuation. But the majority of MSS. divide the verse at αὖριον. So Schol. P. ἐς τῆμος δέ, μέχρι τοῦτο: and Schol. P. T. ἔν ἐστι τὸ τῆμόσδε τὸ δὲ ἐς τὸδε καὶ ἐς τῆμόσδε ταῦτόν δηλοῦσαι. So Eustath. 319. ἐλῶσι] Schol. P. gives both ἐλάσσοι and ἐλάσωσι.

Od. 24. 376 αἱ γὰρ Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων, | οἷος Νῆρικον εἶλον . . τοῖος ἐὼν τοι χθίζος ἐν ἡμετέροισι δόμοισι, | τεύχε' ἔχων ὁμοῖσιν, ἐφεστάμεναι καὶ ἀμύνειν | ἀνδρας μνηστῆρας. The *regular* construction in such passages is either that of a wish, Od. 4. 341 αἱ γὰρ . . τοῖος ἐὼν οἷός ποτ' . . ἐπαλαισεν ἀνασπᾶς . . τοῖος ἐὼν μνηστῆρων ὁμολήσειεν Ὀδυσσεύς, or that of a prayer, as Il. 7. 179 Ζεῦ πάτερ, ἢ Ἀλάντα λαχεῖν ἢ Τυδείδης νῖόν. Our text, and the parallel, Od. 24. 376, mingle the two constructions; the wish becomes the prayer under the influence of vehement emotion. Bernhardt, Synt. 357, quite unreasonably ascribes the infinitive to the effect of τοῖος. A sort of similarity exists in Il. 19. 258 foll. ἴστω νῦν Ζεὺς . . μὴ μὲν ἐγὼ κούρῃ Βρισηΐδι χεῖρ' ἐπενείκηαι, which is a confusion between the form of an oath and the calling of Zeus to witness.

312. τὰ τε φρονέων, 'feeling as I feel,' i.e. 'coming to an agreement with me;' agreeing to stay as I should wish thee to do, instead of wishing as now to go home. Cp. Hdt. 1. 60 τάνυτ' φρονήσαντες οἱ τε τοῦ Μεγακλέους στασιώται καὶ οἱ τοῦ Λυκούργου.

314. οἶκον δέ κ'. This reading (see crit. note), though not an absolutely necessary correction, makes the construction much clearer. If it is still preferred to retain δέ τ', we must either regard δόειν as the independent optative

in apodosis (cp. κόμην ὀπάσαιμι φέρεσθαι Il. 23. 151), or as a continuation of the wish expressed, 'and O! that I might give thee a house.' Köchly, Dissert. de Od. 1. p. 34, rejects the whole passage with great contempt: 'ipai versus a lyticorum machinis alienissimi solitam compilatorum artem redolere videntur. . . Itaque non dubito quin aliquis—idem fortasse qui 6. 245 adscripsit—totum locum composuerit eo consilio ut quae Nausicaa, 6. 244, 277 sqq. de Ulixee sponso leviter iactavisset, patris auctoritate quasi confirmaret, memor simul eorum quae Menelaus, 15. 68 sqq. Telemacho respondet.' This is most arbitrary criticism.

316. μὴ τοῦτο, 'I pray this may not be the will of Zeus;' sc. that any of the Phaeacians should detain thee. Cp. Od. 17. 399 μὴ τοῦτο θεὸς τελέσειε.

317. ἐς τὸδ', i.e. 'for a certain day, and that to-morrow.' ἐς τὸδ' thus anticipates αὖριον ἔς. For the use of ἐς cp. the expression ἐἰς δ' κε. αὖριον is properly the neuter of an adjective, used as χθίζων Il. 19. 195, πρέμιον Il. 15. 470, νῖον Od. 1. 175, etc.

318. τῆμος δέ, 'and all the while;' sc. during the voyage. The period, of which τῆμος is a pronominal prolepsis, is described presently by the words ὅφρ' ἂν ἴκηαι. Or, perhaps, τῆμος may be rendered more simply, 'when the morrow comes.'

319. ἐλῶσι, cp. πόντον ἐλαφόντες

344. οἶκον : dower, hide ?

9. ἐλάωσι γὰρ : scil. θάλασσαν? To 'row' to 'drive a ship' (ἐλ. νῆα ; γ 109. γ 57,  
p 276). ἐλ. πόντον = beat the sea.



7. ΟΔΥΣΣΕΙΑΣ Η. 320-338. 309

πατρίδα σὴν καὶ δῶμα, καὶ εἴ ποῦ τοι φίλον ἐστίν, 320  
εἴ περ καὶ μάλα πολλὸν ἐκαστέρῳ ἔστ' Εὐβοίῃς,  
τὴν περ τηλοτάτῳ φάσ' ἔμμεναι οἳ μιν ἴδοντο  
λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν  
ῆγον ἐποψόμενον Τιτυδὸν, Γαίῃον υἱόν.

καὶ μὲν οἳ ἐνθ' ἦλθον, καὶ ἄτερ καμάτοιο τέλεσσαν 325  
ῆματι τῷ αὐτῷ καὶ ἀπήνυσαν οἴκαδ' ὅπισσῳ.  
εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσον ἀρισται  
νῆες ἐμαὶ καὶ κούροι ἀναρρίπτειν ἄλα πηδῶ.'

ᾧ φάτο, γήθησεν δὲ πολὺτλας δῖος Ὀδυσσεύς,  
εὐχόμενος δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε 330

Ἰὺς πατέρ, αἰθ' ὅσα εἶπε τελευτήσειεν ἅπαντα  
Ἀλκίνοος· τοῦ μὲν κεν ἐπὶ ζεῖδωρον ἄρουραν  
ἄσβεστον κλέος εἴη, ἐγὼ δέ κε πατρίδ' ἰκοίμην.'

ᾧ οἳ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισι 335  
δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ  
πορφυρέ ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,  
χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.

326. ἀπήνυσαν] A gloss in M. gives ἀπήγαγον, which appears also in the lemma of Schol. H. P. with interpretation in P. ἡγουν ἐγκατάκεισαν. 330. In Schol. E. two different readings are preserved in the latter half of this line, εἶπε πρὸς δὲ μεγαλήτορα θυμὸν and ἴδων εἰς οὐρανὸν εὐρύν.

II. 7. 6, 'they will row thee through the calm sea.'

323. Ῥαδάμανθυς, Aeol. Βραδάμανθυς, is represented to us, Od. 4. 564, as living in Elysium, while Tityos, son of Gaia, appears in Od. 11. 576 as suffering in Hades for his audacities committed in Phocis. There seems no clue to the early form of legend commemorated here. It is just possible to imagine that Scheria was not far from Elysium, so that the Phaeacian sailors were at hand to carry Rhadamanthus from thence on his visit to Tityos. But the object of the visit is equally obscure. Eustath. attempts a solution, saying, ὁ Ῥαδάμανθυς ἐπὶ θάαν τοῦ Τιτυοῦ ἐλθεῖν πλάττεται, ἣ διὰ θαῦμα τοῦ μεγέθους, ἣ καὶ ἵνα δίκαιος ὢν κατὰ τὴν ἱστορίαν σωφρονίσῃ αὐτόν.

324. Γαίῃον. With this use of the

adjective cp. Ποιάντιον υἱόν Od. 3. 190.

325. τέλεσσαν . . . ἀπήνυσαν. The meaning of the words is almost identical. Perhaps τελεῖν regards more the accomplishment of the journey, and ἀπανύειν the arrival at the destined goal, as the addition of οἴκαδ' suggests.

326. ῆματι τῷ αὐτῷ, 'on that very day,' the expression being nearly identical with the Attic use of ὁ αὐτός.

328. πηδῶ, 'with the oar-blade,' cp πηδάλιον. Perhaps the word is connected with πηδᾶν, because the oar-blade seems to spring from the water at the end of the stroke; we may compare ἄλλα χερσὶ παραπτομένα θρώσκει πλάτα Soph. O. C. 716.

332. ἐπὶ . . . ἄρουραν, 'would be spread throughout the world,' i.e. by the praise which Odysseus would accord him in his gratitude.

αἱ δ' ἴσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἔχουσαι·  
 αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσαι, 340  
 ὦτρυνον Ὀδυσῆα παριστάμεναι ἐπέεσσιν·  
 "Ὅρσο κέων, ὦ ξεῖνε· πεποιήται δέ τοι εὐνή·  
 ὥς φάν· τῷ δ' ἀσπαστὸν εἰσατο κοιμηθῆναι.  
 ὥς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς  
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ· 345  
 Ἀλκίνοος δ' ἄρα λέκτο μυχῶ δόμου ὑψηλοῖο,  
 πὰρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν.

347. πόρσυνε] γρ. πόρσαινε ἐν ταῖς Ἀριστάρχου Schol. P.

340. στόρεσαν takes up the process described in the foregoing lines.

λέχος is the 'bedstead,' firmly framed together.

ἐγκονέουσαι is found only in the fem.

particip., here and in Od. 23. 291; Il. 24. 648. ἀμφιέποντες is similarly used to describe the exertions of men, Od. 3. 118.

342. Ὅρσο, see on Od. 6. 255.

κέων, the shorter form only here.





## ΟΔΥΣΣΕΙΑΣ Θ. 1-14

<sup>2</sup>Οδυσσεώς σύστασις πρὸς Φαίακας.

Ἥμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως,  
 ὠρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο,  
 ἂν δ' ἄρα διογενὴς ὦρτο πτολίπορθος Ὀδυσσεύς.  
 τοῖσιν δ' ἡγεμόνευ' ἱερὸν μένος Ἀλκινόοιο  
 Φαιήκων ἀγορήνδ', ἥ σφιν παρὰ νηυσὶ τέτυκτο. 5  
 ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι  
 πλησίον· ἡ δ' ἀνὰ ἄστυ μετῴχετο Παλλὰς Ἀθήνη,  
 εἰδομένη κήρυκι δαΐφρονος Ἀλκινόοιο,  
 νόστον Ὀδυσσῆι μεγαλήτορι μητιόωσα,  
 καὶ ῥα ἐκάστω φωτὶ παρισταμένη φάτο μῦθον· 10  
 'Δεῦτ' ἄγε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,  
 εἰς ἀγορὴν ἵεναι, ὅφρα ξείνοιο πύθησθε,  
 δς νέον Ἀλκινόοιο δαΐφρονος ἔκετο δῶμα  
 πόντον ἐπιπλαγχθεῖς, δέμας ἀθανάτοισιν ὁμοῖος.'

9.] After this verse, Cod. Vindob. 56 inserts ἡ λαοὺς μὲν ἀναγ' ἀγορήνδ' ἵεναι Φαιήκων.

3. πτολίπορθος (πτολιπόρθιος Od. 9. 504, 530). This epithet is in the Odyssey used only of Odysseus, Od. 16. 442; (Il. 2. 278), with special reference to the craft by which he enabled the Greeks to take Ilium. Elsewhere it is used in a more general sense as an epithet of Ares, Il. 20. 152; of Enyo, Il. 5. 333; of Achilles, Il. 15. 77; of Oileus, Il. 2. 728; of Otrynteus, Il. 20. 384. Cp. Od. 1. 2.

6. λίθοισι. Cp. Il. 18. 497 foll. λαοὶ δ' εἰν ἀγορῇ ἔσαν ἄνθρωποι .. οἱ δὲ γέροντες | εἶατ' ἐπὶ ξεστοῖσι λίθοις ἱερῶ ἐνὶ

κύκλῳ. The process of fixing these solid stone seats is described in Od. 6. 267.

7. πλησίον, 'near together.'

11. Δεῦτ' ἄγε. Notice the use of the formula ἄγε with the plural number, as in Od. 2. 212, 252, etc. Nitzsch compares εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὧ δημόται; Aristoph. Acharn. 319. We may take ἵεναι in the next line as the imperatival use of the infinitive.

12. ξείνοιο, 'about the stranger.' So Αἴαντος πυθέσθαι Il. 17. 102.

\*Ὡς εἶποδ' ὤτρυνε μένος καὶ θυμὸν ἐκάστου. 15  
 καρπαλίμως δ' ἐμπλήντο βροτῶν ἀγοραί τε καὶ ἔδραι  
 ἀγρομένων· πολλοὶ δ' ἄρα θηήσαντο ἰδόντες  
 υἷδν Λαέρταο δαΐφρονα. τῷ δ' ἄρ' Ἀθήνη  
 θεσπεσίην κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις,  
 καὶ μιν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι, 20  
 ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο  
 δεινός τ' αἰδοῖός τε, καὶ ἐκτελέσειεν ἀέθλους  
 πολλοὺς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος.  
 αὐτὰρ ἐπεὶ ῥ' ἡγερθεν ὁμηγερέες τ' ἐγένοντο,  
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε· 25

15. καὶ θυμὸν ἐκάστου] Bekk. reads here, on the suggestion of Bentley, *θυμὸν τε ἐκάστου*, because of the initial *F* in *ἑκαστος*. 23. πολλοὺς] ἀθετεῖ Ζηρό-  
 dotos, οὗ γὰρ πολλοὺς ἐτέλεσεν ἐν Φαιακίᾳ, ἀλλ' ἐδίσκευε μόνον Schol. H. Q.

15. Ameis remarks that this formula, though occurring ten times in the *Iliad*, is found only here in the *Odyssey*.

16. ἀγοραί. The plural here, as in *ἔδραι*, points to the different parts into which the place of assembly was divided. It seems better to take *βροτῶν* not as dependent on *ἐμπλήντο* but as following *ἀγοραί τε καὶ ἔδραι*, as in *ἀνδρῶν ἀγοράς* Od. 2. 69, *βροτῶν ἄστεα* 15. 492, and the common phrase *ἐργ' ἀνθρώπων*. *βροτῶν* could hardly stand pronominally for any particular men, such as Phaeacians. But see inf. 57.

17. ἀγρομένων. Is this form pres. or aor.? See Monro, H. G. § 34, who notes this participle as remarkable for dropping *ε*, if it is to be referred to the tense *ἀγέροντο* and *ἀγέρεσθαι* (so accented in MSS.). In the undoubted aor. *ἔγρετο* the form *ἔγερ* never occurs. It is used absolutely = 'as men gathered,' or in dependence upon *ἐμπλήντο*, compare *μετὰ δὲ πρέπει ἀγρομένοισιν* inf. 172.

21. ὥς κεν .. γένοιτο, i.e. *qua ratione fieret acceptus*; the use of the relative adverb with *ὅν* or *κε* suggesting not only the purpose, but the accomplishment of the result. Compare for the use of *ὥς ὅν* or *κεν* with the optative Od. 8. 239; 13. 402; 15. 538; 16. 297; 17. 165, 362; 19. 311; 23. 135; 24. 83; Il. 19. 331.

πάντεσσι will only include all the Phaeacians in the assembly.

22. ἐκτελέσειεν. It is difficult to

reconcile the plain meaning of the words with the actual facts subsequently recorded (see crit. note). Nitzsch states that Crates attempted to elicit a new sense from the words, interpreting *ἐκτελ.* ἀέθλους of the full *narration* by Odysseus of all his past troubles; and *πειράσθαι* in the sense of 'questioning about;' cp. Od. 4. 119; 13. 336. But this forced rendering is disproved by Od. 21. 180 τόδου πειρά-  
*μεσθα καὶ ἐκτελέωμεν ἀέθλων*. Eustath. explains the line thus—*τὸ δὲ ἐκτελέσειεν ἀέθλους πολλοὺς οὐ πρὸς ἐνέργειαν κείται ἀλλὰ κατὰ τὸ φύσει δύνασθαι*. εἰ γὰρ καὶ μόνον ἐδίσκευσεν ὁ Ὀδυσσεύς, οὐχ ὑποδὸς καὶ ἐτέρους ἀέθλους, ἀλλ' ἐπεὶ ἐν οἷς αὐτὸς εὐδοκμεῖν εἴπη ἐν ἐκείνοις ἀπαγορεύουσιν οἱ Φαίηκες, τρόπον τινὰ καὶ τούτους τοὺς πολλοὺς ἐξετέλεσεν ὃν οἱ Φαίηκες ὑπέεχον αὐτῷ. For *ἐκτελέσειεν* does not imply that Odysseus was challenged to many contests; he was challenged only to the quoit-throwing; but the result of this one contest was his discharge in full for all the contests to which he might else have been challenged; and for *all* these the care of Athena qualified him. The use of the accusative *τοῖς* with *πειράσθαι* resembles that of the cognate accusative, sc. *πείραν πειράσθαι*, cp. Od. 4. 119 ἡ πρῶτ' ἐξερίκτο ἑκαστὰ τε πειρήσαιο. It is doubtful whether *πειράσθαι* can take a direct accusative of the object. In Il. 18. 600 *τροχὸν .. κεραμῖς περήσεται αἶ κε θέησι*, the accusative *τροχὸν* is the

1. Cited by Plutarch to show that  $\phi\omicron\beta\omicron\sigma\varsigma$  is not inconsistent with  $\acute{\alpha}\nu\theta\rho\epsilon\acute{\iota}\alpha$

1 τοῖς: acc. of specification ('as to which')

27. *feri quae sentiam Voltaire's parson*. Alc. speech is not an order.  
 The formal address is to the "leaders in war and peace", though it is a directly  
 directed Assembly. So "Mr. Chairman"
29. Ordinary orientation in H. from E. to W. The line N. to S. is of much less  
 importance.  $\pi\rho\omicron$ 's expresses direction rather than actual point of departure

37.  $\kappa\lambda\gamma\iota\sigma\nu$ : the 6-pies (let. keep) and fastened by  $\pi\rho\omicron\omicron\iota$  leather thong.  
 to wear in Greece. Pass made ready long before departure (8782, 953)

'Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,  
 δφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 ξείνος δδ', οὐκ οἶδ' ὅς τις, ἀλώμενος ἵκετ' ἐμὸν δῶ,  
 ἢ ἐπρὸς ἠοίων ἢ ἐσπερίων ἀνθρώπων  
 πομπὴν δ' ὀτρύνει, καὶ λίσσεται ἔμπεδον εἶναι. 30  
 ἡμεῖς δ', ὥς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν.  
 οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δώμαθ' ἵκηται,  
 ἐνθάδ' ὀδυρόμενος δηρὸν μένει εἵνεκα πομπῆς.  
 ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν  
 πρωτόπλοον, κούρω δὲ δῶ καὶ πεντήκοντα 35  
 κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.  
 δησάμενοι δ' εὖ πάντες ἐπὶ κληῖσιν ἐρετμὰ  
 ἔκβητ'. αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα

35. κούρω] A few MSS. mistaking the voice of κρινάσθων wrote κούροι.

anticipated subject of the next clause; and in *νῦν μὲν πεῖράται τάχα δ' ἵφεται νῆας* Ἀχαιῶν II. 2. 193, if the verse is genuine, the accusative may depend solely on *ἵφεται*.

29. *ἢ*...*ἢ*. These two clauses serve as an expansion of *ὅς τις*, 'whoever he may be, whether he be come from the men of the East or, etc. Compare *οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα*, | *ἢ εὖ ἢ κακὸς νοστήσομεν* II. 2. 253, *οὐκ ἂν γνοίης ποτέροισι μετεῖη*, | *ἢ μετὰ Τρώεσσιν ὀμιλεῖ ἢ μετ' Ἀχαιοῖς* II. 5. 85. For this geographical use of *πρὸς* with the genitive cp. Od. 21. 347 *ὅσοι νήσοισι [κοιρανέουσι] πρὸς Ἠλίδος*, 'off Elis.' On the sense of the words, cp. Schol. Q. *οὕτως δὲ οἱ παλαιοὶ ἐμέριζον ἐς δύσιν καὶ ἀνατολήν τὰ κοσμηκά. οὐ γάρ τ' ἴδμεν δὴν ζῶφος οὐδ' ὄπη ἦώς* (Od. 10. 190).

30. *ἔμπεδον εἶναι*. That is, 'that it should be assured.' *ἔμπεδος*, of a boon which has been promised, has the same ambiguity which the English word 'certain' has, similarly used. The boon is prospectively certain, when it is promised; which is the application of 'certain' here: it is retrospectively certain, when the promise holds good still, or when the promise is fulfilled. But cp. II. 2. 393 *μῶσθς δὲ οἱ ἄρκειος ἔσται*, and Buttm. Lexil. § 28.

31. *πάρος*, here as in inf. 36, and

Od. 4. 627, in its regular idiomatic use for wont or custom.

32. *οὐδέ γὰρ οὐδέ*, see on Od. 3. 27. The second *οὐδέ* determines the negation to a particular part of the sentence, namely, *ἄλλος τις*.

35. *πρωτόπλοον*, 'for her first voyage.' The ship has never been to sea before.

*κούρω*. The use of the dual here is not idiomatic but irrational; it is of course due to the effect of *δῶ* immediately following, as in inf. 48. In II. 4. 453 we find *ποταμοὶ ῥέοντες . . συμβάλλοντες ὕδαρ*, but there such rivers only are specified as come down from two sides into a valley and thus are naturally parted into two groups. In II. 9. 182, 192, 196 *τῶ δὲ βάτην*, etc., there is a loose use of the dual, as the personages alluded to are Ajax, Odysseus, Phoenix, and two heralds; yet even there it serves to mark off the two leading figures, Ajax and Odysseus, from the rest, cp. Od. 9. 90.

36. *κρινάσθων*. The Schol. P. interprets this passively *ἐπιλεχθήσαν κατὰ γειτονίαν*, but the voice is middle, and has an indefinite plural subject unexpressed, as *χευάντων* Od. 4. 214, where see note. Transl. 'Let people choose,' meaning 'let us choose.' Homer never uses the termination in -*σθων*.

38. *ἔκβητε*, 'leave the ship again;' see Od. 4. 785, and Appendix I. § 9.

ἡμέτερόνδ' ἐλθόντες· ἐγὼ δ' εὖ πᾶσι παρέξω.  
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι 40  
 σκηπτούχοι βασιλῆες ἐμὰ πρὸς δῶματα καλὰ  
 ἔρχεσθ', ὅφρα ξεῖνον ἐνὶ μεγάροισι φιλέωμεν·  
 μηδέ τις ἀρνεῖσθω καλέσασθε δὲ θεῖον ἀοιδόν,  
 Δημόδοκον τῷ γάρ ῥα θεὸς περὶ δῶκεν ἀοιδὴν  
 τέρπειν, ὅππῃ θυμὸς ἐποτρύνῃσιν ἀεΐδειν.' 45  
 ὣς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο  
 σκηπτούχοι· κῆρυξ δὲ μετῴχετο θεῖον ἀοιδόν.  
 κούρῳ δὲ κρινθέντε δύω καὶ πεντήκοντα  
 βήτην, ὥς ἐκέλευσ', ἐπὶ θῖν' ἀλὸς ἀτρυγέτοιο.  
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν, 50  
 νῆα μὲν οἷ γε μέλαιναν ἀλὸς βένθοσδε ἔρυσσαν,  
 ἐν δ' ἰσθόν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,  
 ἥρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνοισι,  
 πάντα κατὰ μοῖραν· ἀνά θ' ἰστία λευκὰ πέτασσαν.  
 ὕψου δ' ἐν νοτίῳ τήν γ' ὥρμισαν· αὐτὰρ ἔπειτα 55  
 βάν ῥ' ἔμεν Ἀλκινόοιο δαΐφρονος ἐς μέγα δῶμα.  
 πλῆντο δ' ἄρ' αἴθουσαι τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν

45. *τέρπειν*] *Al. τερπῆν*. Eustath. quotes both readings. 49. *ἐπὶ θῖν' ἀλὸς ἀτρυγέτοιο*] γρ. *ἱερὸν μένος Ἀλκινόοιο* Schol. M. 55. *ἐν νοτίῳ*] See on Od. 4. 785 *Ἀριστοφάνης νοδίῳ* Schol. H. 'Haec sedes glossae Hesychianae *ἐννοδίῳ*, ἀγκυροβολίῳ. Nimirum pro *ἐν νοτίῳ* Aristophanes legebat *ἐννοδίῳ*, quod male alii divellebant' Buttm.

*θοήν*, a proleptic epithet meaning, 'which shall be soon ready'; cp. Od. 2. 257 *λύσεν δ' ἀγορὴν αἰψηρήν*. Perhaps our 'hasty meal' comes near enough.

40. *οἱ ἄλλοι* .. *ἔρχεσθε*, see Od. 1. 132.

44. *τῷ γάρ ῥα*, 'for he above all men hath from heaven the gift of minstrelsy, to please therewith, on whatever theme his spirit prompts him to sing.' Hence the name Demodocus = *φοῦλο ἀκέρτιος*.

47. *μετῴχετο*, 'went for,' like the common use of *μετέρχεσθαι*.

49. *βήτην*, here the irrational use of the dual is extended to the verb.

57. *αἰθουσαι*, the plural, because including both *αἰθουσα αὐλῆς*, and *αἰθουσα*

*δάματος*. *ἔρκεα* is used for the outdoor premises enclosed by the yard-wall, and so is nearly identical with *αὐλή*. In Od. 16. 341 *λίξε δ' ἔρκεά τε μεγάρων τε* is equivalent to 'left the premises,' though the sentence has the form of a prothysteron. In Od. 20. 164 Eumaeus comes in with three swine, and, while he talked with Odysseus, *τοὺς μὲν ῥ' εἶασε καθ' ἔρκεα καλὰ νέμεσθαι*, sc. in the *αὐλή*. This is corroborated by Od. 20. 176, where Melanthius comes in later to the same place with his goats, *καὶ τὰς μὲν κατέδησεν ὑπ' αἰθούσῃ ἐριδούπῃ*. In Od. 21. 238 the women are bidden to close the doors, and not to come out *ἦν τις* . . *κτύπου ἐνδον ἀκούσῃ* | *ἀνδρῶν ἡμετέροισιν ἐν ἔρκεσιν*. *δόμοι* are the various

48. Here 52 men. The boats of Achilles had 50 men. Odysseus' 46 (E 208, after it had lost 6 (L 60, and another 6 (L 289). A coaster carried 20 men

49. Sails spread before actual departure (E 268, K 506). When this vessel leaves, oars and sails, are used.

64. Behold, O ye noisy musicians, ye that are  
"Yet not the more, leave I to wander where the Muses haunt, / Clear spring,  
or shady grove, or sunny hill, / Sweet with the love of sacred Song" P.L. 1.26

[ἀγρομένων πολλοὶ δ' ἄρ' ἔσαν νέοι ἡδὲ παλαιοί].  
τοῖσιν δ' Ἀλκίνοος δυοκαίδεκα μῆλ' ἱέρευσεν,  
ὀκτὼ δ' ἀργιδόοντας θας, δύο δ' εἰλίποδας βούς  
τοὺς δέρον ἀμφὶ θ' ἔπον, τετύκοντό τε δαῖτ' ἐρατεινήν.

60

Κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον αἰοῖδον,  
τὸν πέρι μούσ' ἐφίλησε, δίδου δ' ἀγαθὸν τε κακὸν τε  
ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἡδεῖαν αἰοῖδην,  
τῷ δ' ἄρα Ποντόνοος θῆκε θρόνον ἀργυρόηλον  
μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας,  
κάδ δ' ἐκ πασσαλόφει κρέμασεν φόρμιγγα λίγειαν  
αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἐλέσθαι

65

58.] 'Non habetur hic versus in Harl., et aliis nonnullis codd.; omissus ille fortasse tanquam supervacaneus, vel propter similes sup. 17; et Od. i. 395' Bothe. Neither the Scholl. nor Eustath. notice it. 67. κρέμασεν] 'Ἀριστοφάνης δῆσε φόρμιγγι' Schol. H. 'Scripsisse videtur Aristophanes δῆσεν φόρμιγγα. Praemitti autem debebant huc scholio verba οὕτως αἱ 'Ἀριστάρχου, ad receptam (κρέμασεν) relata: sed ea seorsim leguntur ad repetitum hunc versum inf. 105' Buttm.

apartments of the house. The Schol. H. joined δόμοι ἀνδρῶν, interpreting the words by οἱ ἀνδράνες, but this is wrong.

61. ἀμφὶ θ' ἔπον. This expresses the 'preparation,' between the flaying of the animal and getting it ready for table. So ἀμφίπειν κρέα Il. ii. 776, βούν Il. 18. 559.

62. ἐρίηρον. The prefix ἐρι, which some identify with ἀρι, perhaps from ἀρ-εῖον, merely strengthens the sense of the word. ἐρίηρος is referred by Curtius to a root *var*, 'to choose;' compare also ἦρα, ἐπι-ήρανος. This form from the *o* declension occurs only here, and inf. 471, and Od. i. 346. We find ἐρίηρος in Il. 4. 266. It is common in the metaplastic form ἐρίηρες and ἐρίηρας. The epithet may be rendered 'worthy.'

64. ὀφθαλμῶν μὲν ἄμερσε. Curtius, p. 574, notices that for the Homeric ἀμέρσειν, Pindar writes ἀμείρειν, the two forms being referable to ἀμερῆ-ω. The root is *μερ*, 'to apportion.' Taking *expertem facere* as the original sense of ἀμέρσειν, we must, says Curtius, in those cases where, by itself, it means 'to blind,' refer it to a different root, sc. *μαρ*, 'to be bright,' and so we may compare it with ἀμαυροῦν.

These words remind us of 'blind Thamyris and blind Maeonides,' and of our own poet who in these words parallels their lot with his own. The author of the Hymn to Apollo gives as the description of himself, τυφλὸς ἀνὴρ, οἰκεῖ δὲ Χίῳ ἐνὶ παιπαλοέσῃ, which line seems to be the foundation of the tradition of the blindness of Homer, in the first place; and, secondarily, of the tradition which takes the description of Demodocus in the text to be intended by the poet for himself.

68. αὐτοῦ, a pronominal adverb, particularised by ὑπὲρ κεφαλῆς. The use of αὐτοῦ followed by a closer exegesis is very common, e.g. αὐτοῦ τῷ δ' ἐνὶ δήμῳ Od. 2. 317, αὐτοῦ παρ' ἐμοί Od. 16. 74, αὐτοῦ ἐπ' ἐσχατῇ Od. 10. 96, αὐτοῦ μετ' ἀνδράσι Od. 9. 96, αὐτοῦ κατὰ δώματα Od. 20. 159, αὐτοῦ πρόσθε ποδῶν Il. 16. 741, αὐτοῦ προπάροιθε θυράων Od. 16. 344, αὐτοῦ ἐνθα Il. 8. 207; see Aulin, de Exegesi, p. 16. ἐπέφραδε, 'signified to him [that he had put it there] so that he might reach it with his hands.' The action of φράσω (of which ἐπέφραδε is redupl. aor.) probably means here that he guided Demodocus' hand to the place where the harp was hanging; it does not necessarily imply that he told him

κῆρυξ· πὰρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν,  
 πὰρ δὲ δέπας οἴνοιο, πιεῖν δτε θυμὸς ἀνώγει. 70  
 οἱ δ' ἐπ' ὀνεῖαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 μούσ' ἄρ' ἀοιδὸν ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν,  
 οἴμης τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἴκανε,  
 νεῖκος Ὀδυσσῆος καὶ Πηλεΐδew Ἀχιλλῆος, 75

73. ἀνῆκεν] γράφεται ἐνῆκεν Schol. E. ἀνδρῶν] τὸ δὲ οἴμης, οἱ μὲν μετὰ τοῦ ἀνδρῶν συντάσσουσιν ἵνα ᾗ 'κλέα ἀνδρῶν οἴμης,' κάλλιον δὲ στίζειν εἰς τὸ ἀνδρῶν Eustath.

it was there; see Lehrs, Aristarch. p. 8 'φράζω nunquam est "dico" sed "indico." Cp. Apoll. Lex. ad πεφράδοι Il. 14. 335, πεφράδοι· διασημάνει, τοῦ Ἀριστάρχου σεσημειωμένου ὅτι τὸ φράσαι οὐδέποτε ἐπὶ τοῦ εἰπεῖν τάσσεται. Ubique, quod recte et subtiliter Aristarchus observavit, φράζειν significat indicare. Minime obstat Od. 1. 273 (μῦθον πέφραδε πᾶσι), hoc dictum est fere ut ἔπος πάνταςσι πιφάσκων Il. 22. 131. Rectissime hymn. Ven. 128 coniunctum vocabulum cum synonymo deicivnαι, αὐτὰρ ἐπεὶ δὴ δεῖξε καὶ ἔφρασε. Nec (inf. 142) αὐτὸς νῦν προκαλέσσαι ἰὼν καὶ πέφραδε μῦθον, ubi annotatur οὔτε Ἀριστάρχος οὔτε Ζηνόδοτος οὔτε Ἀριστοφάνης ἐπίστανται τοῦτον τὸν στίχον, vocabuli significatio absona visa, sed haud dubie aberat versus in melioribus MSS. Nam (ne de Aristophane dicam) Zenodotus certe ad vim vocis ne attenderat quidem.'

73. κλέα ἀνδρῶν. So in Il. 9. 186 foll. Achilles is found with his lyre, τῇ δ γε θυμὸν ἐτέρπεον, αἶδε δ' ἄρα κλέα ἀνδρῶν. These 'stories,' which were sung by the heroes themselves at the period represented by the Iliad, are in the Odyssey the property of the professional minstrel.

74. οἴμης, 'strain;' literally, 'way' of song. The word is always used of song, however independent it stands; cp. inf. 481 οἴμας μούσ' ἐΐδαζε. On its particular meaning see Mure, Lit. of Anc. Greece, vol. i. 170, note, 'With Homer ἀοιδή means all poetry or song, Epic or Lyric; ἔπη merely conversation or discourse. Later, ἔπη is the familiar phrase for every kind of recitative or Epic poetry; ἀοιδή or ψῆδ is limited to song in the stricter sense, or lyric performance. The longer, more con-

tinuous epic narrative, or Epopce, bears with Homer the title οἴμη.' The genitive οἴμης need not be accounted for by attraction. It is simpler to treat it as a partitive gen., 'from that tale the fame whereof.' So Nicanor ἀπὸ οἴμης ἐκείνης ἥς εὐρὺ τὸ κλέος ἦν.

75. νεῖκος is in apposition with κλέα. On this passage the Schol. H. Q. V. says, φασὶ τῷ Ἀγαμέμνονι χρωμένῳ περὶ τοῦ κατὰ τὸν πόλεμον τέλους ἀνελεῖν τὸν ἐν Δελφοῖς Ἀπόλλωνα τότε πορθῆσειν τὸ Ἴλιον ὅταν οἱ ἄριστοι τῶν Ἑλλήνων στασιάζουσι καὶ δὴ παρὰ πότον διαλεχθέντων Ὀδυσσεύς καὶ Ἀχιλλεύς, τοῦ μὲν Ἀχιλλεύς ἀνδρείαν ἐπαινοῦντος, τοῦ δὲ Ὀδυσσεύς σίνεσιν, μετὰ τὴν ἑκτορὸς ἀναίρεσιν ὃ μὲν βιάζεσθαι (sc. Troiam) παρῆγει (διὰ καὶ ἀνγρίθη) ὃ δὲ δόλῳ μετελθεῖν. καὶ Ἀγαμέμνονα ὡς τελουμένου τοῦ λόγιου χαρῆναι. Eustath. gives the same story, noticing that the event proved the wisdom of the advice of Odysseus, inasmuch as Troy was taken by subtlety, whereas Achilles fell in fight. But this explanation has nothing to corroborate it: and Nitzsch gives grounds for placing the incident before the time of the Iliad, when the Greeks first landed in Tenedos, and were keeping festival in prospect of success; cp. θεῶν ἐν δαιτὶ θαλεῖη 76. The most trustworthy evidence is that of the fragments of the Satyric drama of Sophocles, Ἀχαιῶν σύλλογος or Σύνδεικνον, referring to which Aristotle, Rhet. 2. 26, p. 382, says, εἰ τις φαίη, 'τὸ ἐπὶ δειπνον κληθῆναι τιμωτάτων διὰ γὰρ τὸ μὴ κληθῆναι ὃ Ἀχιλλεὺς ἐμήνισε τοῖς Ἀχαιοῖς ἐν Τενέδῳ' ὃ δ' ὡς ἀτιμαζόμενος ἐμήνισε συνίβη δὲ τοῦτο ἐπὶ τοῦ μὴ κληθῆναι.' And Plutarch, Moral. p. 74 A ὃ παρὰ Σοφοκλεῖ τὸν Ἀχιλλεῖα παροξύνων Ὀδυσσεὺς οὐ

74. For the fame of the Trojan story to have worn worse than its fame within 10 years after the fall of Troy betrays the feelings of a later age

76. ἱεστή: a feast introduced by a sacrifice to the gods.

84. φάρος: l. 455 ἡνείρα, the same garment, worn on the same day.

ὥς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλεῖῃ  
ἐκπάγλοις ἐπέεσσιν, ἀναξ δ' ἀνδρῶν Ἀγαμέμνων  
χαῖρε νόφ, δτ' ἀριστοὶ Ἀχαιῶν δηριῶντο.

ὥς γάρ οἱ χρεῖων μυθήσατο Φοῖβος Ἀπόλλων  
Πυθοὶ ἐν ἡγαθέῃ, δθ' ὑπέρβη λάϊνον οὐδὸν

80

χρησόμενος· τότε γάρ βα κυλίνδετο πήματος ἀρχῇ  
Τρωσὶ τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλὰς.

Ταῦτ' ἄρ' ἀοιδὸς αἶειδε περικλυτὸς· αὐτὰρ Ὀδυσσεὺς  
πορφύρεον μέγα φᾶρος ἔλῶν χερσὶ στιβαρῆσι

κὰκ κεφαλῆς εἵρυσσε, κάλυψε δὲ καλὰ πρόσωπα·

85

αἶδετο γὰρ Φαίηκας ὑπ' ὀφρύσι δάκρυα λείβων.

ἦ τοι ὅτε λήξειεν αἰδῶν θεῖος ἀοιδὸς,

78. δτ'] La Roche δ τ'. See critical note on Od. 5. 357. 81, 82.] ἐν ἐνίαις τῶν ἐκδόσεων οὐκ ἐφέροντο· διὰ ἀθετοῦνται Schol. H. This notice seems incomplete; no sufficient reason being given for a general ἀθέτησις of the lines.

φῆσιν ὀργίξεσθαι διὰ τὸ δεῖπνον ἀλλὰ φῆσιν, ἥδη τὰ Τροίας εἰσορῶν ἐδώλια Δείδοικας. It would seem also that after Hector's death there was no room for such an event. Nitzsch refers to the Aethiopis of Arctinus, as showing that Odysseus was then friendly to Achilles. May it not be further argued, that no quarrel of chiefs would have inspired any cheerful recollection of the oracle (78 foll.), after the discouraging experience of the μῆνις Ἀχιλλῆος? The oracle was given before the war. v. 81.

77. ἐκπάγλοις, i. e. which dismayed the bystanders by their fierceness, 'but Agamemnon rejoiced.'

78. νόφ, i. e. secretly.

79. χρεῖων, 'giving response,' as χρῆσι δ' ἀνθρώποισι Διὸς νημερτία βουλὴν h. Hom. Ap. 132.

80. Πυθῶ was the oldest name of the place in Phocis where Apollo's oracle was established. In h. Hom. Ap. 362 foll. the name was derived from πύθεσθαι because of the 'rotting' carcase of the Python which lay there, ἐνταυτοῖσι νῦν πύθεν ἐπὶ χθονὶ βωτάνειρην .. ἐξ οὗ νῦν Πυθῶ κικλήσκεται. Others derive it from πύθεσθαι, where the quantity of the vowel suggests a difficulty. Δελφοὶ was properly the name of the people; the word first occurs h. Hom. 28. 14 Δελφῶν ἐς πῖονα δῆμον. Voss (says Nitzsch) dates it from about B.C. 620.

O. Müller would explain λάϊνος οὐδός of a subterranean treasure-house, see the description of the building of the temple by Trophonius, h. Hom. Ap. 295 foll., from which Nitzsch dissents.

81. τότε, 'then;' namely, when Agamemnon consulted the oracle. The war with Troy was just beginning, the πακῶν τρικυμῖα was just rolling on (κυλίνδετο), soon to sweep so many lives away. The story appears in a different shape on the authority of Demetrius Phalereus (quoted by Schol. E. H. M. Q. R. on Od. 3. 267), Μενέλαος δμα τῷ Ὀδυσσεὶ ἐλθὼν ἐς Δελφοὺς τὸν θεὸν ἤρετο περὶ τῆς μελλούσης ἔσεσθαι ἐς Ἴλιον στρατείας.

85. κὰκ κεφαλῆς εἵρυσσε. The φᾶρος, a square piece of cloth, was put on so as to cover the left arm and shoulder. The right arm was bare, and a long corner hung down from the right shoulder. This corner Odysseus threw over from behind, and 'drew it down over his head.'

87. ὅτε λήξειεν, 'each time he stopped.' For this iterative force of the optative with ὅτε or a relative pronoun cp. Od. 11. 584 foll., 591 foll.; 12. 237-241; Il. 10. 489 foll. At every pause in the story Odysseus poured a thank-offering to the gods, in remembrance of their constant care of him.

δάκρυ' ὁμορξάμενος κεφαλῆς ἀπο φᾶρος ἔλεσκε,  
καὶ δέπας ἀμφικύπελλον ἐλὼν σπείσασκε θεοῖσιν·  
αὐτὰρ ὅτ' ἀψ' ἀρχοίτο καὶ ὀτρύνειαν αἰεΐδιν 90  
Φαιήκων οἱ ἄριστοι, ἐπεὶ τέρποντ' ἐπέεσσιν,  
ἀψ' Ὀδυσσεὺς κατὰ κρᾶτα καλυψάμενος γοάσκειν.  
ἐνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,  
'Αλκίνοος δέ μιν οἶος ἐπεφράσατ' ἥδ' ἐνόησεν  
ἥμενος ἀγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν. 95  
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·

‘Κέκλυτε, Φαιήκων ἡγήτορες ἥδὲ μέδοντες·  
ἦδη μὲν δαιτὶς κεκορήμεθα θυμὸν εἴσης  
φόρμιγγός θ', ἥ δαιτὶ συνήροδ' ἐστὶ θαλεῖη·  
νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθῶμεν 100  
πάντων, ὥς χ' ὁ ξείνος ἐνίσπη οἷσι φίλοισιν,  
οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων  
πύξ τε παλαιμοσύνη τε καὶ ἄλμασιν ἥδὲ πόδεςσιν.’

ᾧ δ' αὖτε φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο.  
καδ δ' ἐκ πασσαλόφει κρέμασεν φόρμιγγα λίγειαν, 105  
Δημοδόκου δ' ἔλε χεῖρα καὶ ἔξαγεν ἐκ μεγάροιο  
κῆρυξ· ἦρχε δὲ τῷ αὐτὴν ὁδὸν ἦν περ οἱ ἄλλοι  
Φαιήκων οἱ ἄριστοι, ἀέθλια θαυμανέοντες.

92. ἀψ] ὁ Ἀριστοφάνης αἶψ' Ὀδυσσεὺς γράφει Schol. H. 98. δαιτὶς] This is the reading of Aristarchus; others inverted the position of δαιτὶς and θυμὸν Schol. H. 99. θαλεῖη] Eustath. remarks that some wrote ἐταίρη for θαλεῖη. It seems more likely that ἐταίρη was a gloss upon συνήροτος from Od. 17. 271. 103. παλαιμοσύνη] Al. παλαιμοσύνη. οὕτω δίχα τοῦ σ γράφειν φασὶ τὸν Ἀρίσταρχον Eustath., who adduces the analogous form Παλαίμαν. 105.] See on sup. 67. Here Schol. H. gives on κρέμασεν the words οὕτως αἱ Ἀριστάρχου.

99. συνήροτος = 'linked with;’ cp. ἐν δέ τε φόρμιγγι | ἥπυει ἦν δ' αὖτε δαιτὶ θεοὶ ποίησαν ἐταίρην Od. 17. 271.

107. ἦρχε . . ἄλλοι = 'praeibat illi eam ipsam viam quam ceteri ibant.' For αὐτός, signifying 'the same,' cp. Od. 10. 263 τὸν δ' ἀψ' ἡνάγεα αὐτὴν ὁδὸν ἡγήσασθαι, 16. 138 αὐτὴν ὁδὸν . . ἔλθω, 11. 12. 225 ἐλευσόμεθ' αὐτὰ κέλευθα. Cp. Soph. Ant. 929 ἐτι τῶν αὐτῶν ἀνέμων αὐταὶ ψυχῆς βῆται τήρδε γ' ἔχουσι, where however it is possible that αὐταὶ [? αὐταί] tacitly borrows the article from the preceding τῶν αὐτῶν.

108. ἀέθλια means here the 'games,' i. e. the tests of prowess. So in Od. 21. 4 the bow and axe-heads, by which the manhood of the suitors was to be tested, are called ἀέθλια καὶ φόνου ἀρχή, cp. 24. 169. In Od. 21. 117 the signification of the word is uncertain: Telemachus, in alluding to this trial of strength, speaks of himself as οἷός τ' ἦδη πατρὸς ἀέθλια κάλ' ἀνελέσθαι, where some render the words, 'to lift up the tests,' sc. the instruments of the trial—bow and axe-heads (cp. πελέκας . . ἀναρῆσεσθαι Od. 21. 261); and others take





βὰν δ' ἴμεν εἰς ἀγορὴν, ἅμα δ' ἔσπετο πούλῃς ὄμιλος,  
 μυρίοι· ἂν δ' ἴσταντο νέοι πολλοὶ τε καὶ ἑσθλοί. 110  
 ὦρτο μὲν Ἀκρόνεώς τε καὶ Ὠκύαλος καὶ Ἐλατρεὺς  
 Ναυτεὺς τε Πρυμνεὺς τε καὶ Ἀγχίαλος καὶ Ἐρετμεὺς  
 Ποντεὺς τε Πρωφρεὺς τε, Θόων, Ἀναβησινεὺς τε  
 Ἀμφιάλῳς θ', υἱὸς Πολυνήου Τεκτονίδαο·  
 ἂν δὲ καὶ Εὐρύαλος βροτολογίῃ ἴσος Ἀρηϊ 115  
 Ναυβολίδης, ὃς ἄριστος ἔην εἰδὸς τε δέμας τε  
 πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.

116. *Ναυβολίδης*] The common reading is *Ναυβολίδης θ'*, which La Roche rightly alters on the authority of Cod. Venet. 613; remarking, 'Solo patris nomine Homerus homines obscuros appellare non solet, sed tantum eos qui auditoribus aliunde erant noti, quales sunt Πηλείδης, Ἀτρεΐδης, Τυδείδης, Μενoitιάδης, alii, quod ad Naubolidem minime pertinet . . . in delendo θ' praeierunt me Bekk. 2. et Grashof.' Nauck adopts this reading.

them in the commoner sense of 'carrying off the prize'; cp. *δέθλια ἴσ' ἀνελόντες* Il. 23. 736. This is very likely the original meaning, as it is the usual one, of the word; cp. *δέθλια ποσσὶν ἄροντο* Il. 9. 124, *δέθλια ἤνεικοντο* ib. 127. And the apparent confusion between the contest and the prize is not peculiar to Homer, but we see it in such a common idiom as *Ὀλύμπια νικᾶν*. In Latin, too, *oertamen* bears a double meaning, i. e. generally of the contest, and occasionally of the prize, as, apparently, Ov. Met. 13. 129 'tanti certaminis heres:' so, too, 'palma' stands usually for the prize and sometimes for the winner, as 'iam tertia palma Diore's' Aen. 5. 339.

As we have *μηρία*, *μήρα* and *μηροί* with doubtful differences of signification, so we find *δέθλιον*, *δέθλον* [*ἄθλον*], and *δέθλος* [*ἄθλος*] with a like uncertainty. *δέθλον* in Od. 11. 548, and *δέθλα* often (as, e.g. Il. 23. 259) have the meaning of 'prize'; while in Od. 24. 89 *δέθλα* seems to stand for 'contest.' This double meaning is not found with *δέθλοι* [*ἄθλοι*], which uniformly signifies 'contest' or 'toil.' The gender of *ἄθλων* inf. 160 is still uncertain, for though the addition of *οἶά τε* there might seem to imply the neuter, yet such phrases as *κτῆσιν ὅσαςσεν | οἶά τε φ' οἰκῇ ἀναξ εὐθύνομος ἔδωκεν* (Od. 14. 63) show that *οἶά τε* may be used quite adverbially; cp. Od. 3. 73; 9. 128; 11.

536, so that *ἄθλων* may well be the genitive from *ἄεθλος* [*ἄθλος*]. The Schol. Harl. on Od. 4. 242 draws the distinction thus, *ὁ ἄθλος ἄρσενικῶς μόνος ὁ ἀγών*, τὸ ἄθλον δὲ καὶ τὸ ἐπινίκιον καὶ ὁ ἀγών. On the line inf. 160, see Lehrs, Aristarch. p. 149, note, who quotes, as a parallel, Il. 7. 238 *βῶν | ἀζαλέην . . τὸ μοι ἔστι* with the interpretation *ὅτι προτάξας τὸ θηλυκὸν οὐδέτερον (neuter) ἐπήνεγκε τὸ μοι ἔστι πρὸς τὸ σημαίνον, ὡς τὸ νεφέλη δέ μιν . . τὸ μὲν οὖν ποτε* (Od. 12. 74), showing that it is not to be supposed that Aristarchus confounded *ἄεθλον* and *δέθλος*. See the note generally for the post-Homeric use of the words. The etymology is extremely uncertain. Curtius considers the *a* as a mere prefix, *ἀ-εθ-λον*, and would refer the *εθ* to the same root as Lat. *vā(d)s*, as in *vadari*. Bergk, Rhein. Mus. 1864, p. 603, proposes to connect *ἄεθλον* (as if *ἀερθλον*) with *αἶρω*.

111. Almost all Phaeacian names are taken from circumstances of seafaring life, with the exception of Alcinous, Arete, Laodamus, Polybus, and Rhexenor. *Πρωφρεὺς* is properly the 'look-out man' who passes the word to the steerer; yet it probably has no such special significance here, but, like *Ποντεὺς* and *Πρυμνεὺς*, is derived at haphazard from sea-terms. The etymology of *Ναυβολίδης* would seem to be *βολίς*, a plummet for sounding.

ἀν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,  
 Λαοδάμας θ' Ἀλίοις τε καὶ ἀντίθεος Κλυτόνῃος·  
 οἱ δ' ἦ τοι πρῶτον μὲν ἐπειρήσαντο πύδεσσι. 120  
 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἅμα πάντες  
 καρπαλίμως ἐπέτοντο κονίοντες πεδίοιο.  
 τῶν δὲ θέειν ὄχ' ἄριστος ἦεν Κλυτόνῃος ἀμύμων·  
 ὅσπον τ' ἐν νειῷ οὖρον πέλει ἡμίονοιν,  
 τόσπον ὑπεκπροθέων λαοὺς ἴκεθ', οἱ δ' ἐλίποντο. 125  
 οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο  
 τῇ δ' αὐτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἀρίστους.  
 ἄλματι δ' Ἀμφιάλος πάντων προφερέστατος ἦεν  
 δίσκῳ δ' αὖ πάντων πολὺ φέρτατος ἦεν Ἐλατρεὺς,  
 πύξ δ' αὖ Λαοδάμας, ἀγαθὸς παῖς Ἀλκινόοιο. 130  
 αὐτὰρ ἐπειδὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοισι,  
 τοῖς ἄρα Λαοδάμας μετέφη παῖς Ἀλκινόοιο·  
 'Δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἴ τιν' ἀέθλον

121. ἀπὸ νύσσης, ἀπὸ τῆς ἀφετηρίας  
 Schol. B. Q. i. e. from the starting line;  
 exactly equivalent to our word, 'the  
 scratch,' cp. νύσσω. It seems impos-  
 sible to take δρόμος of the 'course'; it  
 rather is 'the running was kept up at  
 full speed.' Cp. τῶν ἐπὶ ἴσα μάχη τέτατο  
 Il. 12. 436, τέτατο κρατερῇ ὑσμίνῃ Il. 17.  
 543, and especially Il. 23. 373 ἀλλ' ὅτε  
 δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι |  
 ἀν' ἐφ' ἀλὸς πολέης, τότε δὴ ἀρετὴ γε  
 ἐκάστων | φαίνεται, ἄφαρ δ' ἵπποισι τάθη  
 δρόμος, ὡκα δ' ἔπειτα | αἱ Φηρητιάδαι πο-  
 δωκέες ἐκφερον ἵπποι, compared with ib.  
 758 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος,  
 ὡκα δ' ἔπειτα | ἐκφερ' Οἰλιάδης.

122. πεδίοιο, local genitive, 'over the  
 plain.' So we have πεδίοιο joined with  
 such verbs as διεσθαι, ἵναι, ἐπισείεσθαι,  
 ἔρρεσθαι, θέειν, ἀντίσσεσθαι, διώκειν, ἔλκειν,  
 etc.

124. ὅσπον . . ἡμίονοιν. Parallel with  
 this passage is Il. 10. 351 ἀλλ' ὅτε  
 δὴ β' ἀπὲν ὅσπον τ' ἐπὶ οὖρα πέλονται |  
 ἡμίονων· αἱ γάρ τε βοῶν προφερέστεραι  
 εἰσιν | ἐλκόμεναι νειοῖο βαθείης πηκτὸν  
 ἄροτρον, etc. From this it has been in-  
 ferred that οὖρα ἡμίονων signify the dis-  
 tance by which mules are in advance of  
 oxen at the end of a furrow, having  
 begun abreast of them. But in Il. 23.

431 we have, as another measure of  
 distance by which one competitor out-  
 strips another, ὅσα δὲ δίσκου οὖρα πα-  
 τωμαδίοιο πέλονται, | ὅν τ' αἰζῆδος ἀφήκεν  
 ἀνὴρ, i. e. 'a quoit's range.' It is better,  
 then, not to complicate the question  
 with the relative difference in speed be-  
 tween mules and oxen, but to follow  
 the Schol. on Il. 10. 351 οὖρα τὰ δρια  
 καὶ πέματα τῆς αὐλακος ἦν τὸ δρικὺν  
 ζεύγος τέμνει. ἄλλως ὅσον ἀροτριῶσα  
 ἡμίονος ὑπὸ μῶν δρυμνὴν ἐπογράφειν δύ-  
 νηται, ὅ ἐστι πλέθρον. This expression,  
 'mules' range in ploughing, finds an  
 exact parallel in our measure of length  
 'furlong,' i. e. 'furrow-long.' Such  
 popular measures of distance are 'bow-  
 shot,' 'stone's-throw,' etc., and some-  
 what similar are the conventional uses  
 of ell, cubit, hand, barleycorn, fathom,  
 stone.

125. ὑπεκπροθέων, 'slipping forward  
 in advance.' This is parallel to the use  
 of ἐκφέρειν in Il. 23. 373. 758 quoted  
 above.

λαοὺς ἴκετο, 'reached the crowd of  
 people,' who were standing at the νύσσω  
 to watch the runners coming back down  
 the second lap of the δίαυλος.

127. ἀπεκαίνυτο. See on Od. 4.  
 725.

21. loops: also 'turn' - course that returns to the starting-point (V 232)

24. Mules used for ploughing as well as oxen - and preferably because they ploughed faster (K 351)  $\mu$ . "As far as in fallow ground the 'pairs' of a pair of mules extend". A furrow was a fixed standard of length -  $\mu$  was probably the length of each man's share in the common field. The width ploughed by mules - a day also became a standard of distance (the length - a furrow being constant),  $\sigma\delta\mu\alpha$  ( $\sigma\delta$ - $\mu\alpha$ ) stretch, space. Ridgway Homeric Land System J. H. S. G. 372 f.

30. of the five contests  $\mu\iota\sigma\iota\tau\alpha\lambda\lambda\alpha\sigma$  - later time, the casting - spear is not mentioned here, where it is replaced by boxing. - a sport more suitable to the more athletic Phaeacians



οἶδέ τε καὶ δεδάηκε· φυὴν γε μὲν οὐ κακὸς ἔστι,  
μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὑπερβεν 135  
αὐχένα τε στιβαρὸν μέγα τε σθένος· οὐδὲ τι ἥβης  
δεύεται, ἀλλὰ κακοῖσι συνέρρηκται πολέεσσιν.  
οὐ γὰρ ἐγὼ γέ τί φημι κακώτερον ἄλλο θαλάσσης  
ἄνδρα γε συγχέυαι, εἰ καὶ μάλα καρτερὸς εἴη·

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε 140  
'Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες.  
αὐτὸς νῦν προκάλεσσαι ἰὼν καὶ πέφραδε μῦθον·

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἀγαθὸς παῖς Ἀλκινόοιο,  
στῇ ῥ' ἐς μέσσον ἰὼν καὶ Ὀδυσσῆα προσέειπε 145  
'Δεῦρ' ἄγε καὶ σὺ, ξεῖνε πάτερ, πείρησαι ἀέθλων,  
εἴ τινά που δεδάηκας· ἔοικε δέ σ' ἴδμεν ἀέθλους.  
οὐ μὲν γὰρ μείζον κλέος ἀνέρος ὄφρα κ' ἔησιν,  
ἢ ὃ τι ποσσὶν τε βέξῃ καὶ χερσὶν ἔησιν.  
ἀλλ' ἄγε πείρησαι, σκέδασον δ' ἀπὸ κήδεα θυμοῦ·  
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἀλλὰ τοι ἤδη 150

142. αὐτὸς νῦν] See note on text, sup. 68. οὔτε Ἀριστάρχους, οὔτε Ἀριστοφάνης, οὔτε Ζηνόδοτος ἐπιστάνται τοῦτον τὸν στίχον Schol. H. οὗτος δ' στίχος ἐν ταῖς Ἀριστάρχους οὐ φέρεται ibid. 144. στῇ] γρ. βῆ Schol. M.

134. οἶδέ τε καὶ δεδάηκε, so Od. 4. 493 ἴδμεναι οὐδὲ δαῖναι. If these words are not actual synonyms, the combination may mean, 'knows by having learned.' Ameis quotes Plaut. Trin. 850 'quem ego nescio neque novi.'

135. ὑπερβεν, a fixed quasi-epithet of χεῖρες, as attached to the upper part of the trunk. Cp. Il. 5. 122 γυῖα δ' ἔθῃ-κεν ἑλαφρά, πόδας καὶ χεῖρας ὑπερβεν, Il. 13. 75 μαιμῶσι δ' ἐνέρθε πόδες καὶ χεῖρες ὑπερβεν, Od. 12. 248; 22. 173, 406, and so, doubtless, Aesch. Ag. 1594 τὰ μὲν ποδῆρη καὶ χερῶν ἀκροὺς κτένας | ἔθρυπτ' ἀνωθεν, taking ἀνωθεν with κτένας χερῶν. Conversely we have μηροὶ | εὐφύες κτήμαί τ' ἥδ' ἐσφυρὰ καλὰ | ὑπένερθεν Il. 4. 146, κεφαλαὶ τε πρὸς ὤπτα τε νέρθε τε γούνα Od. 20. 352.

136. μέγα τε σθένος. Here μέγα is strictly an epitheton ornans—'his greatness of strength.' Some take this clause as if it were the summing up of the foregoing details, but it is simpler to couple it directly with φυὴν, and to regard μηρούς τε . . . στιβαρὸν as an apposi-

tional epexegetis of φυὴν. The athletic form of Odysseus is similarly described Od. 18. 67 φαῖνε δὲ μηρούς | καλοὺς τε μεγάλους τε, φάνεν δὲ οἱ εὐρύς ἄμοι, | στήθεά τε στιβαροὶ τε βραχίονες.

In what follows, οὐδὲ . . . δεύεται, the meaning is, 'he is not past the prime of life;' συνέρρηκται means 'he is broken down.'

139. συγχέυαι, 'to unstring,' 'weaken,' is generally used of the mind, as Il. 9. 612 θυμὸν συγχ., Il. 13. 808 νόον. Here it is used of the body. Livius Andronicus, in his translation of this line, renders συγχέυαι by 'macerare.'

142. πέφραδε μῦθον, 'make known thy will.' See crit. note.

146. ἔοικε = 'par est.' This is the primitive praise of γυμναστική. The common form of the infinitive is ἴδμεναι, but ἴσμεν occurs also inf. 213 and Il. 11. 719.

147. ὄφρα κ' ἔησιν, 'as long as he lives.' So ἦσαν Od. 2. 119, ἔοντος I. 289.

150. δέ is here the paratactical equi-

νηὺς τε κατείρυσται καὶ ἐπαρτέες εἰσὶν ἑταῖροι.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς

‘Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;

κῆδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἢ περ ἀεθλοῖ,

ὅς πρὶν μὲν μάλα πῶλλ' ἔπαθον καὶ πῶλλ' ἐμόγησα, 155

νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζω

ἡμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμον.'

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο νείκεσέ τ' ἄντην

‘οὐ γάρ σ' οὐδὲ, ξεῖνε, δαήμονι φωτὶ εἴσκω

ἄθλων, οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται, 160

ἀλλὰ τῷ ὅς θ' ἅμα νηὶ πολυκκληίδι θαμίζω,

ἀρχὸς ναυτῶν οἷ τε πρηκτῆρες ἔασι,

158. νείκεσέ τ' ἄντην] γρ. φώνησέν τε Schol. M. 161. θ' ἅμα] γρ. θαμά Schol. H.

valent to γάρ. It introduces a reason for throwing off all care.

ὁδός, as *πομπή* elsewhere = 'the homeward voyage.'

154. καὶ μᾶλλον. This combination does not express any higher degree of precedence: καὶ is the emphatic addition often prefixed to adverbs of intensity, as καὶ μάλα καλόν Od. 1. 318.

156. μεθ' ὑμετέρῃ ἀγορῇ, 'in the midst of your assembly.' The preposition with the dative generally is used with plurals, but here with a collective noun, as in μετ' ἀνδρῶν ἀριθμῷ Od. 11. 449.

158. ἄντην, 'to the face.'

159. οὐ . . σέβει. See on Od. 3. 28. The repetition of οὐ points the force of the negative to the single word δαήμονι. In γάρ we have a sneering reference to the confession in l. 154.

160. ἄθλων, οἷά τε. See note on sup. 108.

161. Transl. 'But to such an one as plies with a many-benched ship, captain of a crew that are traders, and is either in charge of a freight or vigilant over a home-cargo of greedily gotten gains; no athlete's mould is thine.'

162-164. For πρηκτῆρες cp. Od. 3. 72 κατὰ πρῆξιν. It is quite needless to adopt Cobet's conjecture πρηγῆρες. In φόρτου τε . . καὶ the conjunctions are disjunctive. Compare for similar instances Il. 15. 273 τὸν μὲν τ' ἡλίβατος πύτρη καὶ δάσκειος ὕλη εἰρόσατο, ib. 634

ἢ τοι ὁ μὲν πρῶτος καὶ ὑστατὶς βόεσσιν | αἰὲν ὁμοστυχίαι, and see Od.

2. 374. φόρτος is the freight which a merchant takes out with him, to exchange for the δαῖτα which he wishes to bring back: this meaning will be very appropriate to δαῖτα, which properly means that which is connected with the object of, a voyage. Eustath. merely interprets the word by ἐφόδια, which would mean the necessities for the journey. The signification of home-cargo is further established by Od. 15. 415 foll., where the Phoenicians are represented as landing on the Syrian isle, with a rich cargo, *μυρὶ ἄγοντες δούματα* 416; they abide there a whole year 455, getting together a cargo, *ἄνον δαῖτων* 445, till the ship was laden *ἤχθετο* 457. According to this rendering *κερδένων* θ' ἄρ' makes the natural epexegetis to δαῖτων, the profit gained by the home-cargo. On φόρτου μνήμων cp. Wolf, Proll. in Homer, § 89 'nullus usus scripti in rebus domesticis et mercaturis;' with note, *ibid.* 'At Odys. θ. 163 in navi commemoratur φόρτου μνήμων. Jam conferat aliquis, si poterit, Romanos homines a memoria. Nos antiquum usum sequimur Odys. φ. 95. Neque curamus Eustathii explic., ὁ γραμματεὺς ἦτοι ἀποσημαίντωρ διὰ γραμμάτων ἢ καὶ ἄλλως, λογιστῆς, ἐπιμελητῆς. Tametsi haec satis produnt veterum Interpp. sententiam. Ceterum viderent si hoc legerent institutores et propolae

62. An insult of "Phaeacians" even Phoenecians, as has been claimed.  
Champaull (Pheniciens et Grecs en Italie) would obviate this objection by making  
the Phaeacians a great Transportation Co. The Phaeacians, are common, and not  
wonderful (§ 270).



φόρτου τε μνήμων καὶ ἐπίσκοπος ἦσιν ὀδαίων  
κερδαίων θ' ἀρπαλέων οὐδ' ἀθλητῆρι ζοικας.'

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς 165  
'ξεῖν', οὐ καλὸν ξειπες· ἀτασθάλαξ ἀνδρὶ ζοικας.  
οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν  
ἀνδράσιν, οὔτε φυτὴν οὐτ' ἄρ φρένας οὐτ' ἀγορητύν.  
ἄλλος μὲν γὰρ εἶδος ἀκιδνύτερος πέλει ἀνὴρ,  
ἄλλὰ θεὸς μορφήν ἔπεσι στέφει, οἱ δέ τ' ἐς αὐτὸν 170

163. ἐπίσκοπος] Ἀριστοφάνης ἀντὶ τοῦ ἐπίσκοπος ἐπιστροφος Schol. E. Q. ἦσιν] ὑπάρχου Schol. E. γρ. εἰσι καὶ εἰσέρχῃ Schol. H. lege εἰσιν ὅ ἐστιν ἔρχεται Buttm. ἦσιν has the authority of Eustath. Cod. Harl., etc. and Herodian on Il. 10. 38. ὀδαίων] γρ. ἱταίρων Schol. P. 167.] Nauck calls attention to Il. 4. 320 ἀλλ' οὐ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν. It would certainly improve the sense here to write ἅμα πάντα for πάντεσσι. 169. γάρ] With Bekk. instead of γάρ τ', the τε being added unnecessarily to lengthen the syllable γάρ.

nostri. Ex quo ordine ego ipse aliquando audiui mulierem quandam illiteratissimam nec cetera valentem ingenio, cum enumerationem faceret mercium, quas variis in oppidis conditas haberet, adeo longam ut fortasse cum μνήμονι Phoeniciae navis certare potuisset.' Nitzsch reminds us of the political meaning of μνήμων and its compounds, quoting Aristot. Pol. 7. 8. 7 καλοῦνται δὲ ἱερομῆμονες καὶ ἐπιστάται καὶ μῆμονες καὶ τοῖσις ἄλλα ὀνόματα συνεγγύς. The Amphictyonic ἱερομῆμονες were those who 'had charge' of the religious ceremonies connected with the League. μεμνησθαι is to keep in mind not necessarily a thing past, but sometimes a thing present; Il. 23. 361 παρὰ δὲ σκοπὸν εἶσεν . . ὥς μεμνῆστο δρόμου καὶ ἀληθείην ἀποείποι. According to Curtius, αἰσυνήτης, i. e. αἰσο-μνή-της, contains the same root.

167. οὕτως, 'so true is it that;' like Lat. adeo, e.g. Liv. 27. 9. 1 'adeo ex parvis saepe magnarum momentorum pendent,' ib. 5. 38. 4 'adeo non fortuna modo sed ratio etiam cum barbaris stabat.' χαρίεντα is sometimes taken as a predicate, with each of the substantives in the following line, 'so true it is that the gods give not in perfection to all men, either form or mind or eloquence;' but a comparison of Il. 4. 320; 13. 729 foll., seems to settle the general meaning as equivalent to οὐ πάντα πάντεσσι χαρί-

εντα διδοῦσιν. Cp. Liv. 22. 51 'non omnia nimirum eidem dii dedere.'

170. μορφήν . . στέφει. Two doubts may arise about this construction: whether μορφήν is accusative object, or a quasi-cognate accusative; and whether ἔπεσι is a remoter object or an instrumental. On the first point we are led to the conclusion that μορφήν is the quasi-cognate accusative, 'puts a crown of grace upon;' as if στέφει were equivalent to περιτίθῃσι. For, inf. 175, χάρις ἀμφιπεριστέφεται is the same construction converted into the passive; such too is the ordinary construction with στέφειν as in Il. 18. 205 ἀμφὶ δὲ οἱ κεφαλῇ νέφος ἔστεφε διὰ θεῶν, and with similar words, e.g. inf. 569 ὅρος πόλει ἀμφικαλύψειν. As to the second point, it might seem doubtful if στέφει can govern a dative of the remote object, as Nitzsch gives it, 'puts grace upon his words,' and the alternative might suggest itself, 'puts grace upon him by means of his words;' yet this rendering if applied to 175 would be forced in the extreme; besides which, there is in ἔπεα per se no idea of grace or eloquence, and again, an unexpressed dative commodi (of) would be awkward. Therefore we must prefer to make ἔπεισι a dative of remoter object, but at the same time to regard στέφει as standing for περιστέφει, an abbreviation which would be softened by ἀμφιπεριστέφεται following. Cp. Od.

τερπόμενοι λεύσσουσιν, ὁ δ' ἀσφαλῆως ἀγορεύει,  
αἰδοῖ μελιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν,  
ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὧς εἰσορῶσιν.  
ἄλλος δ' αὖ εἶδος μὲν ἀλίγκιος ἀθανάτοισιν,  
ἀλλ' οὐ οἱ χάρις ἀμφιπεριτέφεται ἐπέεσσιν, 175  
ὥς καὶ σοὶ εἶδος μὲν ἀριπρεπές, οὐδέ κεν ἄλλως  
οὐδὲ θεὸς τεύξειε, νόον δ' ἀποφώλιός ἐσσι.  
ῥρινάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν

175. ἀμφιπεριτέφεται]. Perhaps better written with ἀμφί separate, see Lehrs, Aristarch. 395.

10. 410 ὡς δ' ὅτ' ἂν ἀγראυλοὶ πόριες . . ἀμφιθέουσι μητέρας ὥς ἐμὲ κείνοι . . ἀκρυόντες ἔχυντο, where ἔχυντο governs ἐμὲ in virtue of ἀμφιθέουσι preceding. So again εἰπεῖν governs the accusative of a person addressed, as equivalent to προσεῖπεν, though no προσεῖπεν be near, e. g. Il. 17. 651 καὶ τότε ἔρ' Ἄλας εἶπε βοῇν ἀγαθὴν Μενέλαος. Compare for the sense of our passage Od. 11. 367 σοὶ δ' ἐπι μὲν μορφή ἵππων.

οὐ δὲ . . ἀγρομένοισιν. This is one of those sentences in which the clauses are divided and counterchanged: see on Od. 4. 192; so that οἱ δὲ τ' . . λεύσσουσιν forms one clause with αἰδοῖ μελιχίῃ, and ὁ δ' ἀσφαλῆως ἀγορεύει joins on with μετὰ δὲ πρέπει ἀγρομένοισιν. This interpretation, in which Nitzsch agrees, is satisfactorily borne out by the parallel passage in Hes. Theog. 81 ὄντινα τιμῆσιν Διὸς κούραι μεγάλοιο . . ὁ δ' ἀσφαλῆως ἀγορεύων | αἰδῶ τε καὶ μέγα νεῖκος ἐπισταμένως κατέπανσε . . ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὥς ἱλάσκοντα | αἰδοῖ μελιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν. It is also required by the natural meaning of αἰδοῖ μελιχίῃ, which is, 'with submissive reverence;' for αἰδώς does not take the meaning of dignity; the nearest approach to which is found in h. Hom. Cer. 214 ἐπὶ τοι πρέπει δμασιν αἰδώς | καὶ χάρις, ὡς εἰ πέρ τε θεμιστοπόλων βασιλῆων. The other way is to remove the comma after ἀγορεύει and to translate αἰδοῖ μελιχίῃ 'with winning modesty.'

171. Ὀ ἀσφαλῆως ἀγορεύει, 'his address goes surely on to its point,' we have Socrates' interpretation, Xen. Mem. 4. 6. 15, where, after mentioning

how Socrates' method (διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου) carried persuasion with it, Xenophon adds, ἐφη δὲ καὶ Ὅμηρον τῷ Ὀδυσσεὶ ἀναθεῖναι τὸ ἀσφαλῆ ῥήτορα εἶναι, ὡς ἱκανὸν αὐτὸν ὄντα διὰ τῶν δοκούντων τοῖς ἀνθρώποις ἀγεῖν τοὺς λόγους. This ἀσφάλεια is something better than fluency; and the Homeric gauge of oratory was far too true to make fluency the highest meed of praise. Cp. Il. 3. 213 foll.

176. ἄλλως . . τεύξειε, i. e. 'change it,' sc. for the better; if, that is, he had to produce another specimen. Cp. Od. 20. 211 νῦν δ' αἶ μὲν γίγνεται ἀθέσφατοι, οὐδέ κεν ἄλλως | ἀνδρὶ γ' ὑποσταχύνειτο βοῶν γένος εὐρυμετώπων, Il. 14. 53 ἢ δὴ ταῦτά γ' ἔτοιμα τετεύχεται, οὐδέ κεν ἄλλως | Ζεὺς ἠφιβρεμέτης αὐτὸς παρατεκτῆναιτο. So also, as a possible interpretation of Od. 11. 613 μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο, i. e. 'change the pattern.'

177. ἀποφώλιος. The derivation of this word is most uncertain; it is commonly compounded of ἀπο-ῥέλος, while others refer it to a root φά, 'to blow,' or to ἀπάφισθαι, 'to cheat.' Autenrieth proposes to refer the latter part of the word to the same root as φύω and φῶς, so as to mean, 'grown out of shape.'

178. ῥρινάς μοι θυμὸν. The asyndeton is significant. Odysseus has been carried by his warmth to the extreme limits of the freedom which as a stranger he would wish to allow himself, and he hastens to excuse himself to the company. The asyndeton expresses his anxiety to make amends



86. αὐτῷ φάρτι: shows the provocation. A man laid aside his χλῆσιν  
when he exerted himself. for running § 500, for digging § 118, for killing  
— 249

## 8. ΟΔΥΣΣΕΙΑΣ Θ. 179-187 325

εἰπὼν οὐ κατὰ κόσμον· ἐγὼ δ' οὐ νῆις ἀέθλων,  
 ὥς σύ γε μυθεῖαι, ἀλλ' ἐν πρώτοισιν ὦω 180  
 ἔμμεναι, ὅφρ' ἦβη τε πεποίθεα χερσὶ τ' ἐμῇσι.  
 νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσι· πολλὰ γὰρ ἔτλην,  
 ἀνδρῶν τε πτολέμους ἄλεγεινά τε κύματα πείρων.  
 ἀλλὰ καὶ ὥς κακὰ πολλὰ παθὼν πειρήσομ' ἀέθλων·  
 θυμοδακῆς γὰρ μῦθος· ἐπώτρυνας δέ με εἰπών.' 185  
 Ἥ ρα καὶ αὐτῷ φάρεϊ ἀναΐξας λάβε δίσκον  
 μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ

182. ἔχομαι] The Etym. Mag. gives, with evident reference to this passage, *ἄχομαι* τὸ λυποῦμαι· νῦν δ' ἄχομαι κακότητι, πλεονασμῷ τοῦ θ' ἄχθομαι. Cp. Od. 18. 256; 19. 129.

and to resume the demeanour of courtesy.

179. νῆις, 'untrained,' as Il. 7. 198. In the next line *μυθεῖαι* describes the somewhat artificial and pompous manner in which the suggestion was expressed. 'I am not untrained in contests, as thy highflown imputation runs, but I trow I was for prowess among the first, when I was sure of my mettle and strength of hand.'

181. As *πεποίθεα* is pluperf. so *ἔμμεναι* must also be a past tense; cp. Il. 5. 638 ἀλλοῖόν τινά φασι βίην Ἑρακλεῖην | εἶναι . . ὅς ποτε δεῦρ' ἔλθων . . ἐξαλάταε πόλιν.

182. ἔχομαι. So *ἔχεται κακότητι* Od. 17. 318, *κακοῖς ἔχειαι πολέεσσιν* 18. 123, *ἀχέισσιν ἔχομαι* 19. 168.

183. ἀνδρῶν . . πείρων. The participle belongs properly to *κύματα*, as in the phrase *πέλαγος τάμνει* Od. 3. 175, and is extended by *zeugma* to *πτολέμους*, with which we should rather expect such a word as *ταυνεύων*. The line occurs, Od. 13. 91, 264; Il. 24. 8.

186. αὐτῷ φάρεϊ. For an interesting note on this idiomatic use of the *sociative dative* see Monro, H. G. § 144. Quoting such ordinary uses as *ἵπποισι καὶ ἄρμασι πέμπε* Od. 4. 8; *τῇ γῇ δουλεύσαι*, to be enslaved country and all, Thuc. 1. 81, he shows that the addition of *αὐτοῖς*, meaning 'without change,' 'just as they were before,' emphasises this *sociative* sense. Other instances are found in Od. 14. 77 *αὐτοῖς ὀβελόισιν*, 29. 219 *αὐτῇσι βέεσσιν*, 21.

54 αὐτῷ γωμῶν, Il. 8. 290 αὐτοῖσιν ὀχεσφιν, 9. 542 αὐτῇσιν ῥίγῃσι καὶ αὐτοῖς ἄνθεσι, 8. 24 αὐτῇ γαίῃ αὐτῇ τε θαλάσσῃ, 20. 482 αὐτῇ πῆλῃ. Sometimes the preposition *σύν* is added as well, as αὐτῇ σὺν φόρμυγι Il. 9. 194; cp. also Il. 14. 498; Od. 13. 118.

In *αὐτοβοσεί, αὐτοχειρίῃ*, etc., we see traces of the same construction.

187. πάχετον. In Od. 23. 191 we have *θάμνος . . πάχετος δ' ἦν ἤντε κίων*, where the Schol. suggests that *πάχετος* is the accusative of a neuter noun, 'in thickness,' on the strength of which Bothe would write *πάχετος* here. But on the present passage the Schol. and Et. Mag. consider *πάχετον* as a syncope form of *παχύτερον*, thus assimilating the word to *μείζονα*. It is better to regard it however as of the positive degree, a collateral form of *παχύς*, analogous in formation to *περιμήκετος*. The difficulty which this interpretation leaves is the presence of an adjective in the positive degree between two comparatives. *μείζονα* however is not co-ordinate with *στιβαρώτερον*, to which alone *ἡ αὐτῷ* belongs; it simply means, 'greater' than those among which it lay; *μέγιστον* was not necessary because the others were of uniform size. The *δίσκος* (δικεῖν, 'to throw') seems generally, as here, to have been made of stone; the *σόλος* (cp. Il. 23. 826) of iron, brass, or wood; but the descriptions of the two instruments do not harmonise. See Nitzsch, ad loc. The Phæaciens had already thrown their *δίσκοι*, and Elatreus had won.

ἦ οἶφ Φαίηκες ἐδίσκεον ἀλλήλοισι.

τόν ῥα περιστρέψας ἤκε στιβαρῆς ἀπὸ χειρὸς,  
βόμβησεν δὲ λίθος· κατὰ δ' ἔπηξαν ποτὶ γαίῃ 190

Φαίηκες δολιχέηρετοι, ναυσίκλυτοι ἄνδρες,  
λαὸς ὑπὸ ριπῆς· ὁ δ' ὑπέρπτατο σήματα πάντων  
ρίμφα θέων ἀπὸ χειρὸς· ἔθηκε δὲ τέρματ' Ἀθήνη  
ἀνδρὶ δέμας ἑικυῖα, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

‘Καὶ κ' ἀλαδὲ τσι, ξεῖνε, διακρίνειε τὸ σῆμα 195  
ἀμφ' ἀφῶν· ἐπεὶ σὺ τι μεμιγμένον ἐστὶν ὁμίλῳ,  
ἀλλὰ πολὺ πρῶτον· σὺ δὲ θάρσει τόνδε γ' ἀεθλον·  
σὺ τις Φαίηκων τόδε γ' ἔζεται οὐδ' ὑπερήσει.’

Ὡς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,  
χαίρων οὐνεχ' ἐταῖρον ἐνῆα λεύσσει ἐν ἀγῶνι. 200

192. σήματα] τινὲς δὲ βήματα Schol. V. πάντων] Al. πάντα. See Schol. on Il. 23. 843 μετενήκεται δὲ ἐκ τῆς Ὀδυσσεύος, καὶ ἐκεῖ εὐλόγως ἐστὶν ὑπερβαλε σήματα πάντων· πλείους γὰρ δισκύνουσι. The reading of Codd. Vindd. 133. 56 gives πάντων as the reading here too, for which reason Ameis and La Roche receive it into the text. 198. τόδε γ' ἔζεται Ἀριστάρχος Schol. M. Al. τὸν γ' ὁ τόνδ'. 200. ἐνῆα] τὸν προσηγῆ· ὁ δὲ Ζεῦλος [? Zenodotus] . . . ἐν ὀνόματι ἐπέλαβεν Schol. A. on Il. 17. 204.

189. περιστρέψας, 'with one whirl.' Cp. Il. 19. 130 ὡς εἰπὼν ἔρριψεν ἀπ' ὀδραντοῦ ἀστερόεντες | χειρὶ περιστρέψας.

191. There is an intentional sarcasm in the high-sounding epithets applied to the Phaeacians in contrast with their abject terror at the whizz of the quoit. Cp. for a similar case of irony, Il. 5. 862 τόσον ἔβραχ' Ἄρης, ὅτος πολέμοιο.

192. σήματα, 'marks,' were, very likely, pegs stuck in the ground to mark the distance at which each quoit fell, the quoit itself being taken up.

193. ἔθηκε is interpreted by Il. 23. 358 σήμηνε δὲ τέρματ' Ἀχιλλεύς.

τέρματα are the various distances at which each quoit falls, so that the σήματα register the τέρματα.

195. καὶ κ' ἀλαδὲ . . . διακρίνειε, 'even a blind man could distinguish.' So Od. 6. 300 καὶ ἂν πάς ἡγήσαιοτο.

196. The meaning of ὁμίλῳ is the mass of marks that showed where the other quoits had fallen, and as the Phaeacians were fairly matched against one another, the marks were tolerably close together.

197. θάρσει τόνδε γ' ἀεθλον, 'be of good heart as to this trial of strength at any rate:' ἀεθλον is an accusative of reference with θάρσει, as μή μοι θανάτων γε παραῖτα Od. 11. 488.

198. τόδε γε. Adopting the reading of Aristarchus (see crit. note) we may suppose τόδε to refer back to σῆμα, or, more likely, to be a neuter, referring generally to λίθον or δίσκον or whatever was thrown. So νεφέλη δέ μιν ἀμφιβεβήκει . . . τὸ μὲν οὐ ποτ' ἐρωεῖ Od. 12. 75. If τόν γ' ὁ τόνδ' be read, the reference to λίθον or δίσκον is of course clear.

ὑπερήσει, 'throw beyond it.'

200. ἐνῆα, always used of close friends. Cp. Il. 17. 204 τοῦ δὲ ἐταῖρον ἐπέφθες ἐνῆα τε κρατερὸν τε. Benfey supposes the word to have been originally ἐνηγῆς and so to be connected with ἀπηγῆς. Curtius is inclined to support Düntzer in referring it to root *af* seen in *áw*, 'to understand' or 'listen to,' others again would derive it from root *af*, 'to blow' or 'breathe' as if the meaning of the epithet came from the metaphor of a favourable wind.





καὶ τότε κουφότερον μετεφώνεε Φαιήκεσσι·

‘Τοῦτον νῦν ἀφίκεσθε, νέοι· τάχα δ’ ὕστερον ἄλλον

ῥσιν ἢ τοσσούτον ὀίωμα ἢ ἔτι μᾶσσον.

τῶν δ’ ἄλλων ὅτινα κραδίη θυμός τε κελεύει,

δεῦρ’ ἄγε πειρηθῆτω, ἐπεὶ μ’ ἐχολώσατε λίην,

205

ἢ πῶξ ἢ ἐπ’ ἄλλη ἢ καὶ ποσὶν, οὐ τι μεγαίρω,

πάκτων Φαιήκων πλὴν γ’ αὐτοῦ Λαοδάμαντος.

ξείνος γάρ μοι ὁδ’ ἐστὶ· τίς ἂν φιλέοντι μάχοιτο;

ἄφρων δὴ κείνός γε καὶ οὔτιδανδς πέλει ἀνὴρ,

ὅς τις ξεινοδόκῃ ἔριδα προφέρηται ἀέθλων

210

δῆμῳ ἐν ἀλλοδαπῷ· ἔο δ’ αὐτοῦ πάντα κολουεῖ.

τῶν δ’ ἄλλων οὐ πέρ τιν’ ἀναίνομαι οὐδ’ ἀθερίζω,

ἀλλ’ ἐθέλω ἴδμεν καὶ πειρηθῆμεναι ἀντην.

202. Τοῦτον νῦν ἀφίκεσθε] γρ. δὲ καὶ ἐφίκεσθε Eustath. This implies a reading τούτου. Cp. Schol. E. τοῦδε τοῦ δίσκου πρῶτον ἐφικέσθω τις, as Buttm. gives it.

That the word means ‘kind’ or ‘true’ admits of no doubt.

ἐν ἀγῶνι, ‘in the lists;’ so inf. 260 καλὸν δ’ εἴδμεν ἀγῶνα. ἀγών, like ἀγορά, means primarily nothing more than ‘assembly,’ from ἀγω, compare αὐτο δ’ ἀγῶν Il. 24. 1, and see Lehrs, Aristarch. p. 149 ‘Ἀγὼν *usufructus* pro ἀγυρις, συναγωγῇ. Il. 8. 298 θεῶν ἀγῶν, coll. 16. 500; 18. 376 θεῶς ἀγῶν. De νεῶν ἀγῶν cp. Il. 16. 239, 500.’

201. κουφότερον, ‘more gaily;’ hitherto his countenance had worn an anxious look, cp. sup. 149, now he challenges them to beat him in a second throw.

202. τάχα δ’ ὕστερον, here τάχα is ‘presently,’ and ὕστερον is not equivalent to δεύτερον, nor is it an adjective joined with ἄλλον, but an adverb expressing a point of time: it goes however closely with ἄλλων, cp. 9. 351 καὶ ὕστερον ἄλλων ἵκοιτο | ἀνθρώπων.

203. τοσσούτον, ‘as far,’ neuter adverb, parallel with μᾶσσον = ‘further still.’

204. τῶν δ’ ἄλλων refers proleptically to an exception first mentioned in v. 207 πλὴν γ’ αὐτοῦ Λαοδάμαντος. The words τῶν ἄλλων here are repeated there in the phrase πάντων Φαιήκων. Of the five (Od. 6. 62) sons of Alcinous, three (8. 118), probably the unmarried ones, were aspirants in these games;

Odysseus declines ‘only Laodamas,’ emphasizing the ‘only’ by αὐτοῦ. Laodamas stood prominently before him as having (sup. 145) on the part of the Phaeacians delivered the challenge. If then guestship were a good reason for not entering the lists even with Laodamas, who was the challenger, it would be understood to bar the other two.

206. ἢ καὶ ποσὶν, the reason for the qualifying addition of καὶ before ποσὶν is given inf. 230.

208. τίς ἂν . . μάχοιτο; ‘Who would care to strive with his entertainer?’ For a similar tone of question introduced by the optative with ἄν see Od. 4. 443.

209. οὔτιδανδς = ‘good for nothing,’ ‘profitless,’ whether to others or to one’s own self. Here in the latter sense, as explained by the words (211) ἔο δ’ αὐτοῦ πάντα κολουεῖ, ‘he cuts short all his own welfare.’

210. With ἔριδα ἀέθλων compare ἔριδος ἀγῶν Soph. Aj. 1163.

211. κολουεῖ (κόλος, ‘docked,’ ‘shortened’) is further connected with κυλλός and, perhaps, according to Curt. with κείρω.

212. ἀθερίζω is connected etymologically with θέρ-απένω, θέρη-σκος.

213. ἴδμεν, see on sup. 146. ‘But

πάντα γὰρ οὐ κακὸς εἰμι, μετ' ἀνδράσιν ὅσοι ἀέθλοι.

εὖ μὲν τόξον οἶδα ἐύξοον ἀμφιδάσθαι· 215

πρῶτός κ' ἀνδρα βάλοιμι διστεύσας ἐν δμίλῳ

ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἐταῖροι

ἄγχι παρασταῖεν καὶ τοξαζοῖατο φωτῶν.

οἷος δὴ με Φιλοκτήτης ἀπεκαίνυτο τόξῳ

δήμῳ ἐνὶ Τρώων, ὅτε τοξαζοίμεθ' Ἀχαιοί. 220

τῶν δ' ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι,

ὅσοι νῦν βροτοὶ εἰσιν ἐπὶ χθονὶ σίτον ἔδοντες.

ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἐθέλησω,

οὐθ' Ἡρακλῇ οὐτ' Εὐρύτῳ Οἰχάλιῃ,

οἳ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων. 225

I am ready to make his acquaintance, and to match myself against him.' The unexpressed object to ἴδμεν is found in τῶν ἄλλων *τινα*, sup. καὶ λέγειν, γινώσκει τάχα.

214. πάντα, 'thoroughly well skilled am I;': οὐ κακός is a litotes to express positive excellence.

216. Rapidity and accuracy in shooting are what Odysseus claims for himself. For, though he was surrounded by comrades, all of them engaged in shooting at the enemy, he would be the *first* (πρῶτος) to pick off his man, singling him out in the midst of a *close throng*.

ἐν δμίλῳ. Cp. Eustath. τὸ δὲ, εἰ καὶ μάλα πολλοὶ ἐταῖροι, καὶ ταχυτοξότην τὸν Ὀδυσσεῖα εἶναι θελοῖ, ὅς εἰ καὶ πάντῃ πολλοὶ περὶ αὐτὸν εἰσιν, ἀλλὰ πρῶτος αὐτὸς βαλεῖ τὸν δυσμενῆ.

218. τοξαζοῖατο is used with personal gen. as Od. 22. 27. Cp. Soph. Aj. 154 τῶν γὰρ μεγάλων ψυχῶν ἰεῖς.

219. The bow, as Nitzsch observes, was used by Philoctetes as his battle-arm, whereas Odysseus used it only in contests of skill, or exceptionally in the fight, so that Philoctetes might well be expected to surpass him. Cp. Il. 2. 719.

222. σίτον ἔδοντες, 'men,' as distinguished from gods, who feed on ambrosia, and from wild beasts, and perhaps from ogres and the like who are uncivilized and plant no corn. Compare ἀρούρης καρπὸν ἔδουσι Il. 6. 143, ὅς θητός τ' εἴη καὶ ἔδοι Δημή-

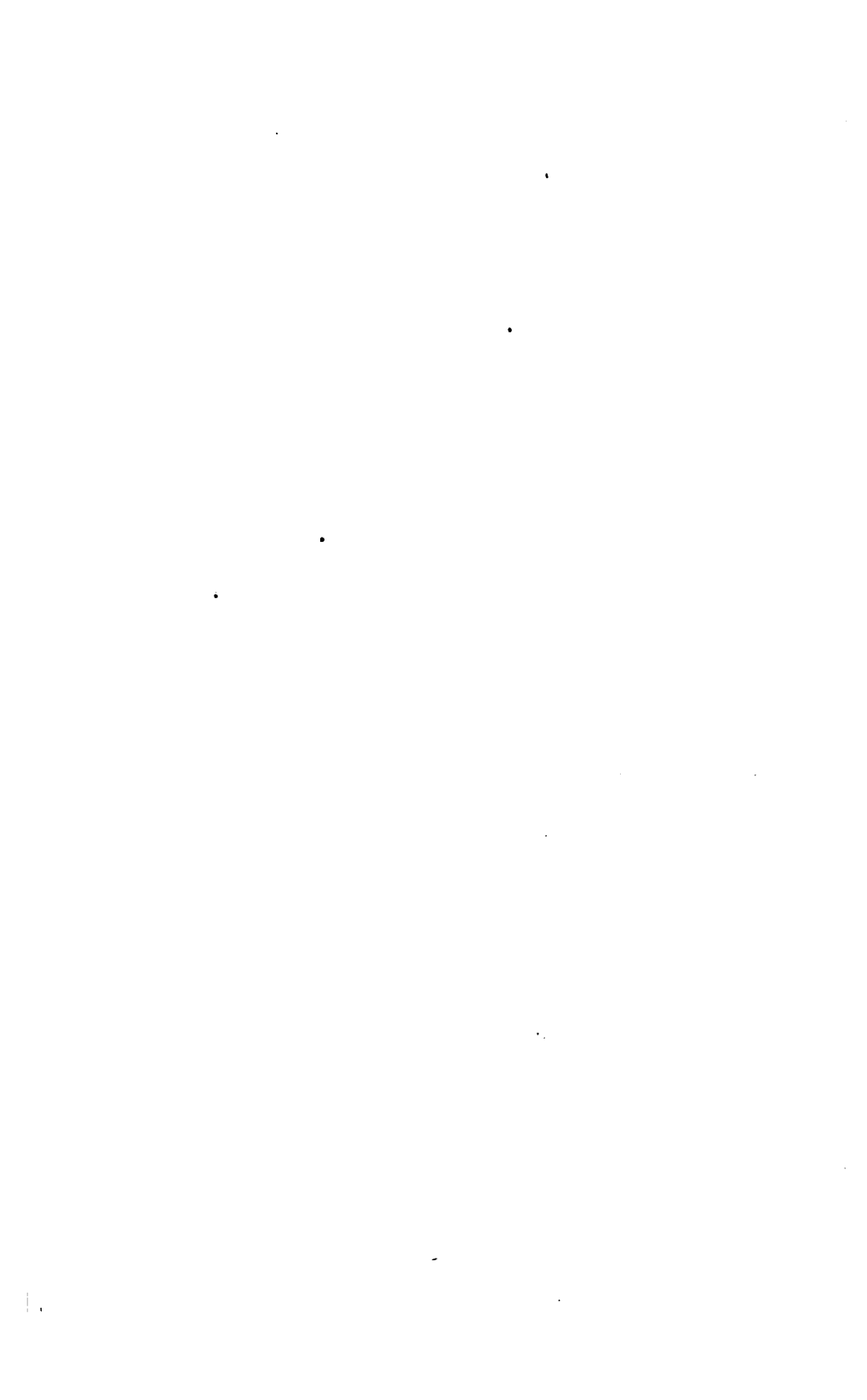
τερος ἀκτὴν Il. 13. 322. Cp. Od. 9. 191.

223. οὐκ ἐθέλω, 'I would not care.'  
225. ἐρίζεσκον only means 'matched themselves;': which interpretation can alone suit (223) προτέροισιν ἐριζέμεν. And of the two men mentioned Eurystus alone actually contended with immortals. Nitzsch notices that, according to Homer (cp. Od. 11. 606), Heracles is represented with the bow. The club and the lion's skin were first assigned to him by Peisander of Rhodes (Ol. 33); or by Stesichorus, somewhat later. See Amphitryon's praise of the advantages of archery in battle, Eurip. *Herc. Fur.* 190 foll.

The bow of Eurystus descended through his son Iphitus to Odysseus, in whose hands its fame did not suffer. Thus Odysseus stands in the same relation to Eurystus as Philoctetes to Heracles. This part of the story is rehearsed in Od. 21. 13. The epithet Οἰχάλιῳ refers to Oechalia, a Thessalian town on the Peneus. There were several towns of the same name, in Euboea, in Aetolia, and in Messenia, which all laid claim to Eurystus as their countryman. But the claim lies only between the Thessalian and Messenian town in the present passage; see Il. 2. 596, 730. The form of the story in Od. 21. 14 foll. seems to suggest a preference for the Messenian locality.

περὶ τόξων, 'about archery.' So ἐρίζειν περὶ ἰσθῶν Il. 12. 423, ἐρίζειν περὶ μύθων Il. 15. 284.





τῷ ῥα καὶ αἰψ' ἔθανεν μέγας Εὐρυτος, οὐδ' ἐπὶ γῆρας  
 ἵκετ' ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπὸλλων  
 ἔκτανεν, οὐνεκά μιν προκαλίζετο τοξάζεσθαι.  
 δουρὶ δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις ὀιστῶ.  
 οἷοισιν δαίδοικα ποσὶν μή τις με παρέλθῃ 230  
 Φαίηκων· λίην γὰρ ἀεικελίως ἐδαμάσθην  
 κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα  
 ἦεν ἐπηετανός· τῷ μοι φίλα γυῖα λέλυνται.  
 ὦς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·  
 Ἀλκίνοος δέ μιν οἶος ἀμειβόμενος προσέειπε. 235  
 'Ξεῖν', ἐπεὶ οὐκ ἀχάριστα μεθ' ἡμῖν ταῦτ' ἀγορεύεις,  
 ἀλλ' ἐθέλεις ἀρετὴν σὴν φαινέμεν, ἣ τοι ὀπηδεῖ,  
 χωόμενος ὅτι σ' οὗτος ἀνὴρ ἐν ἀγῶνι παραστάς

232, 233.] Bekk. omits the words between ἐπεὶ οὐ and ἐπηετανός.

226. αἰψ' ἔθανεν, cp. II. 6. 130 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόοργος | δὴν ἦν, ὅς βα θεοῖσιν ἐπουρανίοισιν ἔριζεν.

229. ἀκοντίζω extended to ὀιστῶ forms a zeugma.

ὅσον οὐκ, i. e. 'farther than.'

230. οἷοισιν used adverbially = 'only.' ποσὶν is here used for 'racing,' as τόξων (225) for archery.

232. κομιδὴ, 'I had not sufficient provision on shipboard.' But perhaps κομιδὴ means more generally 'comfort,' including supply of food under it; cp. II. 8. 186; 23. 411, where κομιδὴ is used of the feeding and tending of horses, Od. 14. 124, where it is used of men, and Od. 24. 245, where it signifies the 'care' taken of a garden. We might then translate, 'I had no constant comfort on shipboard.' Odysseus is referring to the period preceding his actual shipwreck, during which time want of food and comfort had so reduced him, that when he had to swim for his life, he was all the more 'sorely spent in many waters.' But seeing that the ship was properly provisioned before starting, Od. 5. 265 foll., there seems to be something wrong here. Perhaps he means that his shipwreck had shortened his enjoyment of the good things on board, and had consigned him to the tender mercies of the κύματα πολλά.

The Schol. E. Q. T. has a strange note on the passage—εἰπὼν κύμασιν ἤριζατο τὴν ναυγλίαν· προσθεὶς δὲ τὸ 'ἐπεὶ οὐ κομιδὴ κατὰ νῆα' τὴν τῆς θεοχολωσίας ἐκάλυψε βλάβην. But this fact he had betrayed—if he ever meant to conceal it—already, Od. 7. 270.

236. ἐπεὶ is answered by 'no grammatical apodosis (cp. Od. 3. 103), but the virtual apodosis begins inf. 241 ἀλλ' ἄγε.

237. ἀλλ' ἐθέλεις, 'but art willing to let us see thy prowess which keep thee company.' Two clauses depend with equal closeness upon ἐθέλεις, the one giving a reason, χωόμενος... νεῖκεσεν, and the other a consequence (not a *purposé*) ὥς ἂν, κ.τ.λ., 'in such manner that no one would think slightly of thee;' for the willingness had already passed into act, and the specimen of prowess there given was not to be gainsaid. Somewhat similar is II. 14. 91 μῦθον ὃν οὐ κεν ἀνὴρ γε διὰ στόμα πάντων ἀγοίτο | ὅς τις ἐπίστατο κ.τ.λ. Others, as Bothe, would render ὥς ἂν... δοίτο, 'quemadmodum nemo virtutem tuam vituperaverit qui,' etc., making the words describe the method of the chiding (νεῖκεσεν). So apparently Eustath. μέμψεται μὲν γὰρ τις ἴσως τὸν Ὀδυσσεά καθὰ καὶ ὁ Λαοδάμας· οὐ μὴν φρενὴρης ἐκείνου ἀνὴρ ὅποιός καὶ ὁ φρεσὶν ἄρτια βάζαν.

νείκεσεν, ὥς ἂν σὴν ἀρετὴν βροτὸς οὐ τις ὄνοιτο  
 ὅς τις ἐπίσταιτο ᾗσι φρεσὶν ἄρτια βάζειν· 240  
 ἀλλ' ἄγε νῦν ἐμέθεν ξυνίει ἔπος, ὄφρα καὶ ἄλλω  
 εἶπης ἡρώων, ὅτε κεν σοῖς ἐν μεγάροισι  
 δαινῆθῃ παρὰ σῇ τ' ἀλόχῳ καὶ σοῖσι τέκεσσιν,  
 ἡμετέρης ἀρετῆς μεμνημένας, οἷα καὶ ἡμῖν  
 Ζεὺς ἐπὶ ἔργα τίθησι διαμπερὲς ἐξέτι πατρῶν. 245  
 οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαιστοί,  
 ἀλλὰ πασὶ κραιπνῶς θέομεν καὶ νηυσὶν ἄριστοι,

240. ἐπίσταιτο]. Schol. V. gives in lemma ἐπιστάη, probably a later reading *metri gratia*. 241. ἄλλω] γρ. ἄλλοις Schol. P.

240. ἄρτια βάζειν, 'to speak with sound judgment.' ἄρτιος is equivalent to *sanus*, and hence is either 'sound' as here, or 'sincere' as in Od. 19. 248 *ὅτι οἱ φρεσὶν ἄρτια ᾔδῃ*. The final vowel of ἐπίσταιτο is lengthened in *arsis* before the digamma.

243. δαινύη. In Od. 19. 328 we find δαινύη. Ameis suggests δαινύεαι, which Monro, H. G. § 18 accepts; preferring in Od. 19. 328, to read δαινύε'.

244. οἷα .. πατρῶν, 'what prowess Zeus bestoweth on us, from our fathers' times right on.' This use of ἐπὶ with the dative may be illustrated by Od. 13. 60 *ῥήρας .. καὶ θάνατος τὰ τ' ἐπ' ἀνθρώποισι πέλονται*, 8. 554 *ἐπὶ πάσι τίθενται .. τοκῆς [ἄνομα]*. But most apposite to the sense is Od. 14. 227 *αὐτὰρ ἐμοὶ τὰ φίλ' ἔσκε τὰ που θεὸς ἐν φρεσὶ θῆκεν*, | ἄλλος γάρ τ' ἄλλοισιν ἀνὴρ ἐπιτέρπεται ἔργοις. Nitzsch considers that the idea which the following description is intended to convey is that of a people devoted to peace. So the Schol. *τὸν εἰρηνικὸν βίον δηλοῖ διὰ τούτων τὸν τῶν Φαίακων*. But there is a certain colour of luxury in it all, which was a common theme of the Sophists. Heraclides of Pontus is quoted by Schol. H. Q. on Od. 13. 119, as giving a very severe estimate of the character of the Phaeacians, whose one quality, according to him, was an absorbing selfishness, *συνειδότης γὰρ ἑαυτοῖς φιληδονίαν καὶ ἀπολαυστικὸν τρόπον, καὶ δεδιότας μὴ τις αὐτοὺς ἄλλος ἐπελθὼν ἐκβάλῃ ἀπὸ τῆς χώρας, δύο ταῦτα ἐποκρίνασθαι, φιλοφέναν τε πρὸς τοὺς παρόντας ταχεῖαν τε ἀπόπεμψιν πρὸς τοὺς*

*ἐλθόντας κ.τ.λ.* We have of course a reflection of this feeling in Horace's 'pinguis Phaeacique' Ep. 1. 15. 24; and (ib. 2. 28-31) 'Alcinoique | in cute curanda plus aequo operata iuventus, | cui pulcrum fuit in medios dormire dies, et | ad strepitum citharae cessatum ducere curam.' Bothe, in defending the genuineness of the passage which has been called in question, gives a very sensible view of the conditions of Phaeacian life: 'terram illi beatam incolentes, tutique ab hostium incursionibus, nihil habent quod serio agant praeter rema nauticam, eamque ipsam facillimam. Igitur tempus epulis continuis transigunt, citharoedos requirunt, saltatione delectantur; denique molli vestitu gaudent, balneisque et somno vel, si mavis, amoris operam dant. Tales profecto describere Phaeaces debuit poeta si modo sibi concitare voluit, cum praesertim famam de illis acceptam antiquissimam referat, neque eos exemplar nobis virtutis ac temperantiae exponat. . . . Apagē igitur Catones qui luxum senioris temporis hisce verbis commendari putant.'

247. ἄριστοι, supply εἰμὲν from the preceding line. Here the omission of the substantive verb occurs in a clause coupled to a preceding one containing a finite verb. Cp. Od. 7. 89 *σταθμοὶ δ' ἀργύρεοι ἐν χαλκίῳ ἔστασαν οὐδὲν*, | ἀργύρεον δ' ἐφ' [= ἐπὶ] ἐπερθεύμενον, 20. 208 *τίθησκε καὶ εἰν Αἴδαο δόμοισι*, Il. 16. 768 *αἶ τε πρὸς ἀλλήλας ἔβαλον πανθήκας ἔχοντες* | ἡχῇ θεσπεσίῃ, πάταγος δὲ τε ἀγνυμέναν, 17. 688 *πῆμα θεὸς Δαναοῖσιν*





## 8. ΟΔΥΣΣΕΙΑΣ Θ. 248-259 331

αἰεὶ δ' ἡμῖν δαῖς τε φῖλη κίθαρίς τε χοροὶ τε  
 εἵματά τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εὐναί.  
 ἀλλ' ἄγε, Φαιήκων βητάρμονες ὅσοι ἀριστοί, 250  
 παῖσατε, ὥς χ' ὁ ξείνος ἐνίσπη αἰσι φίλοισιν,  
 οἴκαδε νοστήσας, ὅσων περιγιγνόμεθ' ἄλλων  
 ναυτιλίῃ καὶ ποσσὶ καὶ ὀρχηστυὶ καὶ ἀαδιῇ.  
 Δημοδόκῳ δέ τις αἰψὰ κιὼν φόρμιγγα λίγειαν  
 οἰσέτω, ἣ πον κέεται ἐν ἡμετέροισι δόμοισιν.' 255  
 ὦς ἔφατ' Ἀλκίνοος θεοείκελος, ὦρτο δὲ κῆρυξ  
 οἷσων φόρμιγγα γλαφυρὴν δόμου ἐκ βασιλῆος.  
 αἰσυνμῆται δὲ κριτοὶ ἐννέα πάντες ἀνέστησαν  
 δῆμοι, οἳ κατ' ἀγῶνας ἐν πρήσσεσκον ἕκαστα,

251. παῖσατε] ἐντελῶς διὰ τὸ μέτρον Ἀττικῶς δὲ ἀντὶ τοῦ παῖσατε Schol. Q. Ἀνρόδοτος παῖσατον εἶπεν, οὐ μακρῶς Schol. H. Q. The lemma of E. has also παῖσατε. La Roche quotes from Cram. An. Ox. 4. 419, 8 to the effect that παῖζω is the regular future of παίζω.

κυλίνδει | νίκη δὲ Τρώων. For the omission of εἰμὶ cp. Il. 20. 434; 21. 108, 482; Od. 18. 64; of ἐσσί Il. 2. 201; 8. 423; Od. 4. 206; 18. 126: of εἰμέν, Il. 8. 205; 9. 225; Od. 2. 60; 6. 203; of ἐστέ, Il. 1. 335; 7. 281; Od. 10. 463; of ἦν, Il. 1. 404; 3. 214; Od. 7. 87, 90; 12. 235; of ἦσαν, Il. 2. 217; 4. 90; 11. 692; of ᾗ, Il. 1. 547; 5. 481; Od. 15. 394: of ἔσται, Il. 18. 278.

249. ἐξημοιβὰ, 'changes of raiment.' The force of ἐξ implies that they are worn successively. Cp. ἐπημοιβοὶ χιτῶνες Od. 14. 513.

εἵματ' need mean nothing more than plenty of sleep in warm and comfortable beds; though the notion of φιλότης καὶ εὐνὴ may be included; cp. also Od. 11. 249. Eustath. seems to lean to this, saying, ὅμοιός γὰρ οὐχ ἀπλῶς κοίτας, ἀλλὰ καὶ τι πλέον, εἰ χρηρ σερμῶς φράσαι τὸ σερμῶν (! τὸ δασεμονν).

250. βητάρμονες. παρὰ τὸ ἐν ἀρμορίῳ βαίνειν Schol. B.

251. παῖσατε, from παίζω, as Od. 6. 106; 23. 147. There was a v.l. παῖσατε, see crit. note, and Schol. V. interprets παῖσατε by πλῆστα, as if referring it to παῖα. This dance of the Phaeacians was figured on the throne of the Amyclaeon Apollo by Bathycles of Magnesia, whose date is placed by

Thiersch in Ol. 29, and by Sillig, with greater probability, in Ol. 40. Compare καὶ Φαιάκων χοροὶ ἐστὶν ἐπὶ τῷ θρόνῳ καὶ ᾧδον ὁ Δημοδόκος Pausan. 3. 18. 7. Even the later of the two dates assigned would be evidence that the Homeric poems were popularly known before the Pelsistratidean recension, and that the Odyssey then contained the episode of the Phaeacians.

258. αἰσυνμῆται, not exactly 'umpires,' but regulators of games, 'masters of the lists.' They were δῆμοι, public officers, not servants attached to the king's household: distinguished from other public officers (such as the *public ἄνθρωποι*, called in Od. 19. 135 *δημοεργοί*, cp. Od. 1. 109) by the designation οἳ κατ' ἑκάστα, where the tense *πρήσσεσκον* shows that their regular duties, and not only what they did on this particular occasion, are meant. The Schol. derives the word from αἰσιον and νέμειν, Curtius, with greater probability, gives αἰσο-μῆ-της, from αἶσα and root *να*, 'one who thinks about, or attends to, the rights of the competitors.' The *ν* is in accordance with Aeolic usage; compare *δογμα* and *δοναμα*. Döderl. seeks to connect the latter part of the word with *θμνεῖν*. On the αἰσυνμῆται or αἰρετῇ τυραννίς of the Aeolians, Ionians, and Mityleneans, see Aristot. Pol. 3. 10.

λείηναν δὲ χορὸν, καλὸν δ' εὖρυναν ἀγῶνα. 260

κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φόρμιγγα λίγειαν

Δημοδόκῳ· ὁ δ' ἔπειτα κί' ἐς μέσον· ἀμφὶ δὲ κούροι

πρωθῆβαι ἴσταντο, δαήμονες ὀρχηθμοῖο,

πέπληγον δὲ χορὸν θεῖον ποσίν. αὐτὰρ Ὀδυσσεὺς

μαρμαρυγὰς θηεῖτο ποδῶν, θαύμαζε δὲ θυμῷ. 265

Αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδεν

ἀμφ' Ἄρεος φιλότῃτος εὐστεφάνου τ' Ἀφροδίτης,

260. χορός here is the ground on which they danced, as again in 264; ἀγών, the ring of spectators, as already in 200, 238. It is called καλός either from its commodious size, or from its diversified and animated look.

264. πέπληγον. Cp. Virg. Aen. 6. 644 'pars pedibus plaudunt choreas.'

267. As to the question of the genuineness of this Lay of the Net of Hephaestus, repugnance to the low morality of the Lay would influence ancient critics and scholiasts to reject it as an interpolation. Yet we may infer that Aristarchus, Rhianus, and Herodian accepted it, from their having commented on it, as we know by their interpretations and readings of 288, 299, 307, 352, and 355, while no mention has been made of their rejecting it. And Apion, as we know from the reference in the Schol. on Aristoph. Pax 788, maintained it πρὸς τοὺς ἀθεοῦντας. (He was contemporary with Tiberius and Claudius.) Ancient criticism then on the whole acknowledges the genuineness of the Lay. In the next place it cannot be denied that, the theme once taken for granted, the manner in which the tale is told is worthy of Homer. As Mr. Gladstone says, 'The general character of the colouring, diction, and incident is Homeric enough.' And (as he argues at length) the low morality of the tale is owing to the fact that the heroes of it are gods and not men. Indelicacy in Homer is reserved for legends of the gods, in agreement with 'the tendency which the Pagan religion already powerfully showed, to become itself the primitive corrupter of morality, or, to speak perhaps more accurately, to afford the medium through which the forces of evil and the downward inclination

would principally act for the purpose of depraving it.' In support of this, 'in the Iliad there appear to be but two passages which can fairly be termed indelicate. One is the account of the proceeding of Juno, with the accompanying speech of Jupiter, Il. 14. 312-328 and 346-353. . . The other passage is that which in a few words contains the sensual advice given by Thetis, as a mother, to her son Achilles, in his grief, by way of comfort, Il. 24. 130. . . Homer would have put no such language as this into the mouth of one of his matrons.' In addition, the affinity of the lay to Homeric mythology is strengthened by the 'undesigned coincidence,' that it gives point to the otherwise unexplained trait mentioned Il. 21. 416 τὸν δ' [Ἄρη] ἀγε χειρὸς ἐλοῦσα Διὸς θυγάτηρ Ἀφροδίτη. Lastly, the lay fits perfectly into the place in which it stands. It occasions no interruption nor discord. It is appreciably in harmony with Phaeacian light-heartedness. The more serious contests have already been relieved by the skilled grace of the dancers, and the minstrel who sang the grave lay of Odysseus' variance with Achilles must tune his lyre to a merrier theme. And whereas thrice that day his art comes into requisition, of his serious lays—the first and last—we are satisfied merely to be told the subject; but in that vein which is most characteristic of the Phaeacians, we crave and we are gratified with an actual specimen of his minstrelsy. What is to be said on the other side? It is true, in the first place, that the minstrel has been fetched for the purpose of playing to the dancers; just as in the χορός on the shield of Achilles, Il. 18. 590-606 μετὰ δὲ σφιν ἐμέλπετο θεῖος δαΐδης | φορμίζων, Od. 1. 421 οἱ δ' εἰς ὀρχηστὴν τε καὶ ἱμερό.

h. Milesian spirit, as in the Pilgrimage de Charlemagne.

Mersey 926-927-944. The Milesian spirit has defiled its own beautiful world. It has taken  
h. image of god, as it were, in the age

Mock-heroic ~ 2nd. part '00. frequent: 518 briefly described in language of novel  
from Parnassus palace, c 542 Ichmacheus an eagle σμυρδαχίου κοράβιος, σ 5 Διονύ-  
σιος μύση.

- ἑυστεφάνου: ἑυστεφάνη large metal frontlet or diadem, larger than the  
ἀμυσ. H. doesn't use στεφάνος crown.

71. "Ηλῖος": clear case of personification, as p. 376 where he demands satisfaction  
from Zeus for the slaughter of cattle

ὥς τὰ πρῶτα μίγησαν ἐν Ἡφαίστοιο δόμοισι  
 λάθρῃ· πολλὰ δ' ἔδωκε, λέχος δ' ἥσχυνε καὶ εὐνήν  
 Ἡφαίστοιο ἀνακτος· ἄφαρ δέ οἱ ἄγγελος ἦλθεν 270  
 Ἥλιος, δ σφ' ἐνόησε μιγαζομένους φιλότῃτι.  
 Ἡφαιστος δ' ὥς οὖν θυμαλγέα μῦθον ἄκουσε,  
 βῆ ρ' ἔμεν ἐς χαλκῶνα, κακὰ φρεσὶ βυσσοδομεύων,

268. Ἡφαίστοιο δόμοισι] Ἡφαίστοιο ἀνακτος Schol. H. 271. Ἥλιος] ἄφαρ δὲ εἰρηται Ἥλιος· Ἡέλιος γὰρ δεῖ φησιν Ἰακῶς Schol. H. ἐνταῦθα τρισυλλάβας λέγει τὸν θεόν Schol. P. V. Nauck suggests Ἡέλιος, δ νόησε.

εἶσαν δοιδῇν | τρεφόμενοι τέρποντο. Hes. Scut. Herc. 280-282 οἱ δ' ὑπὸ φόρμυγγων ἀναγον χορὸν ἱμερόεντα. | ἐνθεν δ' αὖθ' ἐτέρωθε νέοι κύμαζον ὑπ' αἰλῶν, | τοίγε μὲν αὖ παῖσιντες ὑπ' ὀρχηθμῷ καὶ δοιδῇ κ. τ. λ.; and this lay is a voluntary and superadded contribution to the hilarity of the day. It is true also that as to the mythology, 'there is something rather more marked in the personal agency of the Sun than the poems elsewhere present; and undoubtedly Apollo is made to assume a tone wholly singular and unsupported by what is told of him in the rest of the poems (335). It is true too that Odysseus, in inviting Demodocus to his third lay, passes over all this in silence, whilst he alludes to the first and previous one (489);—for the reason, no doubt, that the first was kindred in subject to the one which he wished to elicit. This is all that can be said against the lay, and it is not much. Arguments from verbal peculiarities can be raised here; but so they can upon any book of the Odyssey, and they have no real weight: such are (267) the rarity of ἀμφί with the genitive; the similarity of the beginning to the opening of the Hymn to Dionysus: the title Ἥλιος (271) for the sun, appearing elsewhere in the form Ἡέλιος: the use of the uncommon word μιγαζομένη, and lastly, the designation of the gods (325, 335) as δοτῆρες ἔδων (cp. II. 24. 528). When all has been said we must submit to be ruled by the consideration that the lay as a whole, and in the place in which it stands, is neither unworthy of Homer nor unlike him. (Several of the above remarks have been taken from Gladstone, Homer and the Homeric Age, vol. 2. pp. 461-464, and Welcker's Kleine Schriften, vol. 2. p. 32.)

Ἐρμῇν 324, ἀπατῶντι 254

ἀμφί only here and in II. 16. 825 joined with the genitive; but compare τοῦ δ' ἀμφιτρομέω Od. 4. 820.

Ἀφροδίτῃ. Cp. Schol. H. Q. T. εἶλας δὲ Ὅμηρος οὐκ οἶδεν Ἡφαιστον, Ἀφροδίτῃ συνοικεῖν, Χάριτι δὲ αὐτὸν συμβιούντα· Δημόδοκος δὲ τῇ Ἰδῇ μυθοποιῇ. This Charis (II. 18. 382) is by Hesiod (Theog. 945) called Aglaia; and we must frankly acknowledge the existence of separate myths about the partner of Hephaestus. This difference is one upon which the Chorizontes establish an argument as to the long period which separates the composition of the Odyssey from that of the Iliad. But Nitzsch remarks, very pertinently, that the same idea lies at the bottom of both forms of the legend, viz. the union of a goddess of grace with the god who was the representative of the highest development of art.

269. πολλὰ δ' ἔδωκε. Schol. B. strangely anticipates the story by rendering this, δ' Ἄρης μοιχάγρια ἔδωκε πολλὰ. The reference is rather to the presents given by Ares to Aphrodite to win her consent.

270. ἄφαρ. With this word begins the direct narration of the story; the preceding clauses are under the government of ὥς.

271. Ἥλιος. The same form occurs in Hymn. 31. 1. Curtius, comparing the Cretan form of the word, viz. ἀέλιος, with the Laconian ἀβῶρ, i. e. ἀβῶρ or αἶβας, proposes to refer ἀέλιος to root αἶ, 'burn.' From αἶβας comes Lat. 'ausosa' (αυονσα), and the Roman gentile name 'Auselius' (Aurelius), on which Paul. Diac. says, Epit. 23 'Aureliam familiam ex Sabinis oriundam a Sole dictam putant, quod ei publice a populo Romano datus sit locus in quo sacra facerent Soli qui ex hoc Auseli dicebantur.'

ἐν δ' ἔθετ' ἀκροθέτω μέγαν ἀκμονα, κύπτε δὲ δεσμούς  
 ἀρρήκτους ἀλύτους, ὅφρ' ἔμπεδον αὖθι μένοιεν. 275  
 αὐτὰρ ἐπεὶ δὴ τεύξε δόλον κεχολωμένος Ἄρει,  
 βῆ ῥ' Ἴμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνι' ἔκειτο,  
 ἀμφὶ δ' ἄρ' ἐρμῶσιν χέε δέσματα κύκλω ἀπάντη·  
 πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχυντο,  
 ἧτ' ἀράχνια λεπτὰ, τὰ γ' οὐ κέ τις οὐδὲ ἴδοιτο, 280  
 οὐδὲ θεῶν μακάρων· περὶ γὰρ δολβέντα τέτυκτο.  
 αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῦεν  
 εἷσατ' Ἴμεν ἐς Λῆμνον, ἐκτίμενον πτολίεθρον,  
 ἧ οἱ γαϊάων πολλὸν φιλτάτῃ ἔσκεν ἀπασέων.  
 οὐδ' ἀλαοσκοπιὴν εἶχε χρυσήνιος Ἄρης, 285

284. ἔσκεν] The MSS. and lemm. of Schol. E. H. P. Q. vary between ἔστιν and ἔσκον. In Schol. H. P. Q. we read γράφεται ἐπλετο πασέων. 285. ἀλαοσκοπιήν] So

275. αὖθι μένοιεν, 'might bide where they were,' sc. Ares and Aphrodite; unless we make δεσμοί the subject of μένοιεν.

276. δόλον, 'snare' or 'trap:' applied in this sense to the wooden horse, inf. 494; to bait for fishes, Od. 12. 252, and to a mouse-trap, Batrach. 116.

278. ἐρμῶσιν (ἔρμα), properly 'supports,' here = 'bed-posts.'

χέε, 'dropped,' and inf. ἐξεκέχυντο, express graphically the subtle and pliable nature of the net. The verb χέω suggests the same set of ideas as the adjective ὑγρός, as in Pind. Pyth. 1. 9 ἀετὸς . . ὑγρὸν νῶτον αἰωρεῖ.

279. καθύπερθε μελαθρόφιν, the second and more explicit word is the exegesis of the first. A similar form of exegesis is found in Od. 4. 348 οὐκ ἂν ἐγὼ γε | ἄλλα παρ' ἐξέοιμι παρακλιδόν, Il. 2. 668 τριχθὰ . . φέθηεν καταφυλαδόν. μελαθρον is the roof-beam or rafter, as Schol. T. κυρίας τὸ μέσον τῆς στέγης ἐξέον τὸ ὕπατον. He derives it from μέλας because it became blackened by the smoke. See on Od. 11. 278.

280. τὰ . . ἴδοιτο, for this particular repetition of the negative, Nitzsch compares Ar. Ach. 1079 οὐ δεινὰ μὴ 'εἶναι με μὴδ' ἑορτάσαι; But οὐδέ here = *nequidē*, the chains could not so much as be seen.

281. Join περὶ . . δολβέντα, 'exceeding cunning.'

282. πάντα, probably adverbial, 'completely;' as sup. 214.

283. εἷσατ' Ἴμεν, 'made show of going.' So Ovid, on the same subject, A. A. 2. 579 'figit iter Lemnon.' Lemnos was the island where Hephaestus alighted after his fall from heaven, Il. 1. 590, where he was received by the Sintians, called inf. 294 ἀγριόφωνοι. They were originally (Strabo 12. 3. 20) a Thracian people, and were called in later times Σανταῖοι. From Il. 14. 230, 281 we infer that Λῆμνος was the name of the city as well as of the island, and that it belonged to the Thoas of Argonautic fame. In the Schol. to Apoll. Rhod. 1. 604 Lemnos is called Ἰππολῖς, referring to the towns Myrina and Hephaestia. The soil of Lemnos is thoroughly volcanic, and there was a burning-mountain in it called Moschylos. The Sintians, as their connection with Hephaestus would suggest, seem to have been smiths by trade; and there was an import of metals to the island, Il. 7. 467 νῆες δ' ἐκ Λήμνοιο παρίεσσαν οἶνον ἀγοῦσαι . . ἐνθεν ἄρ' οἰνίσκοντο κάρη κομώντες Ἀχαιοί, | ἄλλοι μὲν χαλεπῶ, ἄλλοι δ' αἰθρῇ σιδήρῳ.

285. ἀλαοσκοπιήν, 'kept no blind man's watch.' So Düntzer, 'non caecis





ὥς ἶδεν Ἥφαιστον κλυτοτέχνην νόσφι κίοντα·  
 βῆ δ' ἵμεναι πρὸς δῶμα περικλυτοῦ Ἥφαιστοιο,  
 ἰσχανὼν φιλότῃτος ἐυστεφάνου Κυθερείης.  
 ἡ δὲ νέον παρὰ πατρὸς ἐρισθενέος Κρονίωνος  
 ἐρχομένη κατ' ἄρ' ἔξεθ'· ὁ δ' εἶσω δώματος ἦει, 290  
 ἔν τ' ἄρα οἱ φύ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
 'Δεῦρο, φίλη, λέκτρονδε τραπείομεν εὐνηθέντε·  
 οὐ γὰρ ἔθ' Ἥφαιστος μεταδήμιος, ἀλλὰ που ἤδη  
 οἴχεται ἐς Λῆμνον μετὰ Σίντιας ἀγριοφώνους.'  
 'Ὡς φάτο, τῇ δ' ἀσπαστὸν εἰείσατο κοιμηθῆναι. 295  
 τὼ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ  
 τεχνήεντες ἔχυντο πολύφρονος Ἥφαιστοιο,  
 οὐδὲ τι κινῆσαι μελέων ἦν οὐδ' ἀναεῖραι.  
 καὶ τότε δὴ γίγνωσκον, δτ' οὐκέτι φυκτὰ πέλοντο.

most MSS. La Roche gives ἀλαὸς σκοπὴν as the reading of Aristarchus. ἀλαὸν σκοπὴν seems to have been the reading of Zenodotus. Nauck proposes ἄλιον σκοπὴν. 288. ἰσχανὼν] A reading ἰχανὼν is quoted in Et. Mag. p. 478. 46, etc. Κυθερείης] γρ. Ἀφροδίτης Schol. P. 292. φίλη] Al. γύναι. εὐνηθέντε] The MSS. vary between the dual and plural. La Roche gives the decision in favour of the former. 294. ἀγριοφώνους] 'Huc Porsonus Apollonii et Hesychii ἀγριοφώνους referrebat' Bekk. 299. πέλοντο] 'Ριανὸς πέλοι[το] γράφει Schol. H.

oculis vidit.' The words contain an oxymoron, the attributive part of the compound contradicting the other part. But Ahrens (Philol. 27. 255) would make ἀλαὸς here another form of ἀλεός (ἀλφός) = 'vain,' connected with ἀλῶν, so that ἀλαοσκοπή would mean 'a fruitless watch.' The phrase occurs only here in the Odyssey, but is found in Il. 10. 515; 13. 10; 14. 135.

χρυσήνους. The horses of Ares are called χρυσάμπυκες Il. 5. 358. 288. ἰσχανὼν, 'eager for,' lit. 'clinging to.' So Il. 23. 300 μέγα δρόμον ἰσχανόσσαν.

292. τραπείομεν. The 2nd aor. subjunct. pass. of τέρεω. The change from τερν- to τραν- being the same as from καρδία to κραδία. For the termination see note on ἐπιβείομεν Od. 6. 262. This was the interpretation of Schol. H., Apoll. Lex. and Hesych, according to which λέκτρονδε is to be joined with εὐνηθέντε, uniformly with Il. 3. 441 ἀλλ' ἄγε δὴ φιλότῃτι τραπείομεν εὐνη-

θέντε. The phrase λέκτρονδε εὐνηθέντε is then equivalent in construction to θάπρονδε καθίζανον Od. 5. 3. But some commentators, referring τραπείομεν to τέρεω, joined it directly to λέκτρονδε. Bekker, with Ameis, puts a colon after λέκτρονδε, taking it in close connection with δεῦρο. Ameis compares Musaeus 248 δεῦρό μοι εἰς φιλότῃτα.

294. Σίντιας, see sup. 283. ἀγριοφώνους is equivalent to βαρβαρόφωνος Il. 2. 867.

299. δτ' οὐκέτι φυκτὰ πέλοντο, 'when there was no more chance of escape.' Cp. ἐπεὶ οὐκέτ' ἀνεκτὰ πέλονται Od. 20. 223. The emphasis thrown on τότε δὴ seems to declare for the reading δτ[ε], but many modern editors prefer δ τε, i. e. δτι τε, comparing Od. 3. 166; 12. 295.

With φυκτὰ in the sense of an abstract noun = 'escape' cp. ἴσα = 'equality.' Od. 2. 203, ἀριστα = 'success,' Od. 3. 129. The reading (see crit. note) πέλουτο for πέλοντο perhaps

ἀγχιμόλον δέ σφ' ἦλθε περικλυτὸς ἀμφιγυῆεις, 300  
 αὐτὶς ὑποστρέψας, πρὶν Λήμνου γαῖαν ἰκέσθαι  
 'Ἡέλιος γάρ οἱ σκοπιὴν ἔχεν εἰπέ τε μῦθον.

[βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ]  
 ἔσση δ' ἐν προθύροισι, χόλος δέ μιν ἀγριος ῥρει  
 σμερδαλέον δ' ἐβόησε, γέγωνέ τε πᾶσι θεοῖσι 305

'Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔοντες,  
 δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπικτὰ ἴδῃσθε,  
 ὥς ἐμέ χωλὸν ἔοντα Διὸς θυγάτηρ Ἀφροδίτη  
 αἰὲν ἀτιμάζει, φιλέει δ' αἰδῆλον Ἄρηα,  
 οὐνεχ' ὃ μὲν καλὸς τε καὶ ἀρτίπος, αὐτὰρ ἐγὼ γε 310  
 ἡπεδανὸς γενέμην· ἀτὰρ οὐ τι μοι αἴτιος ἄλλος,

303.] Omitted in most MSS. and evidently borrowed from Od. 2. 298. 307. γε-  
 λαστά] The reading of the MSS. and of Aristarchus and Herodian. ἐργ' ἀγέλαστα  
 Apoll. Lex.; Et. Mag. 224. 47; Eustath. which Nauck follows. 310. ἀρτίπος]  
 γρ. ἀλκιμος Schol. P.

shows that δ τε for δτι was known to the Scholl.

300. ἀμφιγυῆας. This epithet is commonly rendered 'lame of both feet,' from γυῖς, γυῖω. Hephaestus was lame from his birth, Il. 18. 397; cp. κυλλοποδῖαν ib. 371, and χαλεῶν ὑπὸ δὲ κνήμαι βῶντο ἀραιαί ib. 411. But, inasmuch as the word is generally found in connection with κλυτός, or περικλυτός, or κλυτοτέχνης, it has been proposed to attach the sense to it of *ambidexter*, i. e. having a strong effective arm on either side, 'Hephaestus of the two stout arms,' in which case it will be referred to γυῖον.

305. γέγωνε, imperf. tense; cp. Il. 14. 469; 24. 703. See Monro, H. G. § 27.

307. ἔργα γελαστὰ (see crit. note), 'deeds of mockery;' or, perhaps, 'deeds to raise your laughter,' as inf. 326. But this is hardly the tone of indignation which we should expect, nor does it so well suit οὐκ ἐπικτὰ, which means 'unyielding,' and so 'hard,' 'cruel,' like σφέλιος. Cp. μένος οὐκ ἐπικτόν Il. 5. 892, σθένος 8. 32, πένθος 16. 549.

309. αἰδῆλος is generally taken as meaning in Homer 'annihilating,' 'making unseen,' ἀφανίζω, distinct from the later signification, 'unseen,' 'invisible' (ἀ-ιδεῖν). It is used as an

epithet of fire Il. 2. 455; of ἔργα Il. 5. 872 (with v. l. καρτερὰ ἔργα); of Athena, as a term of abuse applied to her by Ares, Il. 5. 880; of Ares himself, here and Il. 5. 897; of Melanthius, Od. 22. 165; and of ὄμιλος μνηστήρων Od. 16. 29; on most of which passages the Scholl. interpret by ἀηλοποιός. Savelsberg (Zeitschr. für Gymn. 1865) regards αἰδῆλος as a compound of αἰ or ἀτι (Skt. *ati*), an intensive prefix, and δαίειν, δέ-δρα, so that the meaning would be 'fiercely burning.' The form αἰ for ἀτι is found, according to Savelsberg, in αἰ-ζήλος, αἰζήος. Duintzer, on the present passage, connects the latter part of the compound with δηλέομαι. Others attempt to combine in the word two meanings derivable from ἀ-ιδεῖν, making the Homeric signification to be 'that on which one cannot look,' because it is too horrible; and 'that on which one cannot look,' because it is 'invisible,' the common meaning in later authors.

310. ἀρτίπος. With the termination cp. ἀελλόπος Il. 8. 409. It is noticeable that in the composition ο is dropped, as the word is equivalent to ἀρτιος τοῦς πόδας. See Monro, H. G. 124 b.

311. ἡπεδανός, 'weakly,' a word of uncertain derivation.





ἀλλὰ τοκῇε δῶω, τὼ μὴ γείνασθαι ὀφείλλον.  
 ἀλλ' ὄψεσθ', ἵνα τῷ γε καθεύδεται ἐν φιλότῃ,  
 εἰς ἐμὰ δέμνια βάντες· ἐγὼ δ' ὀρώων ἀκάχημαι.  
 οὐ μὲν σφεας ἔτ' ἔοπα μίνυνθά γε κείμεν οὕτω, 315  
 καὶ μάλα περ φιλέοντε· τάχ' οὐκ ἐβελήσεται ἀμφω  
 εὔδειν· ἀλλὰ σφωε δόλος καὶ δεσμός ἐρύξει,  
 εἰς δ' κέ μοι μάλα πάντα πατήρ ἀποδώσει ξέδνα,  
 ὅσσα οἱ ἐγγυάλιξα κυνῶπιδος εἵνεκα κούρης,  
 οὐνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἐχέθυμος.' 320  
 'Ὡς ἔφαθ', οἱ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατὲς δῶ·  
 ἦλθε Ποσειδάων γαιήροχος, ἦλθ' ἐριούνης  
 'Ερμείας, ἦλθεν δὲ ἀναξ ἐκάεργος 'Απόλλων.  
 θηλύτεραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἐκάστη.  
 ἔσταν δ' ἐν προθύροισι θεοὶ, δωτῆρες ἑών 325

312. γείνασθαι] τὸ γενέσθαι [?], διὰ τὸ δ Schol. H. Al. γίνεσθαι. 318. ἀπο-  
 δώσει] So most MSS, but a few read ἀποδώσιν with Schol. A. on Il. i. 129, which  
 La Roche and Nauck adopt. 325. ἑών] Apparently a gen. plur. neut. from  
 εἶν, but subject to a variable breathing, as εἶος (for which Zenodotus wrote εἶοfo).  
 Buttm. thinks that the rough breathing is a corruption from the smooth, but Lehrs  
 reserves the smooth breathing for those forms in which υ follows ε, according to  
 the rule given (lex de spir. ad Ammon.) τὸ ε̄ πρὸ τοῦ δ, ῥ, δασύνεται, πρὸ τοῦ ῡ ψι-

312. τὼ . . ὀφείλλον = 'qui utinam me nunquam genuissent.'

313. He says that when they find out how they have been entrapped, they will not care to lie there one moment longer (μίνυνθά γε), in spite of their mutual fondness; before long (τάχα) they will have no fancy for lying abed and asleep, and would be glad to get away, ἀλλὰ σφωε, etc.

317. σφωέ, dual acc., see note on Od. 4. 62.

318. ἀποδώσει. The balance of MSS. authority is in favour of ἀποδώσει, but it should be noted that εἰς δ' κε naturally is followed in Homer by the subjunctive, as in Il. 2. 332; 5. 466, etc. In Il. 3. 409 εἰς δ' κε . . ποιήσεται, and Il. 21. 133 εἰς δ' κε . . τίσετε, the verbs are probably not futures of the indicative but the regular short forms of aorist subjunctive.

320. ἐχέθυμος is generally taken as the equivalent of ἐχέφρων Od. 4. 111, etc., meaning 'prudent.' But it is against Homeric usage to make θυμός

expressive of the 'moral sense,' the constant meaning of it being 'heart,' or 'affections.' Therefore ἐχέθυμος may be taken as 'having warm feeling;' and so οὐκ . . ἐχέθυμος will be 'heartless.' Were it not for the use of the compound ἐχέφρων, we should prefer to render ἐχέθυμος 'quae cupiditatem cohibet,' agreeably with the interpretation of Schol. B. κρατούσα ὀρέξεως καὶ ἐπιθυμίας. And perhaps the later compounds ἐχευής Aesch. Ag. 149, and ἐχέμυθος may serve to confirm this meaning.

322. ἐριούνης (ἐρι-δύνημι) is only used in this form here and in Il. 20. 34. The usual word is ἐριούνης.

323. ἐκάεργος is generally taken as equivalent to ἐκηβόλος, 'working,' i.e. shooting 'from afar.' Others compare it with the Lat. *averruncus*, from ἐκός and ἐργεῖν.

324. θηλύτεραι, see on Od. 11. 386. αἰδοῖ = 'out of shame.'

325. ἑών (see crit. note) seems to be gen. plur. from εἶν, Ionic δ' ἑόν, with

ἄσβεστος δ' ἄρ' ἐνὼρτο γέλωσ μακάρεσσι θεοῖσι  
τέχνας εἰσορόωσι πολύφρονος Ἥφαιστοιο.

ὦδε δέ τις εἵπεσκεν ἰδὼν ἐς πλησίον ἄλλον

‘Οὐκ ἀρετᾶ κακὰ ἔργα· κυχάνει τοι βραδὺς ὥκυν,  
ὥς καὶ νῦν Ἥφαιστος ἐὼν βραδὺς εἶλεν Ἄρηα  
ὥκύτατόν περ ἐόντα θεῶν οἱ Ὀλυμπον ἔχουσι  
χωλὸς ἐὼν, τέχνησιν τὸ καὶ μοιχάγρ' ὀφέλλει.’

330

ᾧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον  
Ἑρμῆν δὲ προσέειπεν ἄναξ, Δίδς υἱὸς, Ἀπόλλων

Ἑρμεία, Δίδς υἱέ, διάκτορε, δῶτορ ἑάων,  
ἧ ρά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεῖς  
εὐδειν ἐν λέκτροισι παρὰ χρυσέῃ Ἀφροδίτῃ;

335

Τὸν δ' ἡμείβετ' ἔπειτα διάκτορος ἀργειφόντης  
‘αἱ γὰρ τοῦτο γένοιτο, ἄναξ ἑκατηβόλ' Ἀπολλων  
δεσμοὶ μὲν τρεῖς τόσσοι ἀπείρονες ἀμφὶς ἔχουιν,  
ὁμῆς δ' εἰσορόωτε θεοὶ πᾶσαι τε θέαιναι,  
αὐτὰρ ἐγὼν εὐδοίμ' παρὰ χρυσέῃ Ἀφροδίτῃ.’

340

ᾧς ἔφατ', ἐν δὲ γέλωσ ὦρτ' ἀθανάτοισι θεοῖσιν.  
οὐδὲ Ποσειδάωνα γέλωσ ἔχε, λίσσετο δ' αἰεὶ

λοῦται. So Ebeling, Lex. Hom. s. v. La Roche H. T. 234 gives the passage somewhat differently, but sums up thus, ‘die beste Ueberlieferung schreibt ἦτος und ἑάων.’ 333-342.] ἐν ἐνίοις ἀντιγράφοις οὐ φέρονται Schol. H. The grounds given are διὰ τὸ ἀπρέπειαν ἐμφαίνειν. Schol. Vind. 56 adds ἐν ἐνίοις ἀθετοῦνται.

variable breathing. We should expect the word to come from a neuter plural τὰ ἑά, the gender seeming settled by Il. 24. 528 πῆτοι . . δάραν οἷα δίδωσι κακῶν, ἄλλοι δὲ ἑάων. But ἑά would give a gen. ἑών. Döderl. prefers to make it a feminine gen. in the usual form of the 1st declension, supplying δόσεων from δατήρες. Here translate, ‘givers of blessings.’

328. ἰδὼν, aorist, ‘with a glance at.’ This line occurs in Il. 2. 271; Od. 10. 37, etc.

πλησίον must be taken substantively.

329. ἀρετᾶ, ‘prosper,’ cp. Od. 19. 114.

332. τό, ‘wherefore.’ So in Il. 3. 176; 7. 239; 12. 9; 17. 404.

339. αἱ γὰρ τοῦτο. Not only γένοιτο,

but ἔχουιν, εἰσορόωτε, and εὐδοίμ' are all governed by αἱ γάρ.

τοῦτο γένοιτο expresses in advance, and in skeleton as it were, what is developed in the succeeding clause. In this particular case, τοῦτο γένοιτο chiefly points onwards to ἐγὼν . . εὐδοίμ'. The previous words δεσμοὶ . . θέαιναι being undesirable circumstances, which would not properly be wished for by themselves, but only for the sake of ἐγὼν εὐδοίμ'.

340. The words δεσμοὶ μὲν are answered by αὐτὰρ ἐγὼν.

344. οὐδέ Ποσειδάωνα. Here οὐδέ has the force of its separate constituents οὐ δέ or ἀλλ' οὐ. Analogous to this are Il. 5. 138 λίσσεται . . ὃν ῥά τε ποιμῆν | χραίσην μὲν τ' . . οὐδὲ δαμάσση, and 24. 25 ἄλλοι μὲν πᾶσιν ἠῆρδανεν, οὐδέ ποτ'





"Ηφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα· 345

καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Λύσον· ἐγὼ δέ τοι αὐτὸν ὑπὸ λῃσσομαι, ὥς σὺ κελεύεις,  
τίσειν αἵσιμα πάντα μετ’ ἀθανάτοισι θεοῖσι.’

Τὸν δ’ αὖτε προσέειπε περικλυτὸς ἀμφιγυήεις·

‘μή με, Ποσειδάων γαίηοιχε, ταῦτα κέλευε· 350

δειλαί τοι δειλῶν γε καὶ ἐγγυαὶ ἐγγυάσθαι.

πῶς ἂν ἐγὼ σε δέοιμι μετ’ ἀθανάτοισι θεοῖσιν,  
εἴ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας;’

Τὸν δ’ αὖτε προσέειπε Ποσειδάων ἐνοσίχθων·

‘Ἡφαιστ’, εἴ περ γάρ κεν Ἄρης χρέος ὑπαλύξας 355

οἴχηται φεύγων, αὐτὸς τοι ἐγὼ τάδε τίσω.’

Τὸν δ’ ἡμίβρετ’ ἔπειτα περικλυτὸς ἀμφιγυήεις·

‘οὐκ ἔστ’ οὐδὲ ἔοικε τεδὸν ἔπος ἀρνήσασθαι.’

352. δέοιμι] The interpretation *εὐρίσκοιμι* of Schol. V. points to a reading *δήοιμι*, which implies the omission of *σε*, or the insertion of it between *πῶς* and *ἂν*. In Schol. H. M. Q. T. V. we find δ δὲ Ἀρίσταρχος πῶς ἂν εὐθύνοιμι [γράφει], for which we must substitute πῶς ἂν σ’ εὐθύνοιμι, or suppose, with La Roche, that *εὐθύνοιμι* is not the reading but the explanation of Aristarchus. It should be noticed that H. and M. omit [γράφει]. The lemma of E. gives πῶς ἂν ἐγὼ σε, φέριστε, μετ’ ἀθανάτοισι δέοιμι; 353. δεσμὸν] Porsonus de H. ad vers. 353. “Schol. χρέος et χρέας. Ἀρίσταρχος δὲ δεσμὸν γρ. sc. pro δεσμὸν” Butt. Here Q. reads δεσμὸν. La Roche remarks that probably this Schol. refers neither to 353 nor 355, but to 359, giving δεσμὸν as the Aristarchean reading for the v. l. δεσμῶν.

Ἡρρ, in which passage however it is in correlation with *μὲν*. Poseidon is represented as the most venerable of the gods of Olympus, next to Zeus; he was besides uncle to Ares.

347. αὐτὸν . . τίσειν, ‘that he himself shall pay all just requital in public presence of all the gods.’

351. δειλαί. Nitzsch maintains that in Homer *δειλός* must signify ‘poor’ and ‘weak,’ and so follows one interpretation of the Schol. αἱ πρὸς τοῖς δειλοῖς καὶ ἀσθενεῖς ἐγγυαὶ δειλαὶ καὶ αὐταὶ καὶ μὴδὲν δυνάμεναι, ὅς μὴ δυναμένων τῶν τοιοῦτων ἐπεξελεῖν ἀδικήματα δι’ ἀσθένειαν. This makes *δειλῶν* refer to Hephaestus. ‘Even the surety that a weak man gets is but a weak security to hold in hand,’ this with direct reference to the next line πῶς σε δέοιμι; but the combination of *δειλός* with *οὐτιδανός* in Il. I. 293 suggests that we may give the meaning of

‘sorry,’ ‘wretched’ to *δειλός*, and then follow the alternative interpretation of the Schol. αἱ ὑπὲρ τῶν δειλῶν καὶ κακῶν ἐγγυαὶ καὶ αὐταὶ κακὰ εἰσι, τὴν πίστιν ὑπὲρ τῶν τοιοῦτων μηδενὸς τηρεῖν δυνάμενον. Translate then, ‘Even surety for a sorry fellow is a sorry thing to hold in hand.’ Cp. Eustath. ἐγγυᾷ μὲν δ’ ἰδοῦς ἐγγυᾶται δ’ ὁ λαμβάνων. So Hephaestus asks, ‘If Ares, who is a slippery fellow, refuse to pay, what is the good of your promise? I cannot put you in chains till the debt is paid.’ Poseidon answers, ‘In case of Ares not choosing to pay, I will pay myself.’ δέοιμι means really ‘put thee in chains,’ and must not be diluted to some such meaning as ‘keep a hold on thee.’ Apoll. and Hesych. give *δεσμεύοιμι* (see crit. note).

353. χρέος ‘engagement.’ So μοι χάγρια sup. 332.

358. οὐκ . . ἔοικε, ‘non licet neque decet.’

ὣς εἰπὼν δεσμὸν ἀνέει μένος Ἥφαίστοιο.  
 τὰ δ' ἐπεὶ ἐκ δεσμοῖο λύθεν, κρατεροῦ περ ἐόντος, 360  
 αὐτίκ' ἀναΐξαντε ὁ μὲν Θρήκηνδε βεβήκει,  
 ἡ δ' ἄρα Κύπρον ἴκανε φιλομμειδῆς Ἀφροδίτη,  
 εἰς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.  
 ἔνθα δέ μιν χάριτες λούσαν καὶ χρίσαν ἐλαίῳ  
 ἀμβρότῳ, οἷα θεοὺς ἐπενήνοθεν αἰὲν ἐόντας, 365  
 ἀμφὶ δὲ εἵματα ἔσσαν ἐπήρατα, θαῦμα ἰδέσθαι.

Ταῦτ' ἄρ' αἰοῖδς ἀεῖδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
 τέρπετ' ἐνὶ φρεσὶν ᾗσιν ἀκούων ἡδὲ καὶ ἄλλοι  
 Φαίηκες δολιχῆρετμοι, ναυσίκλυτοι ἄνδρες.

Ἀλκίνοος δ' Ἄλιον καὶ Λαοδάμαντα κέλευσε 370  
 μουνὰς ὀρχήσασθαι, ἐπεὶ σφισιν οὐ τις ἔριξεν.  
 οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἔλοντο,  
 πορφυρέην, τήν σφιν Πόλυβος ποίησε δαΐφρων,  
 τὴν ἕτερος ῥίπτασκε ποτὶ νέφεα σκιδέντα

361. ἀναΐξαντε ὁ μὲν... ἡ δ' ἄρα. For this construction of a nominative participle followed by a distribution of the subject cp. Od. 19. 230 ὥς οἱ χρύσειοι ἐόντες ὁ μὲν λάε νεβρόν ἀπάγχων, | αὐτὰρ ὁ ἐκφυγέει μεμαῶς ἥσπαιρε πόδεσσι, 24. 483 ὄρκα πιστὰ ταμόντες ὁ μὲν... ἡμεῖς δ' αὖ, Il. 12. 400 τὸν δ' Ἀίας καὶ Τεῦκρος ὁμαρτήσαντ', ὁ μὲν... Ἀίας δέ. Similar are Il. 3. 211; 10. 224. An analogous construction without the participle is found Od. 7. 129 ἐν δὲ δῶο κρῆναι, ἡ μὲν... ἡ δ' ἐτέρωθεν, cp. Od. 12. 73.

362. φιλομμειδῆς. The doubling of μ represents the absorption of σ, as the original form of the word is φιλοσμειδῆς from Skt. roots *smi*, as in *smi-ta-m*, 'a smile.' In Hes. Theog. 200 the form φιλομμειδῆα (ὅτι μμηδῆαν ἐξεφα-άνθη) is given, but the line is rightly rejected by Gaisford.

363. εἰς Πάφον. Cp. Virg. Aen. 1. 419.

365. ἐπενήνοθεν. La Roche, Hom. Stud. 68. 16, adopts the results of Buttmann's criticism, Lexil. 130 foll. which refers ἐνήνοθε to a theme ἐνθω or ἐνέθω, with the meaning 'is laid upon.' Curtius, G. E. p. 226, refers both ἐνήνοθε and ἐνένοθε to the same

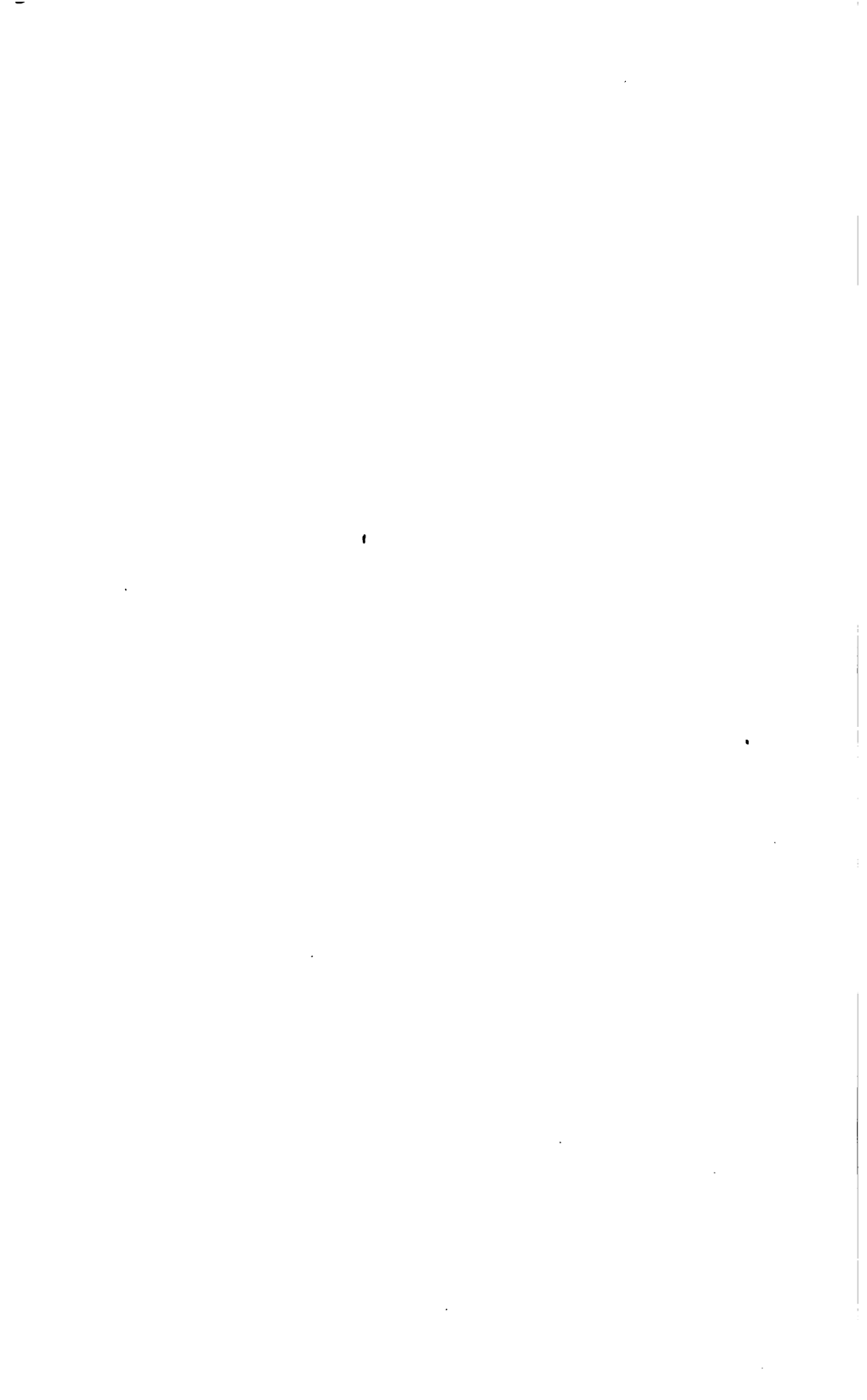
root (? *an*) as ἀνθο-ς. Ameis, ad loc., derives ἐπ-εν-ήνοθε, with its sister compounds κατ-εν-ήνοθε and παρ-εν-ήνοθε (the latter an Alexandrine form), from an obsolete ἐν-έθω belonging to a root *an*, 'to shine.' Translate, '[such divine splendors] as deck (or 'as cover') the everliving gods.' οἷα is not used merely adverbially, but takes up generally the idea suggested by the emphatic epithet ἀμβρότῳ. Others take οἷα as equivalent to 'in such manner as' (cp. Od. 9. 128; 11. 364), and make ἔλαιον the subject to ἐπενήνοθε, 'it is shed over' the gods.

372. σφαῖραν. A good deal of information about the ball-play of the ancients is collected in Athen. 1. 25, and more in Pollux, Onomast. 9. 7. The game here described, where the ball is tossed up and caught before the leapers reach the ground, was called ἡ σφαιρία. Eustath. ad loc.

374. τὴν ἕτερος. Here begins the apodosis to ἐπεὶ οὖν. The antithesis to ἕτερος is ὁ δέ.

ῥίπτασκε has an anomalous α for ε: compare κρήπασκε Il. 8. 272, ἀνασείασκε h. Ap. 403, ρόϊασκε (al. ρόϊ-εσκε) Hesiod. Theog. 835; cp. Il. 15. 23.

61. Θεγk, vδz. Thrac. the home of Ares, was rich in flocks and not lacking in wine (A 222,  
I 72)



ἰδνωθεῖς ὀπίσω· ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθεῖς 375  
 ῥηιδίως μεθέλεσκε, πάρος ποσὶν οὐδας ἰκέσθαι.  
 αὐτὰρ ἐπεὶ δὴ σφαίρῃ ἀν' ἰθὺν πειρήσαντο,  
 ὥρχεσθην δὴ ἔπειτα ποτὶ χθονὶ πουλυβοτείρῃ  
 ταρφέ' ἀμειβομένω· κοῦροι δ' ἐπελήκεον ἄλλοι  
 ἐστεῶτες κατ' ἀγῶνα, πολλὺς δ' ὑπὸ κόμπῳ ὁράρει. 380  
 δὴ τότε ἄρ' Ἀλκίνοον προσεφώνεε διὸς Ὀδυσσεύς·  
 'Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,  
 ἡμὲν ἀπειλήσας βητάρμονας εἶναι ἀρίστους,  
 ἡδ' ἄρ' ἐτοῖμα τέτυκτο· σέβας μ' ἔχει εἰσορῶντα.'  
 Ὡς φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόοιο, 385  
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηγδα·  
 'Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες'

377. ἀν' ἰθύν] οἱ παλαιοὶ ὡς ἐν μέρος λόγου λαμβάνουσι [sc. ἀνίθιν as an adverb] Eustath. 380. ἐστεῶτες] The reading of Aristarch. See La Roche, H. T. 272. Al. ἐσταότες. κόμπως] γρ. δοῦπος Schol. P.

375. ἀερθεῖς. The player who was about to catch the ball leaped up (ἀέρθη) to meet it in the air. Eustath. ἀναπηδήσας καὶ ἐπὶ μετέωρος ἀν μετελάμβανε.

377. ἀν' ἰθύν. Both Eustath. and the Scholl. seem to have doubted whether to write ἀνίθιν as an adverb, or two words as in the text. In Od. 4. 434 πᾶσαν ἐπ' ἰθύν must mean 'for every enterprise;' and many commentators assign the meaning of ὀρμή to ἰθύν in the present passage, comparing the phrase ἀν' ἰθύν with ἀνὰ κράτος, ἀνὰ τάχος, and rendering 'with might and main.' But after the description of the special kind of ball-play where the ball was thrown into the air, it seems more natural to take ἀν' ἰθύν as meaning 'straight upwards;' and the translation fits in very well with the passage generally quoted as corroborating the other interpretation, viz. Il. 21. 303 πρὸς βρόχον ἀίσσαντος ἀν' ἰθύν, which is at least as likely to be 'adverso flumine,' 'up stream,' as 'vigorously' or 'eagerly.'

379. ταρφέ' ἀμειβομένω, 'with frequent change,' sc. from side to side. This introduces a new feature in the ball-play. The ball was no longer only thrown up and caught, but the players began dancing, and as they

danced, the ball flew from one to the other, all in time to the music. When Nausicaa plays ball with her maidens, throwing it from one to the other, the amusement is described as μολπή Od. 6. 101, ἀμειβεσθαι is used in a similar sense of a voltigeur leaping from the back of one horse to another, ἀνὴρ ἱπποῖσι κελητίζεν· εὐ εἰδὼς... ὁ δ' ἐμπεδὸν ἀσφαλὲς αἰεὶ | θρόσκων ἄλλοι' ἐπ' ἄλλον ἀμειβεταί. The adj. ταρφέες does not occur in the sing. in Homer, but ταρφύς is found in Aesch. S. c. T. 535.

ἐπελήκεον, an imperf. from ἐπιληκῶν, the present in ω formed through λέληκα from root λακ-εῖν, which Curtius connects with Lat. 'loqui.' Here it is rightly interpreted by Schol. T. as ἐπεκρότουν, 'beat time,' lit. 'made a noise in accompaniment:' that the noise was made with the feet is inferred from the words πολλὺς δ' ὑπὸ κόμπῳ ὁράει.

383. ἀπειλήσας, Schol. ἐκανχήσω, cp. Il. 23. 872. ἀπειλαί is used in a similar sense, Il. 14. 479; 20. 83.

384. ἡδ' ἄρ' ἐτοῖμα τέτυκτο, 'and lo! thy words are fulfilled,' ἐτοῖμος is from the same root as ἐτεός and εἶναι. Cp. Il. 14. 53 ἥ δὴ ταῦτά γ' ἐτοῖμα τετεύχαται. With the tense τέτυκτο compare ἔπλετο Od. 1. 225, and inf. 571.

ὁ ξείνος μάλα μοι δοκείει πεπνυμένος εἶναι.  
 ἀλλ' ἄγε οἱ δῶμεν ξεινήιον, ὥς ἐπεικές.  
 δώδεκα γὰρ κατὰ δῆμον ἀριπρεπείες βασιλῆες 390  
 ἄρχοι κραίνουσι, τρισκαίδεκατος δ' ἐγὼ αὐτός·  
 τῶν οἱ ἕκαστος φᾶρος ἐνπλυνὲς ἤδὲ χιτῶνα  
 καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήμεντος.  
 αἶψα δὲ πάντα φέρωμεν ἀολλέα, ὄφρ' ἐνὶ χερσὶ  
 ξείνος ἔχων ἐπὶ δόρπον ἵη χαίρων ἐνὶ θυμῷ. 395  
 Εὐρύαλος δὲ ἐ αὐτὸν ἀρεσσάσθω ἐπέεσσι  
 καὶ δώρῳ, ἐπεὶ οὗ τι ἔπος κατὰ μοῖραν ἔειπεν.  
 Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον,  
 δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.  
 τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε 400  
 ὦ Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,  
 τοιγὰρ ἐγὼ τὸν ξεῖνον ἀρέσσομαι, ὥς σὺ κελεύεις.  
 δώσω οἱ τόδ' ἄορ παγχάλκεον, φ' ἐπι κόπη  
 ἀργυρῆ, κολεῶν δὲ νεοπρίστου ἐλέφαντος

394. ἀολλέα] ἀθρόα Schol. V. Al. ἀολλέες, probably to avoid hiatus. 404. κο-  
 λείων] Schol. H. and lemma of V. give κολεός [? κολεός].

390. δώδεκα γάρ. Schol. E. Q. δῆλον δὲ ἐκ τούτων ὅτι ἀριστοκρατία τις ἐστίν, ἔξχει δ' ἐν αὐτοῖς ὁ Ἀλκίνοος. In Od. 1. 394 there are said to be πολλοὶ βασιλῆες in Ithaca; the word signifying, as here, dependent princes. Others compare the constitution of Phaeacia with the twelve districts under the central authority of one king, as established by Theseus at Athens.

393. τάλαντον. Only here in the singular. The word signifies some definite amount 'weighed out,' and we may suppose it to have been not very large, as in Il. 23. 269 two talents of gold represent the *fourth* prize in a horse race.

396. ἐ αὐτόν. This refers to Odysseus; the combined form of the reflexive pronoun ἐαυτοῦ is unknown to Homer. The emphasis is on αὐτόν, meaning fully, 'him in his personal feelings,' while the full meaning of ἀρεσσάσθω is 'get him to be reconciled to himself,' the last words representing the force of the middle voice. Düntzer, followed

by Nauck, would read αὐτός here, which gives a good meaning but is not necessary.

397. οὗ τι ἔπος, literally, 'he spoke no right word;' virtually equivalent to, 'the word he spoke was by no means right.' Similarly, Od. 14. 509 οὐδέ τί ποτ' ἀπὸ μοῖραν ἔπος νηκερδὲς ἔειπες. No doubt the phrase in Hdt. 5. 50 οὐδένα λόγον εὐεπία λέγεις is imitated from the Homeric expression.

398. οἱ δ' . . ἐκέλευον, i.e. the chiefs to whom the proposal was made, as the next line shows, not the whole assembled company. Similarly where the same line occurs, Od. 7. 226, ἐκέλευον means 'gave their voices for it;' κελεύειν may be used either in reference to what is to be carried out by others, or (as here) to what is to be carried out by joint action. The form is varied in Il. 4. 380 οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὡς ἐκέλευον.

404. κολεῶν, subject to ἀμφιδόνηται. Cp. Il. 23. 560 θώρηκα . . φ' ἐπερ χεῖμα φαεινὸ κασσινίτερον | ἀμφι-

40 There is no warrant for the opinion that these 12 princes acted consequently with  
Alonso or that the "common" day" devolved upon them. They formed a council (§ 54)

οβ. Δ 362 εἴ τι κακὸν νῦν / εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνι θεῶν

οβ. δεινόν: κατὰ δεινόν, glosses by Margchius κακολόγον. Gr. δεινός Hdt. Sept.  
δείνους (εὐκτ.) Hdt. 9.107

ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιον ἔσται·

405

ὧς εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον,

καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Χαῖρε, πάτερ ὦ ξεῖνε· ἔπος δ’ εἴ πέρ τι βέβακται

δεινὸν, ἄφαρ τὸ φέροιν ἀναρπάξασαι ἀελλαι.

σοὶ δὲ θεοὶ ἀλοχὸν ἴ’ ἰδέειν καὶ πατρίδ’ ἰκέσθαι

410

δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἄπο πῆματα πάσχεις.’

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

‘καὶ σὺ, φίλος, μάλα χαῖρε, θεοὶ δέ τοι δλβια δοῖεν,

δεδίνηται, II. 11. 30 *περὶ κουλεὸν ἦεν ἀργύρεον*, and sup. 175 *χάρις ἀμφιπεριστέφεται ἐπέεσσι*. ἀμφιδεδίνηται, ‘encloses it;’ cp. Od. 19. 56 *διωτὴν ἐλέφαντι*, of a chair, where the meaning is somewhat different, referring to the rounded legs.

νεοπρίστου ἐλέφαντος. Homer is acquainted with ivory, but not with the elephant that produces it. Cp. Pausanias 1. 4 *ἐλέφαντα γὰρ (sc. ivory) ὅσα μὲν ἐς ἔργα καὶ ἀνδρῶν χρεῖας, εἰσὶν ἐκ παλαιῶν θήλων πάντες εἰδότες· αὐτὰ δὲ τὰ θηρία, πρὶν ἢ διαβῆναι Μακεδόνας ἐπὶ τὴν Ἀσίαν, οὐδὲ ἐωράκεισαν ἀρχήν, πλὴν Ἰνδῶν τε αὐτῶν καὶ Λιβύων καὶ ὅσοι πλησιάζουσι τοῖς τοῖς. ἄλλοι δὲ καὶ Ὀμηροί, ὅς βασιλεῦσι κλίνας μὲν καὶ οἰκίας τοῖς εὐδαιμονεστέροις αὐτῶν ἐλέφαντι ἐποίησε κεκοσμημένας, θηρίου δὲ ἐλέφαντος μνήμην οὐδεμίαν ἐποίησαντο. θεασάμενος δὲ καὶ πεπυσμένος ἐμνημόνευσεν ἂν πολὺ γὰρ πρότερον, ἐμοὶ δοκεῖν, ἢ Πυγμαλίων τε ἀνδρῶν καὶ γυναικῶν μάχης.*

The names for ivory and the elephant do not seem to be common to Sanskrit and Greek. Solomon's fleet is recorded to have gone to Ophir (perhaps at the mouth of the Indus), and to have brought back among other treasures ivory, the name for which appears in Hebrew as *shen habhim*, the latter word being probably copied from the Sanskrit *śha*. See Max Müller, Lect. on Languages, vol. i. chap. 5. Ivory is described in Homer as in use for chamber-decoration, Od. 4. 73; as material for a scabbard (as in the present passage); for a key, Od. 21. 7; for the ornamentation of reins, II. 5. 583; of a couch, Od. 19. 55; of a bedstead, Od. 23. 200; of the head-gear of a horse, dyed or painted red, II. 4. 141. It is not necessary to suppose,

with some commentators, that the Greeks could only have had access to fossil ivory: it is far more likely that the Phœnician traders brought it into Greek ports from the East; unless indeed we find it difficult to suppose that they could have brought such monstrous teeth for sale, without spreading the story about the huge beast that carried them.

405. πολέος... ἔσται. This is sometimes taken to mean simply ‘he shall find it a thing of price;’ which is likely enough, as men in those days did not hesitate to estimate presents by their actual value. Or, perhaps, Euryalus means to say that the gift will amply make up for the affront: thus *ἄξιον* is not prospective but retrospective, meaning not ‘shall be worth much to him,’ potentially or actually; but ‘shall compensate him for much,’ for much injury sustained, and so, for the injury sustained from me, be it small or great.

408. πάτερ ὦ ξεῖνε. With this arrangement of words cp. *ἔρεβος ὦ φαεινότατον* Soph. Aj. 395, *Μυκηνίδες ὦ φίλοι* Eur. Or. 1246, and even Plato, Euthyd. 271 C. *θαυμασὶ ὦ Κρίτων*, where, however, Stallb. reads *θαυμασία, ὦ Κρίτων*. Cp. also Od. 4. 20.

409. φέροιν... ἀελλαι. Cp. Hor. Od. 1. 26. 1 ‘*Tristitiam et metus | tradam protervis in mare Creticum | portare ventis*,’ Apoll. Rhod. 1. 1334 *ἀλλ’ ἀνέμοισι | δώσωμεν ἀμπλακίην*, Theocr. 22. 167 *ἴσκον τοιάδε πολλὰ· τὰ δ’ εἰς ὑγρὸν ἔρχετο κύμα | πνοιή ἐχουσ’ ἀνέμοιο*.

410. Cp. sup. 243. When did Alcinous first find out that Odysseus had a wife? In Od. 7. 312 his great desire was to give him Nausicaa to wife.

μηδέ τί τοι ξίφεός γε ποθὴ μετόπισθε γένοιτο  
τούτου, δ' δὴ μοι δῶκας, ἀρεσσάμενος ἐπέεσσιν.' 415

Ἡ ῥα καὶ ἀμφ' ὤμοισι θέτο ξίφος ἀργυρόηλον.

δύσετό τ' ἥελιος, καὶ τῷ κλυτὰ δῶρα παρῆεν  
καὶ τὰ γ' ἐς Ἀλκινόοιο φέρον κήρυκες ἀγανοί·  
δεξάμενοι δ' ἄρα παῖδες ἀμύμονος Ἀλκινόοιο  
μητρὶ παρ' αἰδοίῃ ἔθεσαν περικαλλέα δῶρα. 420

τοῖσιν δ' ἡγεμόνευ' ἱερὸν μένος Ἀλκινόοιο,  
ἐλθόντες δὲ καθίζον ἐν ὑψηλοῖσι θρόνοισι.  
δὴ ῥα τότε Ἀρήτην προσέφη μένος Ἀλκινόοιο·

Ἐεῦρο, γύναι, φέρε χηλὸν ἀριπρεπέ', ἣ τις ἀρίστη  
ἐν δ' αὐτῇ θὲς φᾶρος ἐμπλυνὲς ἥδὲ χιτῶνα. 425

ἀμφὶ δέ οἱ πυρὶ χαλκὸν ἴηνατε, θερμετε δ' ὕδωρ,  
ὄφρα λοεσσάμενός τε ἰδὼν τ' εὖ κείμενα πάντα  
δῶρα, τὰ οἱ Φαίηκες ἀμύμονες ἐνθάδ' ἔνεικαν,  
δαιτί τε τέρπηται καὶ ἀοιδῆς ὕμνον ἀκούων.

425. ἐν δ' αὐτῇ] Bekk. (Hom. Blätt. 273) seems justified in reading here, as in 441, αὐτῇ for αὐτῇ. The Schol. B. Q. gives καὶ αὐτῇ δὲ πρόσφερε τὸ φᾶρος, pointing thereby a contrast between the action of the queen on her part, and that of the chieftains. Fäsi, Nauck, and Hentze-Ameis adopt Bekker's reading, but La Roche retains αὐτῇ in the first passage. 429. ὕμνον] Bothe, followed by Nauck, need- lessly reads ὁμιον, because ὕμνον is ἀπαξ εἶρ.

417. This means that by sunset all his presents had come in. The day which is described here as closing in is the one which begins with the opening line of the present book. But after this the absorbing interest of Odysseus' stories keeps all the household and guests up till the time given in Od. 13. 17.

With παρῆεν cp. Il. 1. 213 καὶ ποτὶ τοὶ τρίς τόσσα παρέσσεται ἀγλαὰ δῶρα.

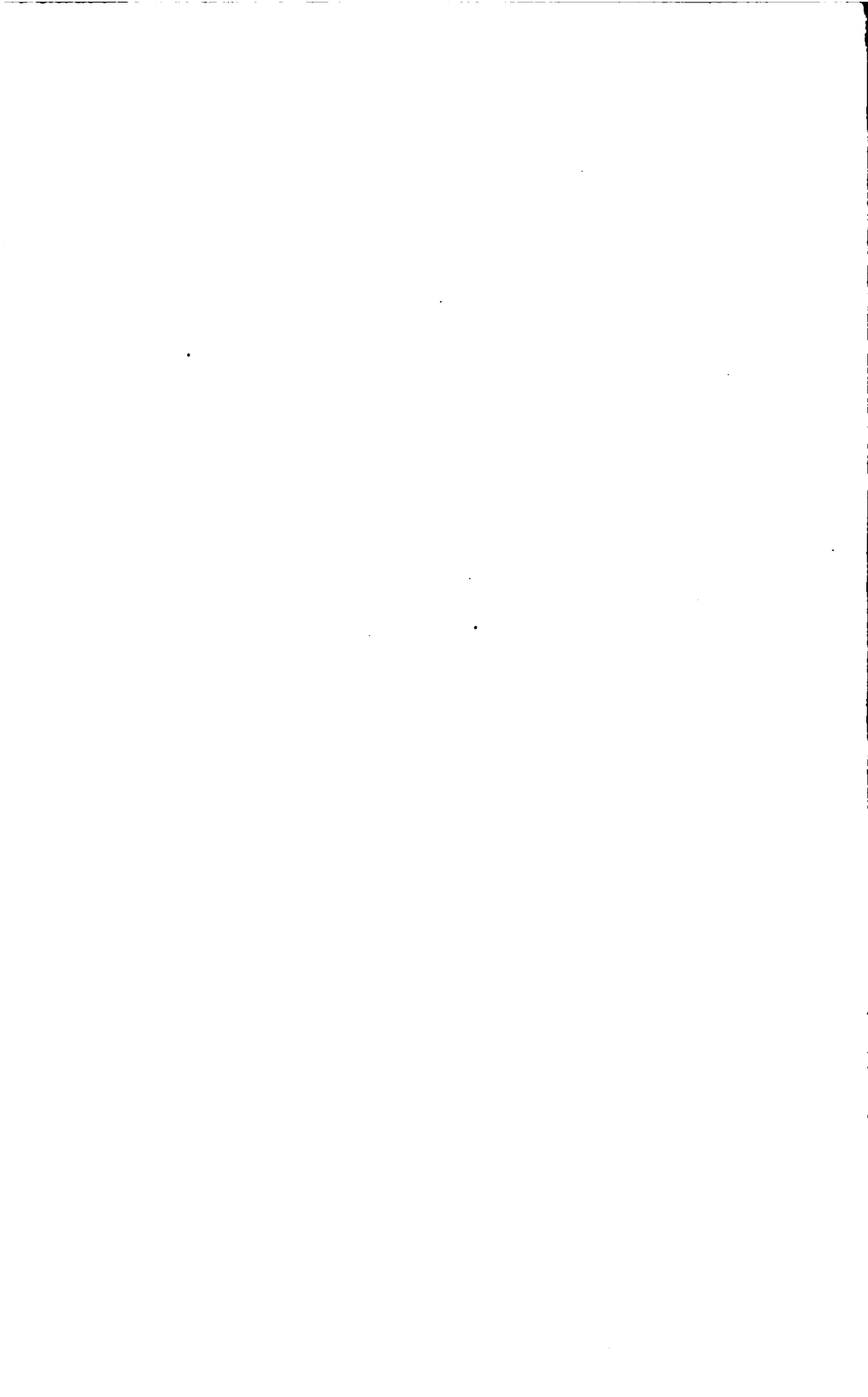
421. τοῖσιν δέ. This makes a contrast to the group of the heralds, Arete and her sons; while they were busy with the stowage of the presents, Alcinous led the way for the others (i. e. for Odysseus and the Phaeacian chieftains) to seats of honour in the house.

425. If αὐτῇ be read (see crit. note) the meaning will be—besides the gifts of others do thou put in as thine own gift, etc. So inf. 441.

426. ἀμφὶ.. ἴηνατε. The Schol. B.

joins ἀμφὶ οἷ, interpreting it ἔνεα αὐτοῦ, 'for him,' which is impossible. Nitzsch joins ἀμφὶ with ἴηνατε, which will not apply to v. 434. It can only go with πυρὶ, meaning 'warm for him a cauldron over the fire,' ἀμφὶ referring specially to the legs of the tripod which bestride the fire. Cp. the imitation in Soph. Aj. 1404 τοὶ δ' ὑβίσαντο τρίποδ' ἀμφίπυρον.. θέσθε. Here the τρίπους is stand and cauldron in one, see 437.

429. ὕμνος. This word occurs only here in the Odyssey, and nowhere in the Iliad. Curtius regards it as equivalent to ὕμνος from ὕψ, as in ὑψάω, with which he might have compared the Hesiodic ῥάπτειν ἀοιδῆν. E. Burnouf, Litt. Grecque, vol. i. p. 41, remarks, 'Quand les populations aryennes quittèrent tour à tour le centre asiatique, elles emportèrent avec elles les antiques usages qui furent communs à tous les peuples de cette



35. πρίστος: a kettle with three legs; an ordinary kettle is δέβrys

39. δαδάμοιο: a sort of a horse room (o 99. Z 288)

43. A special knot was used as a kind of seat.

## 8. ΟΔΥΣΣΕΙΑΣ Θ. 430-444. 345

καὶ οἱ ἐγὼ τόδ' ἄλειςον ἐμὸν περικαλλὲς ὀπάσσω, 430  
 χρύσειον, ὅφρ' ἐμέθεν μεμνημένος ἤματα πάντα  
 σπένδῃ ἐνὶ μεγάρῳ Δίί τ' ἄλλοισίν τε θεοῖσιν.'

ᾠς ἔφατ', Ἀρήτη δὲ μετὰ δμῳῇσιν ἔειπεν  
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν ὅττι τάχιστα.  
 αἱ δὲ λοετροχόον τρίποδ' ἴστασαν ἐν πυρὶ κηλέφ, 435  
 ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλοῦσαι.  
 γάστρην μὲν τρίποδος πῦρ ἀμφεπε, θέρμετο δ' ὕδωρ.  
 τόφρα δ' ἄρ' Ἀρήτη ξείνῳ περικαλλέα χηλὸν  
 ἐξέφερεν θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα δῶρα,  
 ἐσθῆτα χρυσὸν τε, τά οἱ Φαίηκες ἔδωκαν 440  
 ἐν δ' αὐτῇ φᾶρος θῆκεν καλὸν τε χιτῶνα,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἀυτὸς νῦν ἴδε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἔηλον,  
 μή τίς τοι καθ' ὁδὸν δηλήσεται, ὅππότε ἂν αὐτε

race: il en est un qui se retrouve à l'origine de toutes leurs traditions; c'est celui de sacrifier dans le feu, et d'accompagner par un chant cette cérémonie sacrée. Ce chant, mesuré et rythmé, c'est l'hymne, ὕμνος, *moi qui en grec n'a pas de signification étymologique*, mais qui, sous sa forme sanscrite *समन्ता*, signifie la bonne ou la belle pensée, c'est à dire, l'expression de la pensée par excellence. La présence de ce mot dans la langue grecque la plus ancienne prouve que les Aryas de l'Oxus composaient des hymnes avant le départ des migrations qui peuplèrent la Grèce comme de celles qui conquièrent l'Indus et le Gange.

For the conjunction of *δαιτί*... *ἀκούων* see Eustath. *ἦν γὰρ εἰπεῖν δαιτί τε τέρωγται καὶ δοῖσθ' ὃ δὲ ποιητὴς καινότερον κατὰ περιφρασιν ἐσχημάτισεν*. 435. *λοετροχόον*, 'for filling the bath.'

436. *ἐν δέ*... *ὑπὸ δέ*, both adverbial = 'within' and 'below.'

441. See on sup. 425.

443. *ἴδε πῶμα*, 'look to the lid.' In a similar sense *εἰ δὲ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδίσθω* Il. 2. 384; and, as an exact parallel, Theocr. 15. 2 *δρη δίφρον, Εἰνύα, αὐτᾶ*. Cp. Cic. ad Att.

5. 1 'antecesserat Statius, ut prandium nobis videret.'

*δεσμὸν*. The famous knot of Gordius, which Alexander cut with his sword, is always spoken of by Plutarch as *δεσμός* (Vit. Alex. 18). Düntzer quotes Herodot. 3. 123, referring to the securing of *λάρνακες* with a knot (*καταδήσας*). The fastening of a wine-jar seems to have been by means of a string (*κρήδεμνον* Od. 3. 392).

*αὐτός* is emphatic in the line: Arete leaves him to do the tying for himself.

444. *δηλήσεται*, sc. the contents of the box: 'should spoil them for thee.'

*ὅππότε ἂν αὐτε*. There seems no reason why *αὐτε* should not here signify 'by and by,' the meaning coming out of the antithesis to the present circumstances that *αὐτε* naturally suggests. Cp. *εἰ περ ἂν αὐτε φεβόμεθα* Il. 5. 232, *εἴτ' ἂν αὐτε νεώμεθα* 7. 335, *εἰ δὲ κεν αὐτε θεοὶ δώσωσι* 9. 135. But most modern commentators have preferred to render *αὐτε* 'again,' and to import into the passage a new meaning from this interpretation. See Lex. Homeric. Ebeling. s. v. where *αὐτε* is here interpreted by 'rursus,' 'denuo,' 'ut dormivisti cum ab Aeoli insula navigares. Videtur enim recte Köchly (De Odys.

εὔδρησθα γλυκὺν ὕπνον ἰὼν ἐν νηὶ μελαίνῃ. 445

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε πολύτλας Δῖος Ὀδυσσεὺς,  
αὐτίκ' ἐπήρτυε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἤγλε  
ποικίλον, ὃν ποτέ μιν δέδαε φρεσὶ πότνια Κίρκη,  
αὐτόδιον δ' ἄρα μιν ταμίη λούσασθαι ἀνώγει  
ἔς ῥ' ἀσάμινθον βάνθ'. ὁ δ' ἄρ' ἀσπασίως ἶδε θυμῷ 450

θερμὰ λοέτρ', ἐπεὶ οὐ τι κομιζόμενός γε θάμιζεν,  
ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἠκυόμοιο  
τόφρα δέ οἱ κομιδὴ γε θεῷ ὥς ἔμπεδος ἦεν.

τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,  
ἀμφὶ δέ μιν χλαῖναν καλὴν βάλλον ἡδὲ χιτῶνα, 455

ἔκ ῥ' ἀσαμίνθου βὰς ἀνδρας μέτα οἶνοποτήρας  
ἦε· Ναυσικαὰ δὲ θεῶν ἀπο κάλλος ἔχουσα  
στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,  
θαύμαζεν δ' Ὀδυσῆα ἐν ὀφθαλμοῖσιν ὀρώσα,  
καὶ μιν φωνήσας' ἔπεα πτερόεντα προσηύδα· 460

‘Χαῖρε, ξεῖν', ἵνα καὶ ποτ' ἐὼν ἐν πατρίδι γαίῃ

Carm. i. 31) statuisse haec transposita esse atque post apologos legenda esse, scire igitur Areten quae nos Od. 10. 31 demum legimus; cf. W. Ribbeck, neue Jahrb. 91. 311. Etiam Antonium (Rhein. Mus. 19. 440) offenderat quod haec Aeoli utrem respicere videntur. But it is far simpler to take it of the contrast between *ἦεν* and *νοῦ*—the sort of thought we mean to express when we say ‘this time to-morrow we shall be crossing the sea.’

448. δίδας, the factitive reduplicated aorist, like *κεκαθεῖν*, *λελαθεῖν*, ‘made him learn it in his mind.’ What she taught him was the particular complicated (*ποικίλον*) knot in which to tie the fastening.

449. αὐτόδιον, ‘straightway,’ like the Lat. ‘e vestigio.’ Observe that in compound the initial aspirate of *ὁδός* is dropped. Cp. *ἀντήλιος*, *ἐράτιππος*, *ἀπηλιάτῃς*, etc. This may possibly be due to Aeolic origin.

451. οὐ π. . . θάμιζεν, ‘he was not wont to be so cared for;’ this is a *litotes*. *θαμίζαν* is commonly used with an accessory participle in Greek; as Plat. Rep. 328 A ὁ Σώκρατες, οὐδὲ θαμίσεις ἡμῖν

καταβαίναν εἰς τὸν Πειραιᾶ, but also absolutely, as Soph. O. C. 672 ἀγῶν . . . θαμίζουσα μάλιστα.

452. ἐπεὶ δὴ = *ex quo*. See Od. 4. 13.

453. τόφρα δέ, ‘but all that time,’ sc. the whole period of his sojourn with Calypso.

θεῷ ὥς. This accords with the style in which Calypso had treated him. She had promised *θήσειν ἀθάνατον καὶ ἀγήραν ἡμᾶτα πάντα*. For the idea of the uninterrupted comfort which the gods were supposed to enjoy cp. the phrase Od. 6. 309 τῷ δ' γε οἶνοποτάζει ἐφήμενος ἀθάνατος ὥς. This reference to the promise of Calypso is made by Schol. B.

The sense of *ἔμπεδος* is ‘constant,’ as we say, ‘regular;’ cp. Isai. 33. 16 ‘Bread shall be given him, his water shall be sure.’

461. Χαῖρε, ξεῖν', ἵνα, ‘may it be well with thee, stranger, in order that,’ etc. She wishes him well for his own sake, but the wish is quickened by affection (Od. 6. 240), which now takes the form of a hope that she may live in his memory as his benefactress. The trait





μνήσῃ ἐμεῦ, ὅτι μοι πρώτη ζῳάγρι ὀφέλλεις.'

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
'Ναυσικάα, θύγατερ μεγαλήτορος Ἀλκινόοιο,  
οὕτω νῦν Ζεὺς θεΐη, ἐρίγδουπος πόσις Ἥρης, 465  
οἴκαδ' ἑλθέμεναι καὶ νόστιμον ἡμᾶρ ἰδέσθαι  
τῷ κέν τοι καὶ κεῖθι θεῷ ὥς εὐχετοφύμνῃ  
αἰεὶ ἡματα πάντα· σὺ γάρ μ' ἐβίωσας, κούρη.'

Ἥ βα καὶ ἐς θρόνον ἴξε παρ' Ἀλκίνοον βασιλῆα.  
οἱ δ' ἤδη μοίρας ἑνεμον κερδωντό τε οἶνον. 470  
κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον αἰοῖδον,  
Δημόδοκον λαοῖσι τετιμένον· εἶσε δ' ἄρ' αὐτὸν  
μέσσοφ δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.  
δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεύς,  
νότου ἀποπροταμών, ἐπὶ δὲ πλεῖον ἐλέλειπτο, 475  
ἀργιόδοντος ὕδς, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφή·  
'Κῆρυξ, τῇ δὴ, τοῦτο πόρε κρέας, ὄφρα φάγησι,

verifies in one particular way a favourite saying of the later Greeks, e. g. Arist. Eth. Nic. 9. 7 τοὺς εὐεργετήσαντας βούλεσθαι εἶναι τοὺς παθόντας ὡς κομουν- μένους τὰς χάριτας.

462. ζῳάγρια, as Nitzsch reminds us, bears quite a different sense in the Iliad, as Il. 18. 407, where it signifies the price paid to a conqueror for sparing the life of a defeated foe; here it is the debt of gratitude for having saved life by timely intervention. But 'the price of life' will express both meanings.

465. οὕτω means, 'even as thou wishest,' referring to v. 461: the infinitives ἐλθέμεναι (sc. ἐμὴ) and ἰδέσθαι form an epexegetis to this.

467. τῷ, 'in that case;' sc. should I succeed in returning home.

καὶ κεῖθι, 'even there;' an exact answer to the words of Nausicaa, sup. 461 καὶ παρ' ἑὸν ἐν πατρίδι γαίῃ.

468. ἐβίωσας, 'didst give me my life:' more graphic than the Schol. εἰς τὸν βίον εἰσήγαγες, though with nearly the same meaning. In the Greek of Plato we find both ἀναβιώσασθαι and ἀναβιώσκεσθαι with a transitive force.

472. λαοῖσι τετιμένον. The words

probably stand as an interpretation of the name Demodocus.

475. νότον, which had been served to him as a mark of honour. This line and the next are instances of interlaced clauses, since ἀργιόδοντος ὕδς connects itself with νότου ἀποπροταμών, and again θαλερὴ δ' . . ἀλοιφή with ἐπὶ δὲ πλεῖον ἐλέλειπτο. Odysseus cuts off from the chine a portion first for Demodocus: 'howbeit the portion remaining upon' the chine, after cutting that off 'was still larger, and on either side of the chine was rich fat.' The words ἐπὶ . . ἐλέλειπτο are intended to show the excellence of the chine in the way of size; and θαλερὴ . . ἀλοιφή in the way of fatness. It is not intended to satisfy us that Odysseus still had enough supper left for himself.

477. τῇ. See on Od. 5. 346. Here again the clauses are interlaced, for καὶ μιν προσπύξομαι connects itself with ὄφρα φάγησι, ὄφρα governing προσπύξομαι as well. Odysseus, in saying, 'that I may do homage to him, though sad at heart,' alludes chiefly to the tears which had been drawn from him by the first lay of Demodocus (84), and perhaps also partly to the anxiety

Δημοδόκῳ, καὶ μιν προσπτύξομαι, ἀχνύμενός περ.  
 πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ᾄδοι  
 τιμῆς ἔμμοροι εἰσι καὶ αἰδοῦς, οὐνεκ' ἄρα σφέας 480  
 οἴμας μοῦσ' ἐδίδαξε, φίλησε δὲ φῦλον ᾄδιδῶν.

ᾠδὴ ἄρ' ἔφη, κήρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν  
 ἦρψα Δημοδόκῳ· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.  
 οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, 485  
 δὴ τότε Δημόδοκον προσέφη πολύμητις Ὀδυσσεύς.

᾿Δημόδοκ', ἔξοχα δὴ σε βροτῶν αἰνίζοι' ἀπάντων  
 ἡ σέ γε μοῦσ' ἐδίδαξε, Διὸς παῖς, ἡ σέ γ' Ἀπόλλων.  
 λίην γὰρ κατὰ κόσμον Ἀχαιῶν οἶτον αἰεῖδεις,  
 ὅσος ἔρξαν τ' ἐπαθόν τε καὶ ὅσος ἐμόγησαν Ἀχαιοί, 490  
 ὥς τε που ἡ αὐτὸς παρεὼν ἡ ἄλλου ἀκούσας.  
 ἀλλ' ἄγε δὴ μετὰβηθι καὶ ἵππου κόσμον αἰεῖσον

491. ἡ αὐτός] γράφεται καὶ, ἢ αὐτός, ἀντὶ τοῦ καθά Schol. H.

which his deferred departure was causing him, for Alcinoos had promised that he should go that very day (7. 317).

488. ἡ σέ γε... Ἀπόλλων. Cp. Hes. Theog. 94 ἐκ γὰρ Μουσῶν καὶ ἐπηβόλῳ Ἀπόλλωνος | ἄνδρες ᾄδοι' ἔασιν ἐπὶ χθόνα καὶ κίθαρισταί, and the same statement in the Hymns. In Il. i. 603 Apollo is described as playing on the lyre and the Muses as singing; but here it is not the music we have to consider. The minstrel was *par excellence* the historian of early times; and thus he is indebted to Apollo, the god of prophecy (who would know the past as well as the present or the future), for his ability to tell about the wooden horse, ὥς τε που ἡ αὐτὸς παρεὼν ἡ ἄλλου ἀκούσας. The Muses too, according to Hesiod and the Hymns, were the daughters of Mnemosyne; and the etymology of their very name seems to point in the same direction. See on Od. i. 1. Nägelsbach, taking the same view (Hom. Theol. p. 114), reminds us how Calchas, under the inspiration of Apollo, knew the past as well as the future, and how the same is said of the Aeschylean Cassandra, Ag. 1196 foll.

489. οἶτον, 'the woe, or 'fate,' is

generally referred to οἶσος, on the analogy that connects *fors* with *fero*, while others derive it from the interjection οἶ. The next line is a description of this οἶτος. Bekker, without MSS. authority, rejects v. 490, and Düntzer both regards ἔρξαν, as followed by ἐπαθον and ἐμόγησαν, suspicious, and objects to the repetition in Ἀχαιοί.

491. With ἄλλου supply παρεὼντος out of παρεὼν preceding.

492. μετὰβηθ', 'pass over:' i.e. 'change the theme.' The theme from which he is to change must be interpreted, from the lines immediately preceding, to be not the Lay of Ares and Aphrodite, but the first (75), namely the νείκος Ὀδυσσεύς. The one would relate to the beginning, the other to the end, of the ten years' siege. The subjects here mentioned would be included within the range of the later Μικρὰ Ἰλιάς, from which according to Aristot. de Poet. the following tragedies were composed:—Ὀπλῶν κρίσις, Φιλοκτήτης, Νεοπτόλεμος, Εὐρύπυλος, Πτοχρεία, Λάκαινα, Ἰλίου πέρσις, Ἀπόλλωνος, Σίτων, Τρωάδες.

ἵππου κόσμον means literally the 'preparation' or 'outfit' of the horse; i.e. the 'stratagem.' The mechanist





δουρατέου, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ,  
 ὃν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε διὸς Ὀδυσσεύς,  
 ἀνδρῶν ἐμπλήσας οἷ ῥ' Ἴλιον ἐξαλάπαξαν. 495  
 αἶ κεν δὴ μοι ταῦτα κατὰ μοῖραν καταλέξης,  
 αὐτίκ' ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν  
 ὥς ἄρα τοι πρόφρων θεὸς ὥπασε θέσπιν ἀοιδήν.

ᾧ Ως φάθ', ὁ δ' ὀρμηθεὶς θεοῦ ἤρχετο, φαῖνε δ' ἀοιδὴν,  
 ἔνθεν ἔλων ὥς οἱ μὲν ἐυσσέλμων ἐπὶ νηὼν 500  
 βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,  
 Ἀργεῖοι, τοὶ δ' ἤδη ἀγακλυτὸν ἀμφ' Ὀδυσῆα  
 εἶατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵππῳ  
 αὐτοὶ γάρ μιν Τρῶες ἐς ἀκρόπολιν ἐρύσαντο.  
 ὧς ὁ μὲν ἐσθήκει, τοὶ δ' ἄκριτα πόλλ' ἀγόρευον 505

494. δόλον] Ἀρίσταρχος καὶ Ἀριστοφάνης, δόλῳ, φασὶν Schol. H. 497. αὐτίκ' ἐγὼ πᾶσιν] γρ. αὐτίκα καὶ πᾶσιν Schol. H.

was assisted by Athena, as the goddess of handicraft, cp. Il. 15. 411 τέκτονος . . ὅς μ' αὖτε πάσης | εὖ εἰδὴ σοφίης ὑποθη-  
 μούνησιν Ἀθήνης. In the present pas-  
 sage σὺν is 'with help of.' Odysseus  
 is said to have led (ἤγαγε) the horse  
 into the citadel, because the stratagem  
 was his which caused the Trojans to  
 lead it in. So Athena says, Od. 22.  
 230 σὴ δ' ἦλ' αὖ βουλῇ Πριάμου πόλις.

494. ἤγαγε. Schol. T. διὰ τοῦτου  
 καὶ πολλοῖσιν ὁ Ὀδυσσεύς τὸ μὲν γὰρ  
 κατασκευάσας Ἐπειὸν καὶ Ἀθηνᾶς ἦν, τὰ  
 δὲ ἐγχειρήματα Ὀδυσσεύς. Köchly, Diss.  
 2. 19, speaks of the phrase ἐς ἀκρόπολιν  
 ἤγαγε, as 'pessime ex v. 504 detortum,'  
 and ἀνδρῶν ἐμπλήσας as 'paene ridicu-  
 lum, si quidem 9. 209, 212; 18. 45 me-  
 mineris.'

495. Ἴλιον. See on this word Oscar  
 Meyer, Quaest. Hom. Bonn 1868, who  
 connects *Ἰλῖον* with Skt. *vllm*, 'a for-  
 tress;' signifying in the Vedas 'arcem  
 caelestem, nubibus circumdatam:' so  
 that, according to him, the story of the  
 war at Troy is but one of many ways of  
 describing the great sun-myth, and the  
 struggle of the powers of light with  
 those of darkness.

499. ὀρμηθεὶς θεοῦ, 'stirred by the  
 god.' Cp. inf. 539 ὥρορε. The Schol.  
 gives an alternative interpretation, *ἐκ*  
*θεοῦ ἐμπνευσθεὶς*: ἢ ἀπὸ θεοῦ τὴν ὀρμὴν  
*ποιησάμενος* ἔθος γὰρ ἦν αὐτοῖς ἀπὸ θεοῦ

*προιμαίεσθαι*. The second rendering,  
 though spoiled by the explanatory clause,  
 really expresses the ablative force of  
 the gen. Literally the words mean  
 'starting from (the inspiration of) the  
 god.'

φαῖνε δ' ἀοιδήν. With this phrase  
 compare *ἔπος πιφαύσκειν* Od. 22. 131.  
*φημί* and *φαίνω* are both from the same  
 root.

500. ἔνθεν ἔλων. 'Having taken it  
 up at that point [which tells] how.' Cp.  
 Plat. Rep. 489 E *ἀκούσωμεν δὴ καὶ λέ-  
 γομεν ἐντεῦθεν ἀναμνησθέντες*. See also  
 on Od. 1. 10 s. v. *ἀμύθεν*.

501. ἀπέπλειον, 'they were sailing  
 away,' but only went as far as Tenedos.  
*κλισίῃσι*, of which the material was  
 wood, Il. 24. 450, etc. Canvas tents  
 were a later invention.

502. τοὶ δὲ, 'while those others (an-  
 titithesis to οἱ μὲν), in company with  
 Odysseus, were by this time seated.'  
 Odysseus is not only the contriver but  
 the leading man of the plot.

503. ἀγορῇ, as the next line shows, is  
 not the market-place, but the 'assembly.'

505. ἀκριτα. This epithet, as applied  
 to words, from its radical meaning of  
 'without separation,' may signify either  
 'endless' (as Il. 2. 796), or, secondly,  
 'without decision,' or, thirdly, 'indis-  
 criminate;' and this either of one person  
 saying contradictory things, or of many

ἡμενοι ἀμφ' αὐτόν· τρίχα δέ σφισιν ἦνδανε βουλή,  
 ἥε διαπλῆξαι κοῖλον δόρυ νηλεὶ χαλκῷ,  
 ἥ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης,  
 ἥ ἑάν μὲγ' ἀγαλμα θεῶν θελκθήριον εἶναι,  
 τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλον· 510  
 αἷσα γὰρ ἦν ἀπολέσθαι, ἐπὴν πόλις ἀμφικαλύψῃ  
 δουράτεον μέγαν ἵππον, δθ' εἶατο πάντες ἄριστοι  
 Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.  
 ἥειδεν δ' ὥς ἄστυ διέπραθον υἱὲς Ἀχαιῶν  
 ἱππόθεν ἐκχύμενοι, κοῖλον λόχον ἐκπρολιπόντες. 515  
 ἄλλον δ' ἄλλῃ ἔειδε πόλιν κεραϊζέμεν αἰπήν,  
 αὐτὰρ Ὀδυσσῆα προτὶ δώματα Διηφόβοιο  
 βήμεναι, ἥντ' Ἄρηα, σὺν ἀντιθέῳ Μενελάῳ.  
 κεῖθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα  
 νικήσαι καὶ ἔπειτα διὰ μεγάρυμον Ἀθήνην. 520

506. ἡμενοι ἀμφ' αὐτόν] So Schol. P. Lemma of H. gives ἀγχ' αὐτοῦ. 507. δια-  
 πλῆξαι] The reading of Aristarchus, Schol. H. Al. [? Zenodotus] διατμήξαι.  
 Eustath. quotes both readings.

persons contradicting each other. Virgil's description of this very debate—  
 Aen. 2. 39 'Scinditur incertum studia  
 in contraria vulgus'—unites two of  
 these meanings; *incertum* expressing  
 the 'want of decision,' and *studia con-*  
*traria* the 'different views.' *ἄκριτα*  
 corresponds rather to the last;—the  
 contradiction between the views of dif-  
 ferent speakers.

506. αὐτόν, sc. τὸν ἵππον.  
 ἦνδανε, 'was finding favour.' Only one  
 of the three was ultimately decided on.  
 σφισιν... ἐρύσαντας. See on Od. 10.  
 565.

507. κοῖλον δόρυ. Virg. Aen. 2. 260  
 'cavum robur.'

508. ἐπ' ἄκρης. The Acropolis of  
 Ilium (Pergamos) presented a rocky  
 escarpment on the side of the Sca-  
 mander (Menderé). ἐπ' ἄκρης is rightly  
 interpreted by Schol. B. ἐπὶ κρημνῶν,  
 the highest point of the ridge now called  
 Bunarbaschi. Join ἐρύσαντας ἐπ' ἄκρης  
 and cp. Od. 3. 171.

509. ἥ... εἶναι, 'or to let it stand as  
 a grand offering, so as to be a propitiation  
 of the gods.' Düntzer quotes from  
 the epitome of Arctinus, οἱ δὲ ἱερὸν

αὐτόν ἐφασαν δεῖν τῇ Ἀθηνᾷ ἀνατεθῆ-  
 ναι.

510. τῇ περ. Cp. Il. 8. 415 ὅδε γὰρ  
 ἠπείλησε Ἑκτόρου πᾶσι ἢ τελέει περ, Il. 9.  
 310 ἢ περ δὴ φρονέει καὶ ὅς τε τελεσομένον  
 ἔσται. These passages show that τῇ  
 περ may be taken quite adverbially,  
 without any grammatical reference to  
 βουλή. Transl. 'The very way in which  
 things were fated in the end to be ac-  
 complished.'

ἔμελλον is used almost as an imper-  
 sonal: and probably ἀπολέσθαι in the  
 same way; sc. 'that ruin should come;'  
 otherwise we may supply αὐτοῖς for a  
 subject.

511. ἀμφικαλύψῃ. So δόμος ἀμφε-  
 κάλυψε Od. 4. 618. The mood, where  
 the optative might be expected, repro-  
 duces, as far as possible, the actual  
 wording of the oracle.

512. δθ', i. e. δθι, 'wherein.'

520. νικήσαι καὶ ἔπειτα, 'did after  
 all conquer.' καὶ ἔπειτα serving to re-  
 sume αἰνότατον πόλεμον τολμήσαντα,  
 and not being a hyperbaton for ἔπειτα  
 καὶ νικήσαι.

διὰ... Ἀθήνην. This preposition  
 is never used in Homer with the

17. Döiphobos, Hector, and Paris have special dwellings of their own near the royal palace. Otherwise all Priam's family were housed in one dwelling. D. may have inherited a house, as well as the widows of Paris. (On the death of a husband his widow was expected to marry again: 5270)

23. Hobbes rarely refers to battle and war (only two in a comparison). See also  
p 471, 537bH, v 49H.

## 8. ΟΔΥΣΣΕΙΑΣ Θ. 521-536. 351

Ταῦτ' ἄρ' αἰδοῖς αἶδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
 τήκετο, δάκρυ δ' ἔδευνεν ὑπὸ βλεφάροισι παρειάς.  
 ὥς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,  
 δς τε εἴης πρόσθεν πόλιος λαῶν τε πέσῃσιν,  
 ἄσπεϊ καὶ τεκέεσσιν ἀμύνων νηλεὲς ἦμαρ· 525  
 ἡ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα  
 ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἱ δὲ τ' ὅπισθε  
 κῆπτοντες δούρεσσι μετὰφρενον ἡδὲ καὶ ὤμους  
 εἴρρον· εἰσανάγουσι, πόνον τ' ἐχέμεν καὶ διζύν·  
 τῆς δ' ἐλεεινοτάτῃ ἀχεῖ φθινύθουσι παρειαί· 530  
 ὥς Ὀδυσσεὺς ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἴβεν.  
 ἐνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,  
 Ἀλκίνοος δὲ μιν οἶος ἐπεφράσατ' ἡδ' ἐνόησεν,  
 ἥμενος ἀγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.  
 αἰψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα· 535  
 'Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,

524. πρόσθεν πόλιος] γρ. προπάρειθε Schol. H. This reading leaves πόλιος as a dissyllable. 525. ἄσπεϊ καὶ τεκέεσσιν] Καλλίστρατος, ἄσπεϊ καὶ ὄρεσσιν Schol. P. Cp. II. 5. 486. 526. ἀσπαίροντα ἰδοῦσα] γρ. καὶ ἀσπαίροντ' ἐσιδοῦσα Schol. P.

genitive, to express cause or agency. But it is commonly used with the accusative, as in II. 1. 73; 10. 497; 15. 41, 71; Od. 8. 82; 11. 276, 282, 437; 13. 121; 19. 154, 523. These places do not show the later distinction between *by means of* and *by reason of*. Schol. T. rationalizes on this line, interpreting δὲ 'Ἀθήνην as διὰ τὴν οἰκίαν φρόνησιν καὶ παυουργίαν.

523. ἀμφιπεσοῦσα should be joined with πόσιν, as parallel to ἀμφ' αὐτῷ χυμένη, where however the dative is used, as ἀμφὶ δὲ οἱ θάνατος χύτο II. 13. 544; but ἀμφιχέειν may be used with accusative of the object, as θείη δὲ μιν ἀμφέχοντ' ὁμή II. 2. 41, ἀμφὶ δὲ μιν θάνατος χύτο II. 16. 414.

526. τόν, 'him;' not to be joined closely with the participle as in Attic Greek.

527. οἱ δὲ, sc. the enemy.

529. εἴρρον, 'slavery,' is connected with εἶρω, from root *ser*, whence *σειρά*, and is to be compared with Lat. *servus* from *sero* (*servus*). The word does not

occur elsewhere in Homer, though the idea exists in the Iliad, with respect (for instance) to the daughter of Chryses, II. 1. 29; but the circumstances described here suggest customs more barbarous than we find in Homer; so that the passage is not free from suspicion. With the construction compare εἰσφορέουσιν ὕδωρ Od. 6. 91. Here ἀνάγουσι may mean 'take on ship-board,' but the use of εἰσαναβαίνειν Od. 2. 172, etc., suggests the taking up with them into the captured citadel.

530. Join τῆς . . παρειαί. We may render ἐλεεινοτάτῃ 'most pitiful,' ἐλεεινὸν as applied to δάκρυον is not otiose: it characterises the tears as springing from feeling: whereas such tears as those shed by Thersites in physical pain would not be ἐλεεινά.

531-532. εἴβεν . . λείβων. The latter is the true form of the word according to its etymology; the dropping of the initial λ being *metri gratia*. Compare λαιψήρδς . . αἰψήρδς. See Lobeck path. el. 1. 108; Curt. G. E. 439.

Δημόδοκος δ' ἤδη σχεθέτω φόρμιγγα λίγειαν·  
 οὐ γάρ πως πάντεσσι χαριζόμενος τὰδ' αἰδεῖ.  
 ἐξ οὗ δορπέομέν τε καὶ ὥρορε θεῖος αἰδοῖς,  
 ἐκ τοῦ δ' οὗ πω παύσαι' διζυροῖο γόιο 540  
 ὁ ξείνος· μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν.  
 ἀλλ' ἄγ' ὁ μὲν σχεθέτω, ἴν' ὁμῶς τερπώμεθα πάντες  
 ξεινοδόκοι καὶ ξείνος, ἐπεὶ πολὺ κάλλιον οὕτως·  
 εἵνεκα γὰρ ξείνοιο τὰδ' αἰδοῖοιο τέτυκται,  
 πομπή καὶ φίλα δῶρα, τὰ οἱ δίδομεν φιλέοντες. 545  
 ἀντὶ κασιγνήτου ξεινός θ' ἱκέτης τε τέτυκται  
 ἀνέρι, ὃς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεσσι.  
 τῷ νῦν μηδὲ σὺ κεῖθε νόημασι κερδαλέοισιν  
 ὅττι κέ σ' εἴρωμαι· φάσθαι δέ σε κάλλιον ἔστιν.  
 εἴπ' ὄνομ' ὅττι σε κείθι κάλεον μήτηρ τε πατήρ τε, 550  
 ἄλλοι θ' οἱ κατὰ ἄστυ καὶ οἱ περιναετᾶουσιν.

541. μάλα] μέγα Schol. H.  
 note below.

551. οἱ κατὰ ἄστυ] Bekker and Fäsi write of. See

537. σχεθέτω, 'hush.' Cp. Od. 4. 284.

539. δορπέομέν τε καὶ ὥρορε, this is equivalent to saying 'since the bard was moved to sing as we sat at supper.' Commentators differ as to the tense of the intrans. ὥρορε, but it certainly should be taken as an aorist, and δορπέομεν for the unaugmented imperfect. The objection to take ὥρορε as a perfect (which some maintain) is that the normal form of the perf. is ὥρ-ωρ-ε, with the regular strong form of the root.

540. ἐκ τοῦ δέ, for the rules that regulate the position of δέ in Homer see on Od. 6. 99. La Roche and Nauck read ἐκ τοῦδ'.

544. τόδε, 'what we see here,' described by πομπή and φίλα δῶρα. It was not improper to include πομπή in the present circumstances, as they were celebrating a farewell supper, at which the keepsakes were presented; so that this is, as it were, the first act of the πομπή.

546. ἀντί, 'as good as,' cp. Il. 21. 75 ἀντί τοί εἰμ' ἱκέταο. So Aristarchus rightly interprets ἀντιαιετίας Ἀμαζόνες

by ἰσάνδρους and not ἐναντιούμενους ἀνδράσι. See Lehrs, Aristarchus 114.

547. ἐπιψαύῃ. This is commonly rendered, 'who has even but a little range with his wits;' compare εἰς τ' ὀλίγον περ ἐπαύρη Il. 11. 391. But there is no objection to joining ἐπιψαύῃ with πραπίδεσσι in the sense of 'got close to wisdom.' Though ἐπαύειν is not elsewhere used in Homer, we have ψαύειν used probably with a dative in Il. 13. 132, and certainly in Pind. Pyth. 9. 120 ψαύσειε πέπλους, like δαυχίῳ θυγέμεν Pyth. 4. 296. Cp. also Quint. Smyrn. 8. 349 ἄνω δ' ἔφαυε νέφεσσι | θεσπεσίῃ τρυφάλεια.

548. τῷ, 'wherefore,' because thou art treated with such brotherly kindness.

550. κείθι, 'yonder.' A general way of referring to the home of Odysseus, which Alcinous did not yet know by name.

551. οἱ κατὰ ἄστυ. Here οἱ is the relative, subject to εἰσὶ, to be supplied from περιναετᾶουσιν, as Od. 4. 834 ἢ ἥδη τέθηκε, καὶ εἰν [ἔστιν] Αἰδῶο δόμοισι. The phrase with the article οἱ κατὰ ἄστυ is post-Homeric.





οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,  
οὐ κακὸς οὐδὲ μὲν ἐσθλὸς, ἐπὶ τὰ πρῶτα γένηται,  
ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆς.  
εἰπὲ δέ μοι γαῖάν τε τεῖν δῆμόν τε πόλιν τε, 555  
ὄφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες.  
οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,  
οὐδὲ τι πηδάλί' ἐστὶ, τά τ' ἄλλαι νῆες ἔχουσιν  
ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν,  
καὶ πάντων ἴσασι πόλιας καὶ πύονας ἀγροὺς 560  
ἀνθρώπων, καὶ λαῖτμα τάχισθ' ἄλδς ἐκπερώσω  
ἥερι καὶ νεφέλῃ κεκαλυμμέναι· οὐδέ ποτέ σφιν  
οὔτε τι πημανθῆναι ἔπι δέος οὔτ' ἀπολέσθαι.  
ἀλλὰ τόδ' ὥς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα  
Ναυσιθόου, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι 565  
ἡμῖν, οὐνεκα πομποὶ ἀπήμονές εἰμεν ἀπάντων.  
φῇ ποτὲ Φαιήκων ἀνδρῶν εὐεργέα νῆα  
ἐκ πομπῆς ἀνιούσαν ἐν ἡεροειδέϊ πόντῳ  
ραϊσέμεναι, μέγα δ' ἡμῖν ὄρος πόλει ἀμφικαλύψειν.

554. τοκῆς] γρ. γονῆς Schol. H. 569. ραισέμεναι] Al. ραίσεσθαι and ραίσασθαι.

552. πάμπαν to be joined with οὐ τις, not with ἀνώνυμος. Cp. Od. 3. 143 οὐδ' Ἀγαμέμνονι πάμπαν ἦνδανε.

556. τιτυσκόμεναι, literally, 'aiming at it with their minds,' so ἄντα τιτυσκομένη Od. 21. 48, τιτύσκεσθαι ἐγχείη Il. 21. 582; and especially Il. 13. 558 τιτύσκετο δὲ φρεσὶν ἦσιν | ἥ τευ ἀκοντίσσαι ἦε σχεδὸν ὀρμηθῆναι. These marvelous ships, endowed with human sense, and anticipating the will of their masters, flit unseen over the sea, (for this is the meaning of ἥερι καὶ νεφέλῃ κεκαλυμμέναι, see note on ἡέρα 7. 140), enjoying immunity from all danger. The same sort of story appears again partly in the legend of the 'Flying Dutchman,' partly in the tale of 'Hiawatha and his Canoe.' Welcker (Klein. Schrift. ii.) sees in the description of the Phaeacians and their ghostly ships, conveying Odysseus in a deep sleep to his home, a Greek adaptation of the Northern legend of the Ferryman of Death, carrying over the souls of the

departed to the island of Britton, as told by Procopius (Bell. Goth. 4. 20); but this dismal office seems little suited for the gay and easy Phaeacians, who are πομποὶ ἀπήμονες. The mist and cloud that envelopes them is but the natural concealment of the working of supernatural power. Compare however Od. 11. 15.

560. πόλιας scanned as ὦ-. So πόλιος in Il. 2. 811; 21. 567. Bekker and Nauck write πόλις, as in the new Ionic.

562. Join οὔτε σφιν ἐπι[ξέσσι] δέος.

564. ἀλλὰ τόδ' ὥς ποτ' ἄκουσα, 'But this story I once heard thus told by my father's lips.'

566. ἀπήμονες. Poseidon was jealous of their immunity from harm, which was equivalent to independence of his authority and power.

569. ραισέμεναι, 'that he,' sc. Poseidon, 'would crush.'

ὄρος... ἀμφικαλύψειν, 'would throw a mountain round about the city.' So

ὥς ἀγόρευ' ὁ γέρων· τὰ δέ κεν θεὸς ἢ τελέσειεν, 570  
 ἢ κ' ἀτέλεστ' εἴη, ὥς οἱ φίλον ἔπλετο θυμῷ.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον,  
 ὅππῃ ἀπεπλάγχθης τε καὶ ἄς τινας ἴκεο χώρας  
 ἀνθρώπων, αὐτοὺς τε πόλιός τ' εὖ ναιετοώσας,  
 ἡμὲν ὅσοι χαλεποὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι, 575  
 οἳ τε φιλόξενοι, καὶ σφιν νόος ἐστὶ θεουδής.  
 εἰπὲ δ' ὃ τι κλαίεις καὶ ὀδύρεαι ἔνδοθι θυμῷ  
 Ἀργείων Δαναῶν ἡδ' Ἰλίου οἶτον ἀκούων.  
 τὸν δὲ θεοὶ μὲν τεύξαν, ἐπεκλώσαντο δ' ὄλεθρον  
 ἀνθρώποις, ἵνα ᾗσι καὶ ἐσσομένοισιν αἰοιδῇ. 580  
 ἢ τίς τοι καὶ πῆδς ἀπέφθιτο Ἰλιόθι πρὸ κλισίας;  
 ἐσθλὸς ἔων, γαμβρὸς ἢ πενθερὸς, οἳ τε μάλιστα  
 κῆδιστοι τελέθουσι μεθ' αἵμά τε καὶ γένος αὐτῶν;  
 ἢ τίς που καὶ ἐταῖρος ἀνὴρ κεχαρισμένα εἰδώς,  
 ἐσθλός; ἐπεὶ οὐ μὲν τι κασιγνήτοιο χερσίων 585  
 γίγνεται ὅς κεν ἐταῖρος ἔων πεπνυμένα εἰδῇ.

583. αὐτῶν] Al. ἀνδρῶν, probably a gloss.  
 Schol. H.

586. πεπνυμένα] γρ. κεχαρισμένα

Il. 8. 331 ἀλλὰ θέων περίβη καὶ οἱ σάκος ἀμφοκάλυψε. The meaning of Poseidon's threat is not that he will crush the city by hurling some mountain upon it; but that he will pen them in with a mountain-wall, and so cut off their access to the water, and put an end to their seafaring life.

571. ἔπλετο. The tense may be explained as expressing a culminating point = 'has come to be,' see Monro, H. G. § 78. Compare τίς δαίς, τίς δὲ θυμὸς δδ' ἔπλετο; Od. 1. 225. The truism is not unlike the dictum of Teiresias, 'aut erit aut non,' in Horace.

573. ὅππῃ, 'in what direction;' the following clause makes an epexegetis to ὅππῃ. Cp. Od. 3. 106; 9. 457; Il. 12. 48. Others render, 'how thou westest wandering.' Cp. Od. 9. 259.

575. ἡμὲν . . δίκαιοι forms the contrast to οἳ τε φιλόξενοι.

577. ὃ τι = 'why,' 'for what reason,' Od. 19. 464.

578. Ἀργείων Δαναῶν. The phrase Ἀργεῖη Ἑλένη suggests that Ἀργείων

here is an epithet, referring to the home of the Danaoi. The expression δαίμων Ἀργος has suggested to K. O. Müller to connect Δαναός with δανός, 'dry;' while others assign a meaning directly contrary to Δαναός, as if from δα, 'very' (as in δάσιος) and να- (νάω, 'to flow'). Gladstone would make Δαναοί the epithet and Ἀργεῖοι the noun. Bekker prefers ἡρώων Δαναῶν.

581. πῆδς (perhaps from πέ-πᾶμαι) seems limited to connections by marriage, who are 'nearest to one after one's own blood-relations.'

582. γαμβρός connected with γαμεῖν, and πενθερός, perhaps, with a root πᾶθ = 'bind,' seen in πείσμα.

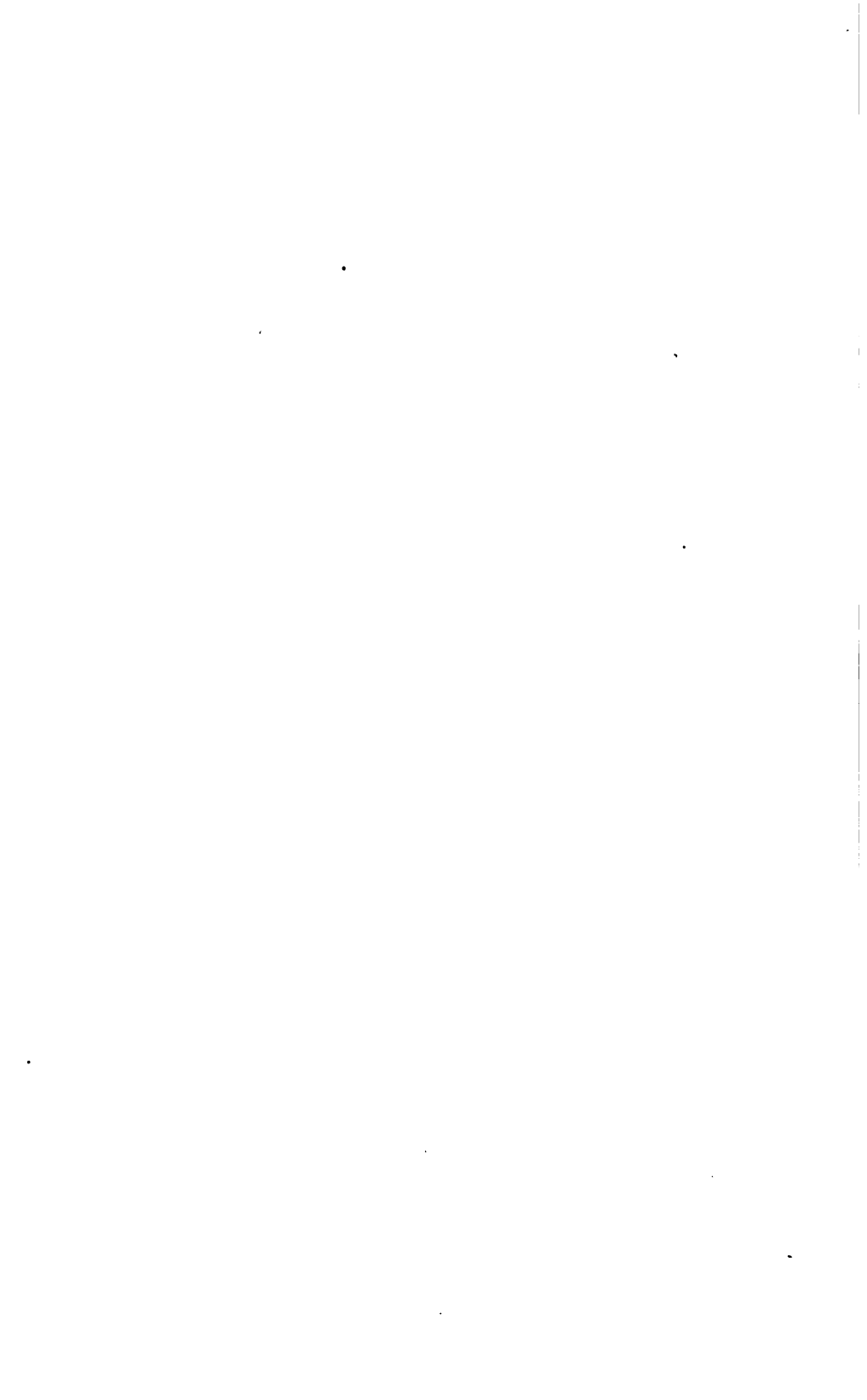
583. αὐτῶν, 'ipsorum hominum,' with reference generally to all those who have experience of the difference between 'connections' and 'relations.'

584. κεχαρισμένα εἰδώς, 'with fond heart;' cp. Il. 24. 661 ὠδὲ κέ μοι βέσσω, Ἀχιλεῦ, κεχαρισμένα θείης, i.e. 'would do a kindness.'

585. χερσίων. See on Od. 5. 211.

8.	'Αρχαίοι	'Αργεῖοι	Δαυαοί	} In '00. no active person is called A. or D. Persons as designated are those active epic, the heroes who fought at Ilion. (8725 in the border-line)
92.	605	176	146	
93.	118	20	13	

12. Πενθερός or ἐκρὺς father-in-law, ἐκρὺς mother-in-law  
 δαυτὲς mother-in-law, γαμβρὸς son-in-law  
 γαμβρὸς son-in-law, νύος daughter-in-law.



## ΟΔΥΣΣΕΙΑΣ Ι. 1-6

Ἀλκίνου ἀπόλογοι. Κυκλώπεια.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

Ἄλκινόε κρείον, πάντων ἀριδείκετε λαῶν,

ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἔστιν ἀοιδοῦ

τοιοῦδ' οἶος δδ' ἔστι, θεοῖς ἐναλγκίος αὐδῆν.

οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι

5

ἦ δτ' εὐφροσύνη μὲν ἔχῃ κατὰ δῆμον ἅπαντα,

5-8.] 'Versus 5-8 obelis notati in Q.' Dind. This can hardly be an ἀθέτησις, but an objection to the sentiments there conveyed. 6. ἦ δτ' εὐφροσύνη] ἢ ἔπη Ἐρατοσθένης οὕτω γεγράφει φησὶν 'ἦ δταν εὐφροσύνη μὲν ἔχῃ, κακότητος ἀπουσίας,'... φάσκων, τῆς εὐφροσύνης. ἀδύνατον μὲν γὰρ μὴ φρονίμους εἶναι Φαίλακας, οἱ μάλ' αὖ φίλοι εἰσὶ θεοῖσιν, ὡς ἡ Ναυσικῆα φησὶ Athen. 1. 16. 28. Eustath. also quotes this variant of Eratosthenes, but with reading δτ' εὐφροσύνη μὲν ἔχει κακότητος ἀπάσης, the last word being evidently an error of transcription.

1. The narrative of Odysseus, contained in bb. 9-12, was called, as early as the time of Plato, Ἀλκίνου ἀπόλογος or ἀπόλογοι, i.e. 'the story told to Alcinous.' Plato quotes the title in Rep. 614 B, where he introduces the myth of Er the Armenian—a story like the Νέκυια in Od. 11—as being not Ἀλκίνου γε ἀπόλογον, ἀλλ' ἀλκίμου μὲν ἀνδρός. Aristotle also uses the same phrase in Rhet. 3. 16. 7, and Poet. 16. 5; though, as Mayor remarks, his reference is rather to b. 8. vv. 83-95, and 521-534. The time of the action of this book is the evening of the second day after the arrival in Scheria. The words of Odysseus from vv. 1-15 refer back to what Alcinous had said in b. 8. 536 foll. At v. 16 he complies with the request in 8. 550 εἴτ' ὀνομα.

3. 4. ἦ τοι... αὐδῆν. These lines are repeated from Od. 1. 370, 1.

5. τέλος implies 'realisation' or 'con-

summation.' It means rather the 'highest perfection' of a thing than the 'end'; as we see from the phrase ἡμᾶρ τέλος' Hés Od. 5. 390; cp. also τέλος γάμοιο Od. 20. 74, τέλος θανάτοιο, etc. In a similar sense τέλειος is used, as in τελειότατος πετεηνῶν Il. 8. 247, of most decisive augury. In the later language of philosophy, τὸ τέλος, like the Lat. 'finis bonorum,' came to mean the 'chief good.' But τέλος does not imply so much as that here, as Schol. Q. V. remarks, οὐ παντὸς δὲ βίου τὴν ἡδονὴν τέλος εἰρηκεν ἀλλὰ συμποσίου τινός. Plato, Rep. 390 B, censures the whole passage for its sensual tone; and so Lucian, Parasit. c. 10; but Eustath. says rightly that Odysseus is not here propounding a philosophy, but only chiming in with the opinion expressed by his host in 8. 248.

6. ἔχῃ κατὰ δῆμον ἅπαντα. It would seem as if the direct object to ἔχῃ was

δαιτυμόνες δ' ἀνὰ δώματ' ἀκούάζονται ἀοιδοῦ  
 ἡμενοι ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι  
 σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων  
 οἶνοχόος φορέησι καὶ ἐγχείῃ δεπάεσσι· 10  
 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.  
 σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονύβεντα  
 εἴρεσθ', ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·  
 τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω;  
 κήδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανῖνες. 15  
 νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὅφρα καὶ ὑμεῖς  
 εἶδεν', ἐγὼ δ' ἂν ἔπειτα φυγὼν ὑπο νηλεὲς ἡμαρ  
 ὑμῖν ξείνος ἔω καὶ ἀπτόπροθι δώματα ναίων.  
 εἴμ' Ὀδυσσεὺς Λαερτιάδης, δς πᾶσι δόλοισιν  
 ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἵκει. 20  
 ναιετάω δ' Ἰθάκην εὐδείελλον· ἐν δ' ὄρος αὐτῇ,

14. τί πρῶτόν τοι] So with the best MSS. Others, τί or τί δ' ἔπειτα.

not expressed, but alluded to instead, under its constituent parts: 'when joy possesses [a people] through all its individuals.' Such an interpretation might be paralleled by the phrases θαύμαζον κατὰ δῶμα Od. 4. 44, τόφρα γὰρ ἂν κατὰ δαίτυ ποτιπυσσοίμεθα μύθῳ Od. 2. 77. Others take ἔχη κατὰ as a mere inversion for κατέχῃ, as in φυγὼν ὑπὸ νηλεὲς ἡμαρ, but the simplest way is to render ἔχῃ, 'holds' or 'reigns,' intransitively, as in Eur. I. A. 10 σιγαὶ δ' ἀνέμων | τόνδε κατ' Εὐριπον ἔχουσι.

11. τοῦτό τι, lit. 'this thing in a sort of way.' This is no hyperbaton for τοῦτο κάλλιστόν τι φαίνεται εἶναι, but a qualification of the general tone of the assertion by the addition of τι, as in such combinations as σχεδόν τι, πάντι τι. Cp. Il. 21. 101 τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν | Τρώων, Il. 9. 197 ἦ τι μάλα χρεώ. Nitzsch compares Hdt. 4. 52 οὕτω δὲ τι ἐοῦσα πικρή.

12. σοὶ δ' ἐμὰ, 'but thine heart is set on asking me about my woeful troubles.'

13. ἔτι μᾶλλον. As he would do in renewing the memory of the κήδεα στονύβεντα.

14. τί πρῶτόν τοι. There is no need to read with a few MSS. τί πρῶτον, τί δ' ἔπειτα, for the word ἔπειτα merely introduces a new stage in the action (see note on Od. 1. 65); 'What shall I tell thee "then" first?' In the next line, the emphasis lies on πολλά. It is the multitude of the sorrows he has had which makes it hard for him to know in what order to recount them.

17. εἴτε and (18) ἔω are both subjunctives after ὅφρα.

19. εἴμ' Ὀδυσσεύς. Virgil imitates this in Aen. 1. 378 'Sum plus Aeneas, fama super aethera notus.'

δς πᾶσι . . μέλω. It is not easy to decide whether πᾶσι belongs in the sense of παντοίοις το δόλοισιν or to ἀνθρώποισι. The latter is supported by Ἀργῶ πᾶσι μέλουσα Od. 12. 70, but the former seems settled by Od. 3. 121 ἔπει μάλα πολλὸν ἐνίκα διὸς Ὀδυσσεὺς | παντοίοισι δόλοισι. Cp. Theogn. 245 οὐδέ ποτ' οὐδὲ θανὼν ἀπολεῖς κλέος ἀλλὰ μελήσεις | ἀφθιτον ἀνθρώποις αἰὲν ἔχων ὄνομα.

21. Ἰθάκην εὐδείελλον. For the interpretation of this passage see Appendix on Ithaca.



ἀμφὶ "on both sides of" of 20, 'classical Ithaca rather than Leucadia. But πρὸ τοῦ  
ἵγους scarcely lie about it

25. χθαμαλή: 'lies low sea' = acc. - Dörpfeld 'near the ground' near sea  
land' (high sea so Strabo 454c. But Arici is also χθ. (K 196) and is 'low

Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νήσοι  
 πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησι,  
 Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.  
 αὐτὴ δὲ χθαμαλὴ πανυπερτάτῃ εἰν ἀλλ' κεῖται just below 25  
 πρὸς ζόφον, αἱ δὲ τ' ἀνευθε πρὸς ἥῳ τ' ἡέλιόν τε,  
 τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· σὺ τοι ἐγὼ γε  
 ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ιδέσθαι.  
 ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψώ, δῖα θεῶων,  
 [ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι] 30  
 ὥς δ' αἴτως Κίρκη κατεβήτην ἐν μεγάροισιν  
 Αἰαίη δολβεσσα, λιλαιομένη πόσιν εἶναι.  
 ἀλλ' ἐμὸν σὺ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.

22. Νήριτον] According to Eustath. and Schol. H. Q. the reading Νήιον was preferred by Crates and Philoxenus [δ ὑπομνηματίζων τὴν Ὀδύσσειαν]. 24. Σάμη] Apollodorus wrote here and in Od. I. 246 Σάμος. Aristarchus Σάμη. 30.] The verse is wanting in the majority of MSS; nor is it quoted in Eustath. It is probably interpolated from Od. I. 15. Wolf rejected the line and most modern editors follow him. vv. 34-36 are marked with an obelus in Ambros. Q. and one or two other MSS., a view which Nitzsch accepts, followed by Bekker. See Köchly, diss. ii. de Od. 'rem consummavit demum Sengebuschius in "Aristoniceis," p. 13, dicens "athetesis a versu 29 ad versum 36 patuisse certissimum est, ita ut versui 28 ἧς γαίης δύναμαι subiungatur versus 37, εἰ δ' ἄγε τοι καὶ νόστον.'" The recurrence of τοιῶν in vv. 34, 36, and the marring of the gnomic form of v. 34 by the addition of γίγνεται κ.τ.λ. makes vv. 35, 36 at least suspicious. There is a similar break of a gnomic phrase in Od. 7. 52, where however no suspicion is suggested by the MSS. or commentators, except by Nauck.

24. ὑλήεσσα Ζάκυνθος. See note on Od. I. 246, where also we have ὑλήεντι Ζακύνθῳ and not ὑληέσση. Similarly ἡμαθόεις is used as an adjective of two terminations in fifteen places, ἀμπελόεις in Il. 2. 561, ποίηεις ib. 503, the reason being probably merely metrical; see note on Od. 4. 406.

27. κουροτρόφος, generally rendered 'nurse of young heroes,' like βασιάνειρα, an epithet of Phthia, Il. I. 155. But the translation of κουροτρόφος will be modified by the special meaning assigned to κούρος, and if we take κούρος simply to mean a 'youth,' the compounded adjective may be compared with παιδοτρόφος, a Sophoclean epithet for ἑλίας, O. C. 701. κουροτρόφος is also used of Latona, mother of Artemis and Apollo, in Theocr. 18. 50.

28. ἧς γαίης, 'one's own land;' so inf. 34. On this the Schol. remarks οὐκ εἶπεν 'ἐμῆς' ἵνα καθολικώτερος γένηται ὁ λόγος. For this use of the possessive or reflexive pronoun with other persons than the third cp. the v. I. δώμασιν οἷσιν Od. I. 402 note. This freedom of usage is illustrated by the formation of the person-endings of the passive voice of the Lat. verb, if we hold that *amor* = *amo-se*.

29. αὐτόθι, defined by the words ἐν σπέσσι γλαφ. So Il. 9. 617 σὺ δ' αὐτόθι λῆξο μύμων | εὐνῇ ἐνὶ μαλακῇ. Cp. Od. 4. 362.

31. ὥς δ' αἴτως, the regular collocation in Homer for the later ὡσαύτως δέ.

32. Αἰαίη. The island where Circe lived is also called Αἰαίη in Od. 10. 135.

ὥς οὐδὲν γλύκιον ἤς πατρίδος οὐδὲ τοκῆων  
 γίγνεται, εἴ περ καὶ τις ἀπὸπροι πύονα οἶκον 35  
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.  
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπῃ,  
 ὃν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίῃθεν ἰόντι.  
 Ἰλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασεν,  
 Ἰσμάρῳ· ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὄλεσα δ' αὐτούς· 40  
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες  
 δασσάμεθ', ὥς μή τις μοι ἀτεμβόμενος κίοι ἴσῃς.  
 ἔνθ' ἦ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας  
 ἠνώγεα, τοὶ δὲ μέγα νῆπιοι οὐκ ἐπίθοντο.  
 ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45  
 ἔσφαζον παρὰ θίνα καὶ εἰλίποδας ἔλικας βοῦς.  
 τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνεν,  
 οἳ σφιν γείτονες ἦσαν ἄμα πλέονες καὶ ἀρείους  
 ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἄφ' ἵππων

34. ὥς = *adeo*. A general sentiment, the result of the special instances that precede, is thus introduced by ὥς in Od. 11. 427 ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός, similarly with οὕτως in Od. 8. 167.

37. εἰ δ' ἄγε. See note on Od. 1. 276.

ἐνίσπῃ is the subjunctive, as in Il. 22. 381 εἰ δ' ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν. More commonly εἰ δ' ἄγε is followed by the imperative, but cp. Od. 21. 217; 24. 337.

38. ἀπὸ Τροίῃθεν. So ἀπ' οὐρανόθεν Od. 11. 18.

39. Κικόνεσσι. The Cicones, called αἰχμηταί Il. 2. 846, lived on the south coast of Thrace, between the rivers Hebrus and Lissus. In historical times they are found on the Hebrus, Hdt. 7. 57, 110. Ismarus, their town, lay at the foot of a mountain of the same name. Cognate with this word, Ismarus, is the name of the priest Maron, inf. 197, and Maroneia, the late name of the Ciconian city, near Lake Ismaris, Hdt. 7. 169. For the dative Ἰσμάρῳ, in apposition with, and more closely defining, Κικόνεσσι cp. Od. 8. 362 Κύπρον ἔκλενε . . . ἐς Πάφον. The Thracians were allies of Troy (Il. 2.

846), which accounts for the burning of their city by a Greek hero.

40. αὐτούς here makes a strong contrast with πόλιν. Cp. Od. 14. 265.

42. μή τις μοι, 'that no one, as far as I could help it, should go away deprived of a fair share;' for ἴσῃ see on Od. 1. 97. For the use of μοι in the sense given in the translation, like the later ἐμοῦ γ' ἔνεκα, cp. Plato, Rep. 343 A, where Thrasymachus expresses a doubt whether Socrates has a nurse (τίτθῃ) to look after him, because he is left in such a state of drivelling ignorance, ὅτι τοί σε, ἔφη, κορυζῶντα περιορᾷ καὶ οὐκ ἀπομύττει δεδέμενον, ὅς γε αὐτῇ οὐδὲ πρόβατα οὐδὲ ποιμένα γιγνώσκεις, where αὐτῇ means 'for aught she teaches you.' Cp. ib. 391 D; Theaet. 143 E.

43. διερῶ. See on Od. 6. 201.

46. ἔσφαζον, sc. οἱ ἑταῖροι, who are the subject to ἐπίθοντο sup. So we find inf. 54 ἐμάχοντο.

47. Κίκονες Κικόνεσσι. See Od. 1. 313; 3. 272; 10. 82; 20. 173.

49. ἥπειρον, i.e. 'inland,' contrasted with the Cicones of Ismarus, who were παραθαλάσσιοι.

ἄφ' ἵππων, not 'from horseback,' but 'from the war-chariot.' Similarly

44. Cf. independence of the assembly? cf. p. 294.

24. Male shift - 3rd person. Kirch. says < 533f. . 6p. 86

ἀνδράσι μάρνασθαι καὶ δοι χρή πεζὸν έοντα.  
 ἦλθον ἐπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρη,  
 ἡέριοι· τότε δὴ ῥα κακὴ Διὸς αἴσα παρέσθη  
 ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.  
 στήσάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσι,  
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείρουν.  
 ὄφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἥμαρ,  
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἔοντας·  
 ἦμος δ' ἡέλιος μετενίσσεται βουλευτόνδε,

50

55

58. μετενίσσεται] Eustath. mentions μετενείσεται and μετενίσσεται as other forms.

ἵππων ἐπιβήτορες Od. 18. 263. The sentence is in a concentrated form. Written out fully it would run, ἐπιστάμενοι μὲν ἀφ' ἵππων ἀνδράσι μάρνασθαι, ἐπιστάμενοι δὲ ἐκεῖ πεζοὶ μάρνασθαι δοι χρή τινα πεζὸν ἔοντα μάρνασθαι. For an antithesis given by μὲν . . . καὶ compare Il. 1. 267 κάρτιστοι μὲν ἔσαν καὶ κάρτιστοις ἐμάχοντο.

50. With πεζὸν [sc. τινά] ἔοντα compare Od. 11. 159; 19. 221. The more natural arrangement would have been to make the words δοι χρή parenthetical, and write πεζοὶ ἔοντες, as the parallel to ἀφ' ἵππων, but the force of χρή seems to break up the sentence, and to introduce the accusatorial construction. They know then 'how to fight from the chariot, and how to fight on foot in that part of the battle where one ought to do so.'

Mayor collects instances of heroes having to leave their chariots and fight afoot; viz. Il. 3. 29; 4. 419; 5. 594; 11. 48, 211; 12. 176; 16. 426. Compare also Caesar de Bell. Gall. 4. 33.

51. ὥρη, 'in their season.' Cp. inf. 135; Od. 17. 176.

52. ἡέριοι, 'in the morning.' Some connect this with δῆρ as referring to the morning mists; others to ἦμαρ, which stands to ἡ-έ-μος as αὔρω to ἀ-έ-ρω.

54. στήσάμενοι . . . μάχην (Il. 18. 533), 'having set the battle in array.' Cp. 1 Sam. 17. 2. So φυλόπιδα στήσειν Od. 11. 314, στήσασθαι πολέμους Hdt. 7. 9, 175, 236. It seems better to adopt this construction, for although ἐμάχοντο μάχην may be joined, as in Il. 15. 414 (compare also Il. 12. 175; 15. 673, both lines of doubtful authority),

στήσάμενοι can hardly stand alone, for its use is uniformly transitive; compare στήσασθαι κρητήρας Od. 2. 431, Il. 6. 528, Ιστον Il. 1. 480, inf. 97, ἀγῶνα h. Hom. Ap. 150. But it is still better to make μάχην the object both of the participle and the verb, as inf. κλῖναν δαμάσαντες Ἀχαιοὺς. The full subject to ἐμάχοντο and βάλλον includes both the Cicones and the men of Odysseus; this explains ἀλλήλους. In πάθοιμεν the reference is limited to Odysseus and his men only; as also in μένομεν.

58. μετενίσσεται. The preposition expresses the changed course of the sun after he has passed the zenith: up to this point his course is regarded as a rise (ἀέξετο ἥμαρ); afterwards it is regarded as a descent; cp. Od. 11. 18; 12. 381. The Sun-God is a charioteer, τὸν αἰπὴν οὐρανὸν διφρηλατῶν Soph. Aj. 845, and at the end of the day's work he unyokes his steeds, as the ploughman unyokes his oxen.

βουλευτός, sc. καιρός, is 'the time for unyoking oxen.' Cp. 'Sol ubi . . . inga demeret | bobus fatigatis' Hor. Od. 3. 6. 42. In Homer only the adverbial compound βουλευτόνδε is found, here and Il. 16. 779. Before the division of the day into hours we find frequent instances of these graphic phrases to denote particular portions of time. Thus, in Il. 11. 84 foll., the Trojans and Greeks are represented as contending all the morning with varying success, ἦμος δὲ δρυτόμος περ ἀνὴρ ὥπλισσάτο δειπνον, | . . . τῆμος . . . Δαναοὶ ῥήξαντο φάλαγγας. Again, in Od. 12. 439, the planks that had been sucked down the

καὶ τότε δὴ Κίκονες κλῖναν θαμάσαντες Ἀχαιοὺς.

ἔξ δ' ἀφ' ἐκάστης νηὸς ἐυκνήμιδες ἐταῖροι

60

ᾤλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόνον τε.

Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,  
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.

οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,

πρὶν τίνα τῶν δειλῶν ἐτάρων τρεῖς ἕκαστον αὔσαι,

65

οἱ θάνον ἐν πεδίῳ Κικόνων ἔπο δηωθέντες.

νηυσὶ δ' ἐπ' ὧρσ' ἀνεμον Βορέην νεφεληγερέτα Ζεὺς

λαίλαπι θεοσπείῃ, σὺν δὲ νεφέεσσι κάλυψε

γαῖαν ὁμοῦ καὶ πόντον· ὁρᾷ δ' οὐρανόθεν νύξ.

αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσiai, ἰστία δὲ σφιν

70

whirlpool re-appear at supper-time, ἥμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθεν ἀνέστη | .. τῆμος δὴ τὰ γε δοῦρα Χαρύβδιος ἐξεφαάνθη. One such phrase, πλεθούσης ἀγορᾶς, continued in use in far later times. Milton uses a similar expression in 'Comus'—

'Two such I saw, what time the labour'd ox

In his loose traces from the furrow came,

And the swink'd hedger at his supper sat.'

The corresponding phrase for morning is given by Hesiod, Opp. 581 ἥως .. πολλοῖσιν ἐπὶ (νυγὰ βουσί τίθησιν.

60. ἔξ ἀφ' ἐκάστης. Crates interprets this to mean nothing more than seventy-two in all: there were twelve ships (inf. 159), which would give an average of six from each ship. Zoilus, called Ὀμηρομάστιξ, was offended at the suspicious symmetry involved in giving exactly six to each ship.

63. ἄσμενοι ἐκ θανάτοιο, repeated inf. 566, 'glad to have escaped death.' The full expression is given in Il. 20. 350 φύγεν ἄσμενος ἐκ θανάτοιο.

64. οἶδ' ἄρα μοι προτέρω, 'yet, for all that' (ἀρα, see Od. I. 346), 'I let not my ships sail on, till we had thrice called to each one of our poor comrades.'

65. The subject to αὔσαι is τίνα, expressing, distributively, all the remainder of the crews. For a similar use of τις compare Il. 2. 355 πρὶν τίνα παρ Τρώων ἀλόχευ κατακοιμηθῆναι. The

Ambrose Schol. says, ἀρχαῖον ἔθος ἦν τῶν ἐπὶ ξένῃς ἀπολλυμένων τὰς ψυχὰς ἐκ τρίτου ἀνακαλεῖν. τοῦτο δὲ ἐγένετο ἵνα, εἴ τις ὑπολιπτοτο ἐν τῷ πεδίῳ, προσέλθοι. Eustath. adds, ἦδη δὲ καὶ ἵνα μή τις ζῶν καὶ ἐπικρυπτόμενος διὰ τοὺς πολεμίους καταλειφθεῖ ἐκεῖ, καὶ τοῦτο μὲν Ὀμηρικόν. But this interpretation is condemned by the words of θάνον ἐν πεδίῳ. Nitzsch is careful to distinguish the τρεῖς αὔσαι from 'valedictio,'—the 'verba novissima' of Aen. 6. 231; but it is difficult not to regard it as a similar religious act, though possibly less formal. The interpretation of Schol. H. suits the passage well, τῶν ἀπολομένων ἐν ξένη γῇ τὰς ψυχὰς εὐχαῖς τισὶν ἐπεκαλοῦντο ἀποπλέοντες οἱ φίλοι εἰς τὴν ἐκείνων πατρίδα, καὶ ἐδόκουν κατάγειν αὐτοὺς πρὸς τοὺς οἰκέλους.

70. ἐπικάρσiai. Eustath. interprets this 'head downwards,' of ships plunging their bows in the seas as they run before the wind, comparing the word with ἐπικάρ, Il. 6. 392 χαράδραι .. μεγάλα στενάχουσι βένουσαι | ἐξ ὀρέων ἐπικάρ ('praeceps'). An analogous form is ἀνακάρ. Nitzsch prefers the interpretation of Apoll. Lex. πλάγαι = 'obliquae.' Compare the expression ἐπικαρσίας τοῦ Πόντου of ships moored at an angle to the Euxine, Hdt. 7. 36; and the word ἐγκάρσιος, 'athwart,' Thuc. 6. 99. The ships are regarded as drifting on with the wind abeam. The radical meaning of κάρσιος in these compounds is, according to Düntzer,

6. The ocean originally contained 58 men.

7. Not a storm, for which two winds are needed ( $\leq 33$ )

72. καθέναι ἰστία *lumail*, as καθένειν *ε 149*. *lumail* *δύω* *α 476*, *ful* =  
μυρίδας θαι *μ 170*; στείλαι *take down in general γ 11*; *καὶ* *ἀναερώ* *ε 77*

81. Nine days without landing at night a great hardship (cf. *μ 274*). The only  
night voyages undertaken willingly are those of Tel. to Pylos and return  
(*β 434, α 296*) and Her. to Ithaca (*υ 29*).

τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο.  
καὶ τὰ μὲν ἐς νῆας κάθεμεν, δαίσαντες ὄλεθρον,  
αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἠπειρόνδε.  
ἔνθα δὴ νύκτας δύο τ' ἡμέατα συνεχῆς αἰεὶ  
κεῖμεθ', ὁμοῦ καμάτῳ τε καὶ ἀλγεσι θυμὸν ἔδοντες. 75  
ἀλλ' ὅτε δὴ τρίτον ἡμᾶρ ἐνπλόκαμος τέλεσ' ἦώς,  
ἰστοὺς στησάμενοι ἀνά θ' ἰστίᾳ λευκ' ἐρύσαντες  
ἡμεθα· τὰς δ' ἀνέμους τε κυβερνήται τ' ἴθυνον.  
καὶ νύ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν,  
ἀλλὰ με κύμα ῥόος τε περιγνάμπτοντα Μάλειαν 80  
καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.  
"Ενθεν δ' ἐννήμαρ φερόμην ὁλοοῖς ἀνέμοισι

73. προερέσσαμεν] According to Eustath. this is the reading of Aristarchus for the common προερύσσαμεν. So also Schol. M. The meaning of 'rowing,' or even 'pushing on' to land, could not come out of προερέειν. 74. συνεχῆς] Eustath., remarking on the lengthening of the initial syllable, states that some preferred to write *συννεχῆς*, 'doubling the consonant as in ἐννέπω.' See note on text.

'curved' or 'crooked'; compare *κέρας*, *κυρτός*.

74. *συνεχῆς*. The quantity of the first syllable in *συνεχῆς* and *παρέχρη*, Od. 19. 113, is long, because *ἐχω* originally had initial *sch*, cp. *ἔξω*, *ἔσχον*.

75. *θυμὸν ἔδοντες*, cp. Cicero, *Tusc. Disp.* 3. 26 'ipse suum cor edens.' See also Od. 10. 143, 379; Il. 6. 202. In Od. 16. 92 we find *καταδάπτειν ἦτορ*, and in Il. 24. 129 *σὴν ἔδει κρδίην*.

79. *ἀσκηθῆς*, according to Döderl. equivalent to *ἀσκατος*, from *ἀ* and *σκάω*. Others refer it to Skt. root *ksha*. Compare our 'un-scathed.'

80. *Μάλειαν*, see on Od. 3. 287; 4. 514. The proverb, 'After doubling Malea forget your home,' quoted by Strabo (8. 218), points to the dangers of the sea off that cape. Compare also 'formidatum Maleae caput' Stat. *Theb.* 2. 33.

The north-west wind caught Odysseus as he was doubling Malea, and drifted him past Cythera (Cerigo): he had intended to pass between the cape and the island. The same thing befel Jason with his Argonauts, Hdt. 4. 179 *καὶ μιν ὡς πλώοντα γενέσθαι κατὰ Μάλειν ὑπολαβεῖν ἀνέμον βορέην καὶ ἀποφέρειν αὐτὸν πρὸς τὴν Λιβύην*. It is an obvious

conjecture that the Lotophagi occupied some place on or off the north coast of Africa, but the locality intended was, even in ancient times, a subject of doubt. Herodotus joins the Lotophagi with other African tribes, as the Nasamones, Garamantes, and Gindanes, and places them in the neighbourhood of the Syrtes, Hdt. 4. 177 *ἀπὴν δὲ προέχουσιν ἐς τὸν πόντον τούτων τῶν Γινδάνων νέμονται Λωτοφάγοι*. Pliny, N. H. 5. 44, says, 'in intimo sinu (Syrtidis maioris) fuit ora Lotophagon,' and similarly Mela, *de situ orb.* 1. 7. Scylax, in his *Peripl.* § 110 ed. Müll., is very distinct, *τὰ δὲ ἔξω τῆς Σύρτιδος παρικοῦσι Λίβυες Λωτοφάγοι ἔθνος μέχρι τοῦ στόματος τῆς ἑτέρας Σύρτιδος· οὗτοι Λωτοφάγονται σίτῳ καὶ ποτῷ*. Strabo, 17. 3. 17, puts them in the island of Meninx (Gerbi or Zerbi), *τὴν δὲ Μήνιγγα νομίζουσιν εἶναι τὴν τῶν Λωτοφάγων γῆν, τὴν ὑφ' Ὀμήρου λεγομένην· καὶ δεικνύνται τινα σύμβολα καὶ βωμὸς Ὀδυσσεὺς καὶ αὐτὸς ὁ καρπός. πολλὸν γὰρ ἐστὶ τὸ δένδρον ἐν αὐτῇ τὸ καλούμενον λωτὸν*. The island of Meninx was called by Ptolemy *Λωτοφαγίτις*. The general result of the various views is to place the Lotus-eaters' land somewhere near the little Syrtis.

πόντον ἐπ' ἰχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβημεν  
 γαίης Λωτοφάγων, οἳ τ' ἀνθινον εἶδαρ ἔδουσιν.  
 ἔνθα δ' ἐπ' ἡπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, 85  
 αἰψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἐταῖροι.  
 αὐτὰρ ἐπεὶ σίτοιό τε πασσάμεθ' ἡδὲ ποτῆτος,  
 δὴ τότ' ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰύντας  
 οἳ τινες ἄνδρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,  
 ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας. 90  
 οἱ δ' αἰψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν·  
 οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν ὄλεθρον  
 ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.  
 τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,

83. *ἰχθυόεντα· ἀτὰρ*] So Bekk. and most modern editors (supported by several MSS., instead of the common *ἰχθυόεντ'· ἀτὰρ*, because *ἀτὰρ* is not used in Homer with its first syllable in thesis. For the hiatus cp. Od. 8. 215, 216. 89. 90] Ameis, Anh. ad loc., remarks that v. 90 is placed in the oldest and best MSS., and in Eustath., before v. 89. He supposes it to have been interpolated in its present place from Od. 10. 102, before the twelfth century, and he rejects it as being irreconcilable with vv. 94, 95 (which imply the presence of more than three people), and as being foreign to Homeric usage, which does not represent such a reconnaissance in the shape of a formal embassy.

84. *ἀνθινον*, 'vegetable.' Böthe suggests *ἀκάνθινον* from Polybius' description of the Lotus shrub, *δένδρον οὐ μέγα, τραχύ, ἀκανθώδες* (Polyb. 12. 2).

89. *ἐπὶ χθονὶ σῖτον ἔδοντες*, used here merely to characterise human beings, as in Il. 5. 347, where the expression serves to draw the distinction between gods and men.

94. This *λωτός* is not to be confounded with the grass of that name, Il. 2. 775; Od. 4. 602; Il. 14. 348. Hdt. 4. 177 describes the Lotus as follows, *ὁ δὲ τοῦ λωτοῦ καρπὸς ἐστὶ μέγας δσυν τε τῆς σχίνου* (mastic-berry), *γλυκύτητα δὲ τοῦ φοίνικος τῷ καρπῷ (the date) προσεῖκελος· ποιεῦνται δὲ ἐκ τοῦ καρποῦ τούτου οἱ Λωτοφάγοι καὶ οἶνον*. With *γλυκύτητα* we may compare the expression *μελιηδέα καρπὸν* here. Modern travellers state that the fruit is used at the present day for food, on the north coast of Africa and far inland, and in these parts it is called *jububa*. Polybius gives a further description of the shrub (12. 2. ed. Bekk.), *ἐστὶ δὲ τὸ δένδρον οὐ μέγα, τραχύ, ἀκανθώδες, ἔχει δὲ φύλλον*

*χλωρόν, παραπλήσιον τῷ ῥάμῳ, μικρὸν βαθύτερον καὶ πλατύτερον. ὁ δὲ καρπὸς τὰς μὲν ἀρχὰς ὁμοίος ἐστὶ τῇ τε χρέῃ καὶ τῷ μεγέθει ταῖς λευκαῖς μυρτίσι ταῖς τετελειωμέναις. αὐξανόμενος δὲ τῷ μὲν χρώματι γίγνεται φοινικοῦς, τῷ δὲ μεγέθει ταῖς γογγύλαις ἐλαίαις παραπλήσιος. πύρην δ' ἔχει τελείαν μικρὴν... ἐστὶ δὲ τὸ βρώμα παραπλήσιον σῦκῳ καὶ φοινικοβαλάνῳ, τῇ δ' εὐωδίᾳ βέλτιον*. Theophrastus, Hist. Plant. 4. 3, distinguishes the Cyrenaic Lotus from that used by the Lotophagi; the latter was *γλυκύς*, ἥδὺς καὶ δονίης, and grew in such abundance in those parts, that the army of Ophellas on its march to Carthage subsisted on Lotus alone for some days. Mungo Park mentions the existence of a tree in the interior of Africa, the fruit of which was called by the negroes *Tomberg*, which they dried, pounded, and made into sweet cakes. Miquel (Hom. Flor. 19) seeks to identify the Lotus of Homer with the *dudaïm* ('mandrakes' in Eng. vers.) which Reuben brought to his mother Leah, Gen. 30. 14.

19. σίτον, bread & ambrosia and nectar. σιτοφάγοι = 191. Conkard ὠμοφάγοι  
δικαί, οἰκνοὶ ὠμῶταί

20. Egyptian lotus not mentioned by H.

99. No free space at the ends of ship. The Phaeacians' gifts were stowed under the thwart v. 1.

οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι, 95  
 ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι λωτοφάγοισι  
 λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.  
 τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,  
 νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.  
 αὐτὰρ τοὺς ἄλλους κελόμην ἐρίφρας ἐταίρους 100  
 σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,  
 μή πῶς τις λωτοῖο φαγὼν νόστοιο λάθηται.  
 οἱ δ' αἰψ' εἰσβαίνον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.  
 "Ενθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ. 105  
 Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων,

102. *μή πῶς*] So most editions since Bekk. ii. See note on text, and Ameis, Anh. ad loc.

96. βούλοντο... μενέμεν, 'would rather remain'; cp. Il. i. 117, and Od. 3. 124.

97. ἐρεπτόμενοι. The word is used elsewhere of brutes feeding, Il. 2. 776; 5. 196. Here it is used of men, as is *χορτάσθαι* sometimes, because they are eating, or as it were 'browsing' on, *ἀνθινον εἶδαρ*. The connection of *ἐρέπτεσθαι* with *ἐρείπειν* implies a ravenous way of eating; so a river is said *κονίην ὑπὲρῑπτειν ποδοῖν* Il. 21. 271. Notice here the contrast between present and aorist in *μενέμεν* and *λαθέσθαι*, the latter implying the instant abandonment of all thought of return, the former the continuous sojourn in the Lotus-eaters' land.

98. τοὺς μὲν, 'them I proceeded to bring away forcibly to the ships, weeping; and in the hollow ships, dragging them under the thwarts, I made them fast.'

99. νηυσὶν ἐνὶ νῆας. I took them to the ships, and 'when I had got them there,' etc.

The space ὑπὸ ζυγὰ was esteemed a secure place; Odysseus stows there the presents given him by Alcinous, Od. 13. 21, and treasures are hidden there; cp. Eur. Cycl. 144 *ἐν σέλμασιν νεῶς ἑσσι*.

102. *μή πως* must be read here instead of *μή πῶς*. We find *μή πως*

used in Homer twenty-five times with optative and subjunctive moods; *μή πῶς* only four times, Il. 17. 422; 18. 134; Od. 22. 431; 23. 59; and in each case with an imperative. For the use of the subjunctive after a past tense (*κελόμην*... *λάθηται*) cp. Il. 9. 98 *Ζεὺς ἐγγυάλιξε | σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλευῆσθαι*, and Od. 8. 579.

106. *Κυκλωπες*. Hesiod, or his interpolator, Theog. 144, makes this name mean 'round-eyed,' as if from *κύκλος* and *ὤψ*. It is impossible to suppose, with Götting, that the name contains an allusion to the round walls and buildings of the so-called 'Cyclopean' architecture. If we accept the derivation from *κύκλος* or *κυκλώω* we may see in the word some connection with a nature-myth; the round central eye symbolising the sun or eye of the universe. Döderl. proposes to derive *κύκλωψ* by a sort of reduplication from *κλέπτειν* and *κλώψ*, and to make the name of a race of robbers or brigands. The Homeric Cyclopes must be carefully distinguished from the Hesiodic (Theog. 139 foll.). Hesiod represents them as children of Uranos and Gaia, who fashion the thunderbolts for Zeus at their forge. They symbolise the powers of fire, and their home is placed in or on Mount Aetna. The Homeric Cyclopes are regarded by some com-

ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν  
 οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν,  
 ἀλλὰ τὰ γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,  
 πυροὶ καὶ κριθαὶ ἡδ' ἄμπελοι, αἳ τε φέρουσιν 110  
 οἶνον ἔρισταφυλον, καὶ σφιν Διὸς δμβρος ἀέξει.  
 τοῖσιν δ' οὔτ' ἀγοραὶ βουλευφόροι οὔτε θέμιστες,  
 ἀλλ' οἳ γ' ὑψηλῶν ὁρέων ναίουσι κάρηνα  
 ἐν σπέσσι γλαφυροῦσι, θεμιστεύει δὲ ἕκαστος  
 παίδων ἡδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσι. 115  
 Νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται

115. ἀλόχων] In Aristot. Eth. Nic. 10. 10 the line is quoted with ἀλόχων, but ἀλόχων is given id. Polit. 1. 2. 116. λάχεια] Zenódotos, τὴν βραχείαν, γράφω δια τὸ ε, ἐλάχεια Schol. H. Q. See note on text, and references in La Roche's ed. Nauck quotes Λέχεια from Polybius, Sard. in Rhet. Gr. vol. 8. p. 616. 5. We may suppose from the special mention of Zenodotus, that λάχεια was the reading of Aristarchus.

mentators as personifying the wild and turbulent forces of the sea. This belief is supported by the fact that Polyphemus is presented to us as a son of Poseidon by the daughter of Phorkys; but Preller (Griech. Mythol. vol. 1. p. 513) carries this notion much too far, when he seeks in the αἶγες ἀπειρέσιαι (118) an allusion to the leaping waves (cp. ἐπ-αιγ-ίζειν, etc.). The ancients generally placed the home of the Cyclopes in Sicily (Thuc. 6. 2), and in the neighbourhood of Aetna; while modern commentators have located them on the south or west coast of the island. But, surely, throughout these books we are in a wonder-land, which we shall look in vain for on the map.

107. θεοῖσι πεποιθότες. Comparing this statement with inf. 275 οὐ γὰρ Κύκλωπες Διὸς αἰγίοχου ἀλέγουσιν | οὐδὲ θεῶν μακάραν, it is evident that there is no notion of devoutness here implied, but a simple and careless confidence in the bounty of nature, saving them all trouble for maintenance. Cp. Eur. Cycl. 333 ἡ γ' ὅτ' ἀνάγκη, κὰν θέλῃ κὰν μὴ θέλῃ. | τίκτουσα ποίαν τὰ μὲ πιαίνει βοτά, and the account given by Herodotus of the Scythians (4. 19) νομάδες ἥδη σκῦθαι νέμονται, οὔτε τι σπεύροντες οὐδὲν οὔτε ἀροῦντες.

111. σφιν . . ἀέξει, sc. οἶνον, 'makes it grow for them.'

114. θεμιστεύει, 'is lord and master

over.' Cp. Aristot. Eth. 10. 10. 13, where he is speaking of the freedom that law does not reach, καὶ ὅτ' ἕκαστος ὡς βούλεται κυκλωπικῶς θεμιστεύει παῖδων ἢ δ' ἀλόχου. The reading ἀλόχων there is remarkable as a v. l.; probably the common reading ἀλόχων does not intentionally express the notion of polygamy, but is assimilated in number and sound to παῖδων. Cp. also Arist. Pol. 1. 2. § 7 πᾶσα γὰρ οἰκία βασιλεύεται ὑπὸ τοῦ πρεσβυτάτου . . καὶ τοῦτο ἔστιν ὃ λέγει 'Ὅμηρος 'θεμιστεύει δὲ ἕκαστος παῖδων ἢ δ' ἀλόχων.' Plato, de Legg. 680, quotes this description of the Cyclopes as an illustration of the earliest form of family government, in which men were πατρονομούμενοι καὶ βασιλείαν πασῶν δικαιοτάτην βασιλεύοντες. There is a sort of irony in describing the Cyclopes as knowing no θέμιστες, but θεμιστεύει ἕκαστος. Laws imply Society: the Cyclopes are a law to themselves.

116. ἔπειτα, 'now,' merely marking the transition from one part of the description to another.

Λάχεια. The reading ἔπειτ' ἐλάχεια [ἐλάχεια] is distinctly stated to have been that of Zenodotus, which probably implies that Aristarchus adopted the v. l. λάχεια, in which he is followed by Eustath. Apoll. Lex. Hom. and Etym. Magn. λάχεια is referred by the Scholl. to λαχαίνω, and interpreted by εὐγέαι

Wild vine. The cultivated species in Calypso's garden (169)

Δ.δ. ὄμβρος: X irrigation?



γαίης Κυκλώπων, οὔτε σχεδὸν οὐτ' ἀποτηλοῦ,  
 ὕληεσσ'· ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν  
 ἀγριαί· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερῦκει,  
 οὔδ' ἐμιν εἰσοιχνεῦσι κυνηγέται, οἳ τε καθ' ὕλην 120  
 ἀλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.  
 οὐτ' ἄρα ποίμνησιν καταῖσχεται οὐτ' ἀρότοισιν,  
 ἀλλ' ἢ γ' ἄσπαρτος καὶ ἀνήροτος ἥματα πάντα  
 ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.  
 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλοπάρῃοι, 125

and εὐσκαφος. Nitzsch understands it to mean 'rough,' that is, 'overgrown with brushwood and scrub,' connecting it with such words as λάχνη and λάχανον, and λαχύφλοιος Nic. Alex. 1. 269, or λαχεῖδης ibid. 581; but against this we have ἀροῖσι λέη inf. 134. Döderl. refers the word to the root λεχ, and understands by it 'low-lying.' But it is very doubtful if the ε could change to α. The reading ἐλάχεια (ἐλαχύς) the Schol. translates by βραχεία, which some commentators (Hesych. Etym. Magn. 558. 10) find incompatible with the idea of length suggested by τετάνυσται. Perhaps Döderlein's rendering might reconcile the two interpretations if βραχεία be an antithesis not so much to μακρά as to ὑψηλή; cp. Od. 10. 509. Bekk. reads ἐλάχεια here, and so does Baumeister in h. Hom. Ap. 197 τῇσι μὲν οὐτ' αἰσχρῇ μεταμέλπεται, οὐτ' ἐλάχεια, | ἀλλὰ μάλα μεγάλη τε ἰδεῖν, spoken of Artemis; here there seems a distinct contrast between ἐλάχεια and μεγάλη. Those who endeavour to localise all this scene in Sicily look for the island in some one of the Aegates Insulae off Cape Lilybaeum. Cluver decides for one of them, viz. Aegusa, as satisfying the Homeric description. The comma is best placed after Κυκλώπων, though some editors put it after τετάνυσται, so making the genitive depend upon the adverbs σχεδὸν and ἀποτηλοῦ.

120. εἰσοιχνεῦσι μιν, 'enter it,' sc. νῆσον.

κυνηγέται is used only in this passage, the general words in Homer for huntmen being θηρητῆρες and ἱακτῆρες, cp. Il. 17. 135.

122. ἀρότοισιν, 'with tillage,' used by a zeugma with καταῖσχεται. The

plural ἀρότοισι may be explained by such Homeric usages as τεκτοσύνη, Od. 5. 250, for 'carpentry,' ἱπποσύνη, etc. καταῖσχεται, a poetical form for κατέσχεται = 'is occupied,' 'filled.' So Il. 16. 79 οἱ δ' ἀλαλητῶ | πᾶν πεδίον κατέχουσι.

125. μιλοπάρῃοι. The same epithet is given to the ships of Odysseus, Il. 2. 637. Cp. Hdt. 3. 58 τὰ δὲ παλαιὰ ἀνασαι αἱ νῆες ἦσαν μιληφιφές. Probably μίλτος is cinnabar, an ore of mercury from which vermilion is made; it must have been one of the oldest pigments in use as the cinnabar mines of Almaden in Spain are said to have been worked nearly 2500 years. We find also as epithets of ships κνανόπρῃοι inf. 539, and φοινικοπάρῃοι Od. 11. 124. Here μιλοπάρῃοι is used only as a standing epithet, and does not imply that the Cyclopes had ships, though not red ones. Translate, 'For the Cyclopes have no red-prowed ships by them, nor are any men in their country shipwrights, who might make them strong-benched ships, which should perform all their purpose, travelling to the cities of men, as oftentimes men cross the sea in ships to visit one another—craftsmen, who would have wrought their island also into a fair settlement.' We find καμῖν used as a direct transitive with the sense of 'making' only in the aorist; as μίτρην κάμειν Il. 4. 187, πέπλον Il. 5. 735; Od. 15. 105, ὄπλα Il. 18. 614, ἵππον (wooden horse) Od. 11. 523, λέχος Od. 23. 189. In four passages the combination κάμει τεύχων occurs with accusative (Il. 2. 101; 7. 220; 8. 195; 19. 368), in which cases τεύχειν is the governing verb. The verb κάμνειν is common in this sense in the later Epicists, as Apoll.

οὐδ' ἄνδρες νηῶν ἐνὶ τέκτονες, (οἳ κε κάμοιεν  
νῆας ἐυσσέλμους, αἳ κεν τελέοιεν ἕκαστα  
ἄσπε' ἐπ' ἀνθρώπων ἰκνεύμεναι, οἶά τε πολλὰ  
ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν)  
οἳ κέ σφιν καὶ νῆσον ἐκτιμένην ἐκάμοντο.

130

οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα  
ἐν μὲν γὰρ λειμῶνες ἀλδς πολιοῖο παρ' ὀχθας  
ὑδρηλοὶ μαλακοί· μάλα κ' ἀφθιτοὶ ἀμπελοὶ εἶεν.  
ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ  
εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδας.

135

ἐν δὲ λιμὴν εὖρομος, ἔν' οὐ χρεὼ πείσματός ἐστιν,  
οὐτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,

135. ἀμῶεν] γρ. ἀμοφῶεν Schol. H. 'Voluit aut ἀμῶεν vel ἀμῶφεν' Dind.  
ἐπ' οὐδας] γρ. ὑπ' οὐδας Schol. H. In lemma, ἐπ' οὐδας is given.

Rhod. and Quint. Smyrn. See La Roche, Hom. Stud. 183.

128. οἶά τε πολλά, as in Od. 8. 160; 11. 536. Very similar is the use of οἶά τε by itself, Od. 3. 73, etc., or simply οἶα Od. 8. 365. The construction is a sort of cognate or adverbial accusative with the verb, as in such phrases as τόδ' ἰάναίς Od. 10. 75, τόδε χάεο Od. 5. 215.

130. ἐκτιμένην (cp. Od. 24. 226 ἐκτιμένην ἐν ἀλάῃ) is used predicatively with ἐκάμοντο. We must take καὶ closely with νῆσον, for the sentence implies that the craftsmen would have directed their work, partly towards building ships, and also (καὶ) towards cultivating the island.

131. ὥρια. This is explained in the words of Xenophon, Oecon. 16. 5 ὅσπερ οἱ θεοὶ ἐν ταῖς ὥραις ἀγαθὰ παρέχουσι, i. e. 'in due season.'

132. πολιοῖο. See note on Od. 4. 406.

ὀχθας is used only here of the sea; generally it means river-banks.

134. ἀροσις λείη, 'smooth ploughing land.' So in Il. 9. 579 we have a description of a τέμενος... τὸ μὲν ἡμῶν οἰνοπέδιοιο, | ἡμῶν δὲ ψιλήν ἀροσιν πεδίοιο ταμέσθαι. Mayor compares aratio from Cic. Phil. 2. 101, and Milton's use of the word 'tilth.'

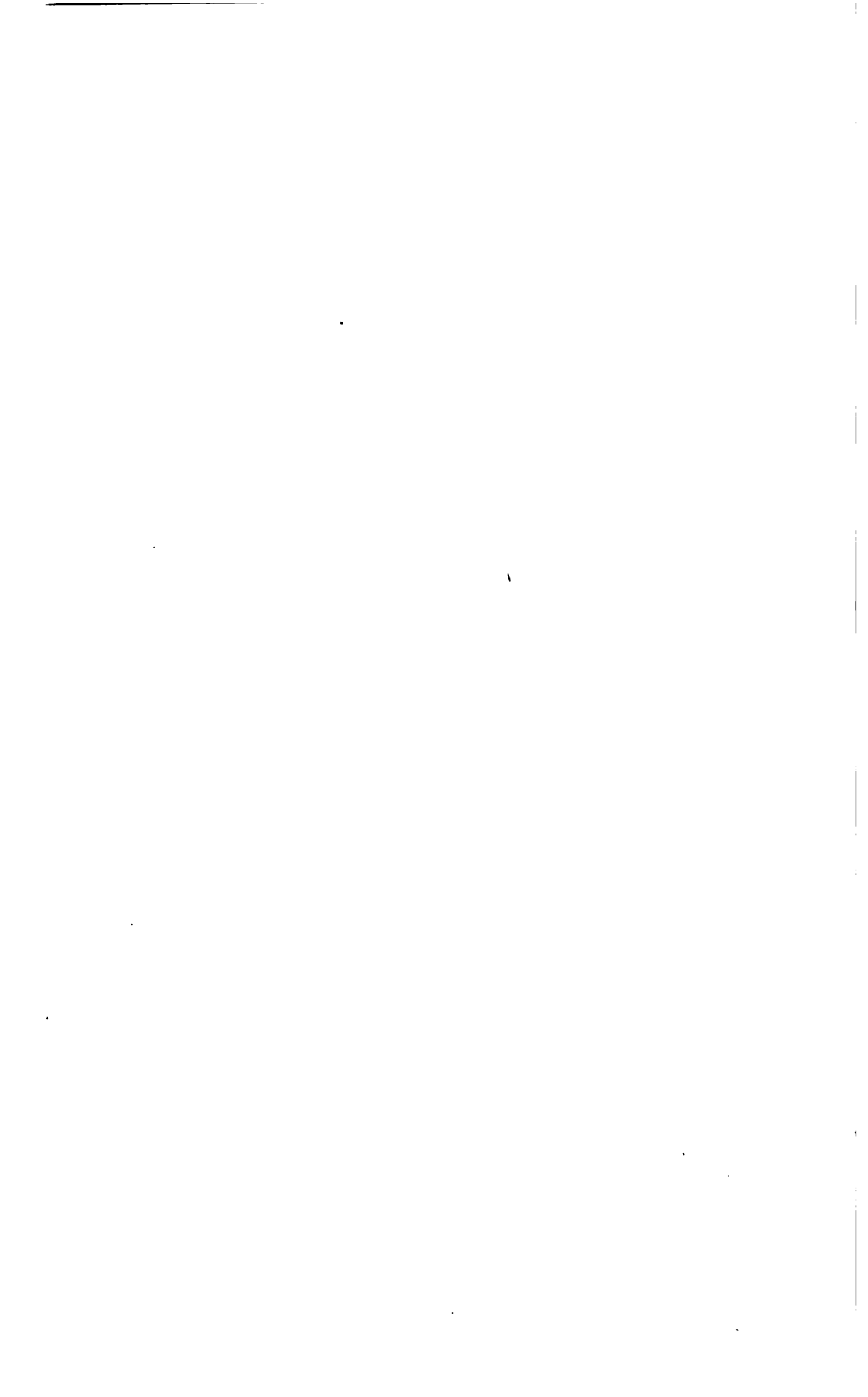
αἰεὶ εἰς ὥρας, to be taken closely

together; the latter clause being qualificative of the former—'always, as the seasons come.'

135. ἐπεὶ μάλα πῖαρ ὑπ' οὐδας, 'since very rich soil spreads below the surface.' For ἐπὶ with the accusative in such a signification cp. ὑπ' αἰθέρος Od. 2. 181, ὑπ' ἡὺν ἡέλιον τε Il. 5. 267, οὔτε γὰρ ὑπεστί οὐκῆματα ἐπὶ γῆν Hdt. 2. 127. See also Od. 22. 362; 24. 234. Some take πῖαρ as an adjective agreeing with οὐδας, regarding it as a neuter to πῖον, of which the irregular feminine is πείρα. In this case it would be necessary to write ὑπ' = ὑπεστί. But it is better to follow Buttm. in making πῖαρ a substantive, as βοῶν ἐκ πῖαρ ἐλέσθαι Il. 11. 550. Cp. h. Hom. Ap. 60 ἐπεὶ οὐ τοι πῖαρ ὑπ' οὐδας.

136. πείσμα. According to the Schol. ἀπόγειον σχοινίον φ' πείσθαι ἢ ναῖς. The derivation, according to Curtius, is found in the Skt. root bandh, whence badh-ná-mi, 'flecto,' 'ligo,' and Gk. πειθ-ερός. But Schol. is so far right that πείσμα is properly the ἀπόγειον σχοινίον, for it is generally employed as an equivalent for πρυμνήσια. Cp. Od. 13. 77 πείσμα δ' ἔλυσαν ἀπὸ τρητοῖο λίθοιο. Here it is used for mooring-tackle generally, subdivided into the cable from the bows fastened to the εἶναί, and the πρυμνήσια between the stern and the shore.

; Allusion - profound sailors is rare



ἀλλ' ἐπικέλσαντας μείναι χρόνον εἰς ὃ κε ναυτέων  
 θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσῃσιν ἀήται.  
 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, 140  
 κρήνῃ ὑπὸ σπείους· περὶ δ' αἰγίροι πεφύασιν.  
 ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευε  
 νύκτα δι' ὀρφναίην, οὐδὲ προῦφαίνετ' ἰδέσθαι·  
 ἀήρ γὰρ περὶ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνῃ  
 οὐρανόθεν προῦφαίνε, κατείχετο δὲ νεφέεσσιν. 145  
 ἔνθ' οὗ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν  
 οὐτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον  
 εἰσίδομεν, πρὶν νῆας ἐυσσέλμους ἐπικέλσαι.  
 κελσάσῃσι δὲ νηυσὶ καθέλωμεν ἱστία πάντα,  
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης· 150  
 ἔνθα δ' ἀποβρίξαντες ἐμείναμεν 'Ηῶ διαν.

144. περ] So Schol. H. instead of the usual reading *παρά*, also Eustath., and several MSS. It seems to have been the l. of Aristarchus. See Ameis, Anh. ad loc. 147. οὐτ' οὖν] See note on text. Dind. and La Roche read *οὐδ'*. Cp. Od. II. 483.

138. μείναι. From the negative *οὐ χρεώ ἐστι*, we must supply the corresponding affirmative *χρεώ ἐστι* = 'it is possible, or rather 'all that is needful is.' Cp. Od. 18. 145 *ὃν οὐκέτι φημὶ φίλων καὶ πατρίδος αἵης | θηρὸν ἀπέσσεσθαι, μάλα δὲ σχεδόν*, sc. *εἶναι φημι*.

140. ἐπὶ κρατὸς, Schol. *τῆς ἀρχῆς*, 'the head of the harbour.' See Od. 13. 102.

141. ὑπὸ σπείους, 'forth from under.' For *ὑπὸ* in this sense with genitive cp. Od. 4. 39; 5. 320; 7. 5, etc.; also in composition, as *θήμενον ὑπεδύσσετο* Od. 6. 127. For the form see note on 5. 68.

143. ὀρφναίην, according to Curtius connected with *Ορφεύς* and *ἑρεβος*, and, perhaps, with *ἑρέφω*. It is not a standing epithet of *νύξ*, but refers specially to this misty night.

*προῦφαίνετο*, used impersonally; 'nor was there light enough to see'; and thus they needed the gods' guidance. In a similar sense *φαείνω* is used, as Od. 18. 307 *λαμπτήρας ἱσταςαν ὄφρα φαείνοινεν*. Also *προῦφαίνε*, 'gave forth light,' inf. 145, but in Od. 12. 394 used

transitively, *προῦφαίνον τέρας*. Cp. Aen. 3. 585 foll.

147. οὐτ' οὖν κύματα. It is easy to alter *οὐτε* to *οὐδέ* on the ground that *οὐτε* is usually the correlative of another *οὐτε*. But the reading may well be retained on the ground that an *οὐτε* is implied, though not expressed, before *νῆσον*, i. e. *οὐτε νῆσον οὐτε κύματα*. So Od. II. 483 *οὐ τις ἀνὴρ προπάρειθε μακρότατος οὐτ' ἄρ' ὀπίσσω*, Il. 22. 265 *ὅς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὐτε τι νῶν | ὄρκα ἑσσοῦνται*.

149. κελσάσῃσι νηυσί. We should more naturally expect a genitive absolute, but the case here used is a sort of *dativeus commodi*, as if he had said 'the ships had their sails taken down by us.' Cp. Hdt. 4. 134 *τεταγμένοι δὲ τοῖσι Σκύθῃσι λαγὸς ἐς τὸ μέσον διήμζε*. For a similar dative with *καθαίρειν* cp. Il. 11. 452 *οὐ μὲν σοὶ γε πατήρ καὶ πότνια μήτηρ | ὅσσε καθαίρησσοις θανόντι περ*.

151. ἀποβρίξαντες, 'having fallen asleep.' *βρίζειν*, connected with *βρίθειν* and *βαρὺς*, is properly to be 'heavy with sleep.' Cp. Theocr. Ep. 21 *θαρ-*

Ἦμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἥως,  
 νήσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.  
 ὥρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,  
 αἶγας ὄρεσκόφους, ἵνα δειπνήσειαν ἑταίροι. 155  
 αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαῦλους  
 εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες  
 βάλλομεν αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.  
 νῆες μὲν μοι ἔποντο δυνάδεκα, ἐς δὲ ἐκάστην  
 ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἶφ. 160  
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.  
 οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρὸς,  
 ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι  
 ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες. 165  
 Κυκλάπων δ' ἐς γαῖαν ἐλεύσομεν ἐγγὺς ἐόντων,

159. ἐς δὲ ἐκάστην] Ameis reads ἐν δὲ ἐκάστη with Harl. and some other MSS. See note on text. 160. αἶγες] Cod. Vind. 56 reads αἶγας. See note on text.

..σῶαν καθίζεν κὰν θέλῃς ἀπόβριζον. So Opp. Cyneg. 3. 511, on the wakefulness of hares: οὐ ποτε γὰρ θῆ| ὕπνον ἐπὶ βλεφάροισιν ἀποβρίζαντες ἔλονται.

153. ἐδινεόμεσθα, 'roamed;' cp. Od. 16. 63 φησὶ δὲ πολλὰ βροτῶν ἐπὶ ἄστεα δινηθῆναι | πλαζόμενος. With the verb κατ' αὐτήν is to be closely taken, αὐτήν serving to contrast the island itself with the shore and the water.

155. ὄρεσ-κόφους. In the first half of the compound the true form of the neuter stem is preserved, as in ἐπεσ-βόλος, σακεσ-πῶλος, etc.

156. δολιχαῦλους. The αὐλός was a metal ferule or collar by which the spear-head was attached to the shaft; cp. Il. 17. 297 ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ἀτειλῆς. The epithet only means that the spear was 'long;' the emphasis lies on δολιχός, the other part of the word merely gives a feature common to all spears. See note on δένδρεον ἡμipέτηλον Od. 4. 458.

157. Join διὰ... κοσμηθέντες.

160. λάγχανον, a solitary instance in Homer of λαγχάνειν meaning 'to fall by lot.' If we read αἶγας with Vind.

56, we should have the regular construction with λαγχάνειν, 'they got nine goats by lot:' this reading would necessitate the v.l. ἐν δὲ ἐκάστη. In Eur. Hel. 213 we have αἶδον θυσαίων ἔλαχε, but there σέ is probably to be supplied from the preceding line, so that the accusative will be like Il. 23. 78 ἐμὲ μὲν κτῆρ | .. λάχε γεινόμενόν περ. Still, in Plat. Legg. 745 we find τὸ λαχὸν μέρος. The MSS. vary between ἐν δὲ ἐκάστη and ἐς δὲ ἐκάστην. If the former be preferred, we may justify it by such a construction as οἶνον ἀφύσσειν ἐν ἀμφιφορεῦσι.

ἔξελον, 3rd person plur. If it were the 1st person, it would be ἐξελόμην, as the meaning would be, 'I took for myself.' ἐξαιρεῖν in the active is 'to choose something for somebody else;' as when Priam chose the best of his treasures as a ransom for his son, δάδεκα μὲν περι-καλλέας ἔξελε πέπλους Il. 24. 229; cp. Od. 21. 56; 22. 110. The person on whose behalf the choice is made stands in the dative case, as Il. 1. 369; 16. 56; 18. 444; Od. 7. 10. See La Roche, Hom. Stud. 234.

5. Allusion. hunting <sup>for food</sup> is rare. The hunters here had been pretty well starved for (a day,  
(AK 158)



καπνὸν τ' αὐτῶν τε φθογγὴν ὁίῳν τε καὶ αἰγῶν.

ἥμος δ' ἥελιος κατέδου καὶ ἐπὶ κρέφας ἦλθε,

δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, 170

καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον

“ Ἄλλοι μὲν νῦν μέμνεντ', ἐμοὶ ἐρίηρες ἐταῖροι

αὐτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν

ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,

ἦ ῥ' οἳ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 175

ἦε φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεοουδής.

\* Ὡς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἐταῖρους

αὐτοὺς τ' ἀμβάλειν ἀνά τε πρυμνήσια λῦσαι.

οἱ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον,

έξῃς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς. 180

ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἔοντα,

ἔνθα δ' ἐπ' ἐσχατῇ σπέος εἶδομεν, ἄγχι θαλάσσης,

ὑψηλὸν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ

μῆλ', διές τε καὶ αἶγες, λαύεσκον· περὶ δ' αὐλή

167.] σπονδαῖος ὅλος δ στίχος Schol. E. This implies the reading *οἴῳν*, and the omission of *τε* before *καὶ*. 182. *σπέος εἶδομεν*] Bekk. notices the difficulty in *σπέος* standing before *εἶδομεν*, which has the initial digamma. He proposes *εὔρομεν*. Cod. Venet. Marc. 456 gives *σπέος ἴδομεν*, which suggests a solution by writing *ἴδομεν σπέος*.

167. *αὐτῶν* refers to the Cyclopes in contrast to the flocks. The meaning of the addition *ἐγγὺς ἔοντων* is that they judged of the nearness of the land by being able to hear voices and see the smoke.

*φθογγήν* is joined with *ἐλεύσομεν* by a sort of zeugma. Cp. Aesch. S. c. T. 160 *κτύπον δέδορκα*, P. V. 21 *ἴν' οὔτε φωνὴν οὔτε τὸν μορφήν βροτῶν δέλει*. Mayor refers to Lobeck, Rhemat. 329 foll., for illustrations of this sort of confusion in the use of words relating to the bodily senses.

173. *ἐμῇ* . . *ἐμοῖς*, emphatic, 'in my own ship with my own crew.' The remainder of the fleet was to stay behind at the island, *ἔνθα περ ἄλλαι* | *νῆες εὐσσελμοὶ μένον ἀθρόαι* inf. 544.

177. *ἀνὰ νηὸς ἔβην*. See on Od. 2. 416.

178. *πρυμνήσια λῦσαι*, used here

merely as a formula for starting; for in this instance the ships were not moored, but beached; cp. 149 sup.

182. *ἔνθα δέ* introduces the *apodosis*.

For *ἐσχατῇ* see inf. 280.

184. *μῆλα*, the lesser cattle, including sheep and goats. The etymological connection of the word is very uncertain. It may be connected with *μαλακός* in the sense of 'soft' or 'woolly,' a notion which suggests a further reference to *μαλλός*. If we might compare the word with *μᾶλός*, 'bright' (compare *μήλοπα καρπὸν* [?] Od. 7. 154), we should have an etymology which would equally suit *μήλων*, 'the apple' or 'bright-cheeked fruit,' and *ἀργυφα μῆλα*, the 'bright white flocks.' J. Grimm refers *μῆλα* = 'the lesser cattle' to the same root as 'small.'

*λαύεσκον*, i.e. 'were housed at night;'

ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισι 185  
 μακρῆσιν τε πίτυσιν ἰδὲ δρυσὶν ὑψικόμοισιν.  
 ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὃς ῥά τε μῆλα  
 οἶος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους  
 πωλεῖτ', ἀλλ' ἀπάνευθεν ἔων ἀθεμίστια ᾗδη.  
 καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριον, οὐδὲ ἔφακε 190  
 ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ρίψ' ὕληντι  
 ὑψηλῶν ὁρέων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.

185. δέδμητο] οὕτως Ἀριστάρχος. ὁ δὲ Ἀριστοφάνης, βέλγητο Schol. H. Nauck would read κέκμητο. 192. ὃ τε] Bekk., with Fási, follows the common reading, which makes ὅτε a conjunction. Wolf, with several MSS, wrote ὃ τε, 'quod quidem,' which Ameis, La Roche, and Nauck follow.

in the day-time they were out at pasture.

αὐλή. The cave penetrated back into the interior of the cliff, but round the mouth of it was a yard (αὐλή), surrounded by high stone walls of 'Cyclopean' architecture, and along the walls a row of trees. See on Od. 6. 267. The αὐλή seems to have had a huge door, as well as the *ἄντρον*, but cp. inf. 239. The trees had been, as it were, worked into the wall, the stonework being brought close up to the standing trunks. The massive stone architecture of early Greece was, probably in allusion to this passage, attributed to the Cyclopes. Pausanias (2. 16), speaking of the ruins of Mycenae, and especially the Lion-gate there, says, 'They affirm that these were the work of the Cyclopes, who also made for Proetus the walls of Tiryns.' See Eurip. I. A. 153 ἐπὶ Κυκλώπων τοῖς θυμέλαις, on which Strabo (8. 6) says that the Cyclopes accompanied Proetus on his return from Asia, and that he *τειχίσαι τὴν Τίρυνθα διὰ Κυκλώπων*: οὐδ' ἐπὶ μὲν εἶναι καλεῖσθαι δὲ γαστροχειρίους, τρεφόμενους ἐκ τῆς τέχνης [?], ἥκειν δὲ μεταπέμπτους ἐκ Δυκίας. καὶ ἴσως τὰ σήλαια τὰ περὶ τὴν Ναυκλίαν καὶ τὰ ἐν αὐτοῖς ἔργα τούτων ἐπώνυμά ἐστι. And even a later and more elaborate kind of masonry still kept the same appellation. Cp. Eur. Herc. Fur. 15 Ἀργεῖα τεῖχη καὶ Κυκλωπῶν πόλιν, ib. 944 τὰ Κυκλώπων βάθρα | φοίνικι κανόνι καὶ τύκοις ἡρμοσμένα. Cp. also Eur. I. T. 845; Troad. 1087; Elect. 1158; Orest. 965.

188. οἶος — ἀπόπροθεν — οὐδὲ μετ'

ἄλλους πωλεῖτο—ἀπάνευθεν ἔων—are merely so many repetitions to emphasise the idea of the isolated unsociable life of the monster.

189. ἀθεμίστια ᾗδη. Sometimes we find οἶδα used with the genitive when the notion of experience is present, e. g. τόξων εἰδώς Il. 12. 363, τεκτοσυνάων Od. 5. 250, in such a connection generally with the addition of εἶδ' or σάφα. Where knowledge (*scientia*) rather than experience is implied, an accusative commonly follows, as in the phrase μήδεα or πεπνυμένα μήδεα εἰδώς, δίκας εἰδώς Od. 2. 38; 9. 215; παλαιά τε πολλὰ τε εἰδώς Od. 2. 188; 7. 157; 24. 51. Often the neuter plural of an adjective is used with εἰδώς to express the character or disposition, and to imply consequently the habits and practice. This usage with the participle, as e. g. κεδνὰ ἰδυῖα Od. 1. 428, λυγρὰ ἰδυῖα II. 432, φίλα εἰδώς 3. 277, δλοφύνα εἰδώς 4. 460, ἀπατήλια εἰδώς 14. 288, is peculiar to the Odyssey. The use of the neuter adjective with the finite verb, as here, is also found in Il. 5. 326; 15. 207; 16. 73; 24. 41; Od. 13. 405. It is like the later use of the adjective with φρονεῖν, which is actually found in Il. 6. 162 ἀγαθὰ φρονέοντες = 'with right mind;' different in sense from ἀγαθὰ φρονέων in Od. 1. 43. Here we may translate 'of lawless mood;' or, following the language of the Psalms, 'with his mind set upon unrighteousness.'

192. ὃ τε. It seems better to read, with Wolf, ὃ τε φαίνεται = 'quod quidem apparet,' than ὅτε = 'quum.' Cp.

6. ariz dark pine, used for ship's timbers. reiky = cluster pine or pinaster.  
The above pine is pattham

98. Only two kinds of wine mentioned ~ H. The other is Pramnian (K 234)

Δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους  
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·  
αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους 195  
βῆν' ἀτὰρ αἶγεον ἄσκον ἔχον μέλανος οἶνοιο,  
ἡδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος υἱὸς,  
ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει,  
οὐνεκά μιν σὺν παιδὶ περισχόμεθ' ἡδὲ γυναικὶ  
ἀζόμενοι· ᾗκει γὰρ ἐν ἄλσσι δενδρήεντι 200  
Φοίβου Ἀπόλλωνος. ὃ δέ μοι πόρρεν ἀγλαὰ δῶρα·  
χρυσοῦ μὲν μοι δῶκ' εὐεργέος ἑπτὰ τάλαντα,

199. σὺν παιδί] σὺν παιδί, Ἀρίσταρχος καὶ Ἀριστοφάνης Schol. H. Al. σὺν παισί.

Schol. Q. πλείστας δὲ παραβολὰς ποιεῖται τοῦ μεγέθους αὐτοῦ. διὰ καὶ δρεῖ ἄνθρωπον εἰκασεν ὡς ὑπερβάλλοντα παντὸς ζῴου μέγεθος, καὶ οὐδ' ὄρει ἀπλῶς ἀλλὰ μίῳ ὕληεντι, ὃ ἐστὶν ὄρει τῷ ὑψηλοτέρῳ καὶ τοῦτω ὕληεντι· τοῦτο δὲ ἐστὶν ὑπερβολὴ ὑπερβολῆς.

197. Μάρων is called son of Dionysus in Eur. Cycl. 141. According to the Schol. on Apoll. Rhod. 3. 996, it is Euanthes who is son of Dionysus and Ariadne.

198. ἀμφιβεβήκει, 'used to protect,' cp. Il. 1. 37 ὃς Χρόσσην ἀμφιβέβηκας. It is not necessary to force ἀμφιβέβηκει here into the sense of a present tense, or to read, with Nitzsch, ἀμφιβέβηκε. The tense refers back to the time before the destruction of Ismarus. For as a god could not resist the ἀνάγκη of fate, he would desert a city when the sentence of its doom had gone forth. Cp. Aesch. S. c. T. 218 ἀλλ' οὐν θεοὺς | τοὺς τῆς ἀλούσης πόλιος ἐκλείπειν λόγος. See also Virg. Aen. 2. 351; Tac. Hist. 5. 13 'Apertae delubri fores et audita maior humana vox excedere deos.' Plin. N. H. 28. 2. 4 'In oppugnationibus ante omnia solitum a Romanis sacerdotibus evocari deum cuius in tutela id oppidum esset.' The notion of protection in ἀμφιβαίνειν comes through that of 'walking round it,' 'patrolling,' etc.; especially of a hero protecting a corpse or a wounded friend on the battle-field. In this sense it is commonly used with a personal dative, as Il. 17. 4 ἀμφὶ δ' ἄρ' αὐτῷ βαῖν', ὥς τις περὶ πόρταια μήτηρ | πρωτοτόκος κυνρή,

cp. Il. 5. 299; 14. 477; 17. 359. In the same sense we have the substantive ἀμφίβασις Il. 5. 623, and περιβαίνειν ib. 21 etc. The latter word is a good illustration of περισχόμεθα in the next line, which means literally, 'hold ourselves round,' used with a personal genitive in Il. 1. 393 ἀλλὰ σὺ, εἰ δύνασαι γε, περισχεο παιδὸς ἤηος.

202. τάλαντα. The same word is used in Homer for scales and weights; nor must we suppose here that τάλαντα is anything more than a definite weight: 'rerum mutatione omnis fere tunc temporis mercatura constabat, ex pondere aestimabantur omnia, nec signatis nummis indigebant. Boum numero maius vel minus rei pretium definiebant: eadem ratione metalla aestimata sunt (Il. 2. 449; 6. 236), auri quoque talenta saepius collaudat H., de quibus in diversa abierunt viri docti. Quae quidem talenta nec signata nec proprie ita dictam monetam fuisse mea fert sententia. In auro argento aliisque metallis ponderandis proprius fuit talenti usus, qua voce generatim pretium sive pondus, quibuscumque tandem rebus, bobus potissimum aliave pecude solvendum seu adpendendum significarent' Terpstra, Hom. Antt. 99 foll. We can form very little idea of the value of gold in Homeric times. In Il. 6. 235, gold arms, as bartered against bronze, are represented by the value of 100 oxen against 9, which would make gold worth 11½ times the value of bronze. In Il. 23. 757 the lowest prize in a foot race is half a talent of gold. The chief-

δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα  
οἶνον ἐν ἀμφιφορεῦσι δυνάδεκα <sup>ταύτας</sup> πᾶσιν ἀφύσσας  
ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν 205  
ἤϊδῃ δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,  
ἀλλ' αὐτὸς ἀλοχός τε φίλη ταμίη τε μί' οἴῃ.  
τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρὸν,  
ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα  
χεῦ', ὁδμή· δ' ἡδεῖα ἀπὸ κρητῆρος ὀδῶδει, 210  
θεσπεσίη· τὸτ' ἂν οὖ τοι ἀποσχέσθαι φίλον ἦεν.  
τοῦ φέρον ἐμπλήσας ἄσκαν μέγαν, ἐν δὲ καὶ ἦα  
κωρύκῃ· αὐτίκα γάρ μοι οἶσατο θυμὸς ἀγήνωρ  
ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκῆν,

206. *ἡϊδῃ*] La Roche would write *ἡίδει*, following Eustath. (who quotes it as found *ἐν τοῖς παλαιαῖς ἀντιγράφοις*), Hesych. and four MSS.

tains of Phaeacia give Odysseus a cloak and shirt each, and one talent of gold, Od. 8. 392; the reward given by Aegisthus to the sentinel was two talents, Od. 4. 527; the two talents of gold in the law court represented on the shield of Achilles (Il. 18. 507) may have been either a prize or a deposit. Two talents are the fourth prize in the chariot races, Il. 23. 269; and among the conciliatory offerings from Agamemnon to Achilles ten talents of gold are mentioned, Il. 9. 122, and the same amount as part of the ransom given by Priam for Hector's body, Il. 24. 232, and as a portion of the gifts of the Aegyptian Polybus to Menelaus. But no real approach can be made towards the valuation of the talent of gold in early times. The utmost we can say is that possibly, from a comparison of Il. 23. 269, 750, 805, we may gather that the worth of an ox was two talents of gold. But this value must have varied infinitely according to the relative scarcity of oxen or gold; see Buchholz, *Hom. Real.* vol. 2. p. 300 foll.

204. *δυνάδεκα πᾶσιν*. See on Od. 5. 244.

206. *ἀμφιπόλων*, always used in Homer of female servants: The duties of *ἀμφιπολοὶ* comprised spinning and weaving, Il. 6. 323; Od. 1. 357; 7. 235;

attendance at meals (especially to pour water over the diners' hands), Od. 1. 136, etc., and general household work, Il. 22. 442; Od. 7. 232. They commonly accompanied the lady of the house or her daughter, Od. 1. 331; 6. 84, etc. The corresponding male servants are the *θεράποντες*.

209. *ἐν δέπας*. It was customary in the earliest times to pour the wine into the water, and not, as later, the water into the wine. Cp. Od. 7. 164.

*ἐν δέπας ἐμπλήσας* is just equivalent to the Latin past participle, 'unum poculum impletum'; as, inf. 340, *ἐπέθηκε θυρεὸν μέγαν ὑψὸς δέπας* would be represented by 'obicecum magnum sursum sublatum admovit.' Translate, then, 'He poured one full cup of wine into twenty measures of water.' For the use of *ἀνὰ* to express 'distribution' compare *ἀν-έμογε δὲ σίτῳ | φάρμακα λυγρὰ* Od. 10. 235, *ἀνὰ δὲ κρήνῃ λευκὸν ἔμψαν* Od. 4. 41. Nitzsch compares Xen. Anab. 3. 4. 21 *ἐξ λόχους ἀνὰ εἴκοσι ἀνδρας*. In Pliny's time the wine of Maroneia kept something of its ancient fame, the proportion of the water with this wine in common use being eight to one, 'sextarius singulos octonis aquae' N. H. 14. 6.

214. *ἐπελεύσεσθαι*. That *ἀνδρα* is subject to the infinitive, and not object, as Nitzsch prefers, seems settled by the

7. 20:1 ; H<sub>2</sub>O. phase 3:1 for summer

19. τυρίν: τυρί comprises all kinds from soft curds to dry, hard cheese. Placed in baskets, the whey would drain off and curds would harden.

21. πρώτος: those born in the middle one of 3 bearings during 'year of 66 priditya'. This calf comes out dirty alone. Better than born after first - after spring lamb.

ἄγριον, οὔτε δίκας εὖ εἰδότα οὔτε θέμιστας. 215

Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον  
εὖρομεν, ἀλλ' ἐνόμεινε νομὸν κάτα πίονα μῆλα.

ἐλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα·  
ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ  
ἄρνων ἡδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται 220

ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,  
χωρὶς δ' αὖθ' ἔρσαι· ναῖον δ' ὀρῶ ἀγγεα πάντα,  
γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.  
ἔνθ' ἐμὲ μὲν πρόωτισθ' ἔταροι λίσσοντ' ἐπέεσσι  
τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα 225

καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας  
σηκῶν ἐξελάσαντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ·  
ἀλλ' ἐγὼ οὐ πιθόμην, ἥ τ' ἂν πολὺ κέρδιον ἦεν,  
ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη.

216. οὐδέ μιν ἔνδον] γρ. οὐδέ τιν' ἔνδον Schol. H. 222. ναῖον] Ἀρίσταρχος  
ναῖον, τινὲς δὲ νῶον Schol. H. Al. νῶεν. 225. αἰνυμένους] γρ. ἀχθομένους Eustath.

use of ἐπῆλθε inf. 233. The idea instantly came into his mind that the man who would meet them would be a huge and mighty creature, who would want his wine to be strong.

ἐπιειμένους ἀλκήν. Here and Il. 7. 164; 8. 262; 18. 157. In Il. 1. 149; 9. 372, we have ἀναιδείην ἐπιειμένους. A similar metaphor occurs in δύναμιν περιθεῖναι [not παραθεῖναι] Od. 3. 205. Cp. Isaiah 50. 17.

216. οὐδέ μιν . . εὖρομεν. For οὐδέ with the force of ἀτὰρ ὅδ see on οὐδέ βίηφιν inf. 408; Od. 5. 88.

219. The ταρσοὶ mentioned here are the same as the πλεκτοὶ τάλαροι inf. 247. The Schol. says rightly ταρσοὶ δὲ λέγονται παρὰ τὸ τέρεσαι, ὅ ἐστι ζηράναι. In Eur. Cycl. 208 they are called σχοῖναια τεύχη.

τυρῶν βρῖθον, 'were loaded with cheeses.' The same construction occurs in Od. 15. 334, but the verb is used with the dative in Od. 6. 159; 16. 474; 19. 112; Il. 18. 561.

στείνοντο is found with the dative inf. 445 and Il. 21. 220.

221. ἔρχατο, in Od. 10. 241 with augment, ἔερχατο. The lambs were

penned off in three divisions according to age, the firstlings, the later lambs (μέτασσαι = 'intermediate,' from μετά, as ἐπισσος from ἐπί and περισσός from περί,) and the newly weaned. With the use of ἔρσαι, to express the young of animals, compare ψάκαλον and μητρες ψακαλοῦχοι Soph. Frag. 962, and δρόσοις ἀέπτοις λεόντων Aesch. Ag. 141.

222. ναῖον. The full form of the verb νᾶω is σ-ναf-ω, Aeol. ναῖω. It is, together with νᾶω (i. e. σ-ναf-ω, cp. ἐνευσα), to be referred to root νν or σνν, Skt. *snu*, and *snū-mi* = 'fluo.' The quantity of the α in νᾶω is usually short in Homer, as in Od. 6. 292; Il. 21. 197, but the v. l. νᾶον gives α in the imperf., as in the later epic.

The general word ἀγγεα is subdivided into σκαφίδες (σκάπ-τω, *scoop*), and γαυλοὶ, probably 'round bowls,' cp. γόγγυλος, and Skt. *gḥilas* = 'a ball.'

225. αἰνυμένους (ἡμᾶς) τυρῶν, 'that we should take some of the cheeses and go back again.'

229. εἴ μοι ξείνια δοίη. The use of εἴ in this connection is not uncommon, where there seems a want of some word like σκοπεῖν or περιᾶσθαι to fill up the

οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανείς ἐρατεινὸς ἔσεσθαι. 230

Ἔνθα δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ  
τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον  
ἡμενοί, εἰὸς ἐπῆλθε νέμων φέρε δ' ὄβριμον ἄχθος  
ῥλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἶη.

ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν 235

231. κήαντες] This is apparently the reading of Aristarchus. Eustath. states that *ei* instead of *η* is the reading in the majority of MSS. But Spitzner, Exc. xv. on Il. writes *η*, which has been almost uniformly followed in modern editions. Veitch, Irreg. G. V. s. v. *καίω*, remarks that the MSS. of Homer agree in giving the aor. *ἔκα*, and *κῆαι* (opt.) without any variant, but vary between *η* and *ei* in inf., *κῆαι* or *κείαι*, *κῆομεν* and *κείομεν* (subjunctive), *κῆαντο* and *κείαντο*, etc. In Soph. El. 757 the MSS. gave *κῆαντες*, Triclin. *κείαντες*, which Herm. harmonised with Attic use by writing *κείαντες*. 234. ποτιδόρπιον] *ἐνιοὶ δὲ ἀγοοῦντες γράφουσιν*

Schol. H. 'Quid scribunt?' asks Dindorf, and La Roche suggests *ποτιδόρπιον* in two words. 235. ἔντοσθεν] So Eustath. for common reading *ἐκτοσθεν*, which is

sense. Cp. inf. 267 *ἰκόμει' εἰ τι πόροις ξεινήιον*, Od. 10. 147 *ἀνήιον ἐς περιώπην*, | *εἰ πως ἔργα ἴδοιμι*. Similarly with *αἶ* κε, Il. 10. 55 *ἐπὶ Νέστορα δῖον | εἰμι καὶ δρυινῶ ἀνστήμεναι*, *αἶ κ' ἐθέλῃσιν | ἔλθεϊν*. Cp. Il. 6. 94; 11. 796; 24. 301; Od. 1. 379; 2. 144; 3. 92; 4. 34.

230. οὐδ' ἄρ' ἔμελλε, 'yet, as it fell out, he was not going to be a joy to my comrades, when he showed himself.' For οὐδ' ἄρα in a similar sense compare Il. 1. 329 *τὸν δ' εὔρον παρὰ τε κλισίῃ καὶ νηὶ μελαίνῃ | ἡμενον οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς*.

231. ἐθύσαμεν, i.e. an offering to the gods of part of the cheeses, before they began to take them for themselves, cp. Od. 15. 222 of Telemachus *οὕς δ' Ἀθήνῃ νηὶ πᾶρα πρῦμνῃ*. Comparing this with ib. 258 we find *οὕς* interpreted by *σπένδειν*. Similarly Od. 14. 446 *ἄργματα οὕς τε θεοῖς*, and Il. 9. 219 *θεοῖσι δὲ θύσαι ἀνάγει | Πάτροκλον δὲ ἑταῖρον ὃ δ' ἐν πυρὶ βάλλε θυγάς*. This agrees with the remark of the Schol. T. *μέλλοντες ἐσθίειν πρότερον ἐθύσαμεν*. Lehrs (de Aristarch. Stud. 82) gives as a rule 'θύνει nusquam apud Homerum dicitur de immolanda hostia, sed de offerendis ἀπαρχαῖς, et θυγαῖς sunt ἀπαρχαί.' See Athen. 5. 7 καὶ πρὸ τοῦ θυνάσθαι δὲ ἂ δέοι ποιεῖν ἡμᾶς διδάσκει πάλιν Ὅμηρος ἀπαρχὰς τῶν βρωμάτων νέμειν τοῖς θεοῖς: οἱ γοῦν περὶ τὸν Ὀδυσσεῖα, καίπερ ὄντες ἐν τῷ τοῦ Κύκλωπος σπηλαίῳ ἐνθάδε πῦρ κείαντες ἐθύσαμεν, ἡδὲ καὶ αὐτοὶ | τυρῶν

αἰνύμενοι φάγομεν.' The later Epicists did not maintain this accurate usage, as e.g. we have in Apoll. Rhod. 1. 420; 2. 156 *θυγάς* used of slaughtered victims, joined with the word *μέλειν*, the proper term for sacrificing. For a similar make-shift sacrifice, where water and not wine was used for the libation, and leaves were substituted for the *οὔλοχύται* of meal, see inf. 12. 356 foll.

234. ποτιδόρπιον, 'that it might serve him [for light] at supper,' *ἵνα ἔχη πρὸς φῶς δεῖπναι* Schol. H. Cp. *ἐπὶ δόρπῳ* Od. 18. 44. For a similar use of a compound adjective Nitzsch compares *καταθύμιος* Il. 17. 201, *μεταδόρπιος* Od. 4. 194, *μεταδήμιος* Od. 8. 293. The fuel seems only to have been used by the Cyclops to give light, as in Od. 18. 307 we find *cressets* fed with billets of wood, *αὐτίκα λαμπτήρας τρεῖς ἵστασαν ἐν μεγάροις*, | *ἔφρα φαίνοντο περὶ δὲ εἴλα κάγκανα θήκαν κ.τ.λ.* There is no allusion here to the use of fire for cooking; as, under ordinary circumstances, the Cyclops seems only to have eaten cheese and drunk milk. In the 'Cyclops' of Euripides however the monster is represented as feeding on the sheep which he pastured, *γάλακτι καὶ τυροῖσι καὶ μῆλων βορᾷ* (122), and as hunting with dogs, *θήρας ἰχθυῶν κυσίν* (130), and as keeping horned cattle as well as sheep and goats; for Silenus offers to Odysseus *βοὸς γάλα* (136).

235. The Cyclops just enters the cave



38. Rams and he-goats left in the air at night. Only kids and lambs were left  
their pens during the day-time



αὐτίκα δ' ἤμισυ μὲν θρέψας λευκοῖο γάλακτος  
 πλεκτοῖς ἐν ταλάροισιν ἀμνησάμενος κατέθηκεν,  
 ἤμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὅφρα οἱ εἴη  
 πίνειν αἰνυμένῃ καὶ οἱ ποτιδόρπιον εἴη.  
 αὐτὰρ ἐπεὶ δὴ σπεύσει πονησάμενος τὰ ἅ ἔργα, 250  
 καὶ τότε πῦρ ἀνέκαιε καὶ εἰσίδεν, εἶρετο δ' ἡμέας  
 'ὦ ξείνοι, τίνας ἐστέ; πόθεν πλεῖθ' ὕγρὰ κέλευθα;  
 ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε  
 οἶά τε ληιστῆρες ὑπεῖρ ἄλα, τοί τ' ἀλδώνται  
 ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέροντες;' 255  
 'ὦς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ  
 δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.  
 ἀλλὰ καὶ ὥς μιν ἔπεισιν ἀμειβόμενος προσέειπον  
 'Ἥμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ  
 παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260  
 οἴκαδε ἰέμενοι, ἄλλην ὁδὸν, ἄλλα κέλευθα

247. ταλάροισιν ἀμνησάμενος] Schol. E., the lemma has πονησάμενος μετέθηκεν, and the interpretation gives γράφεται ἀμνησάμενος. 252-255] = Od. 3. 71-74, where see crit. note. 254. τοί τ' ἀλδώνται] γρ. μηχανάωνται Schol. H. P.

alit ubere fetus.' Join ὑπὸ-ἦκεν, as Theocr. 25. 104 τέσσα φίλαις ὑπὸ μη-  
 τράσιν ἰει, Colum. 7. 4 'agni summit-  
 tuntur nutricibus.'

246. θρέψας, 'having curdled half the white milk, he set it down in wicker baskets, having collected it together.' With θρέψας in the sense of 'having thickened,' cp. τρόφι κύμα Il. 11. 307. In Homeric times milk was curdled by stirring in the juice of the wild fig-tree, ὀπός Il. 5. 902. The later name for 'rennet' was πνευρία, or, in Doric, τάμ-  
 σος Theocr. 7. 16.

247. ἀμνησάμενος. See on Od. 5. 482.

250. αὐτὰρ ἐπεὶ δὴ. If we throw the emphasis on σπεύσει, we may render 'but when, having busied himself, he had despatched these works of his.' For σπεύδειν with objective accusative see Il. 13. 235; Od. 19. 137, and with τὰ ἅ ἔργα cp. τὸν ἑμὸν γάμον Od. 2. 97. But it seems more likely that the important word is πονησάμενος, frequently used with an accusative, as in Il. 9. 348; 18. 380; 23. 245; Od. 15.

222, etc.; and σπεύσει comes in with the same sort of adverbial force that τυγχάνω or λαμβάνω give to a sentence. Translate, 'after he had quickly performed what he had to do.' Cp. Od. 10. 249 ἀγασσάμεθ' ἐξεπρόντες = 'asked in our surprise.'

251. πῦρ ἀνέκαιε. The fire that Odysseus and his companions had lighted, sup. 231, had, of course, been extinguished or suffered to smoulder, which would better suit with ἀνέκαιε.

252-255. See on Od. 3. 71-74.

256. ἡμῖν . . δεισάντων. See on Od. 6. 152. Eustath. calls this construction ἐναλλαγή ἀπὸ δοτικῆς εἰς γενικὴν.

261. ἄλλην ὁδὸν, ἄλλα κέλευθα. This repetition of ἄλλος is generally taken as giving a sense like ἄλλως ἄλλῃ inf. 458, and so taking up ἀποπλαγχθέντες = 'on various ways and various wanderings.' But it seems simpler, following the interpretation of Schol. Q. (ἐκ παραλλήλου τὸ αὐτό τὸ γὰρ δύο ἐν σημαίνουσι), to take the words as only meaning, 'a different route and a different journey,' sc. from

The life of Cyclops not, usually, advanced beyond pastoral stage. Grain he does not use.  
Agriculture not yet begun.

avikak: for heat as heat, not for cooking? ch. 211



## 9. ΟΔΥΣΣΕΙΑΣ I. 262-275 377

ἤλθομεν· οὐτω που Ζεὺς ἤθελε μητίσασθαι.  
 λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνωνος εὐχόμεθ' εἶναι,  
 τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·  
 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265  
 πολλούς· ἡμεῖς δ' αὐτε κιχανόμενοι τὰ σά γούνα  
 ἰκόμεθ', εἴ τι πόροις ξεινήιον ἢ καὶ ἄλλως  
 δοίης δωτήνην, ἣ τε ξείνων θέμις ἐστίν.  
 ἀλλ' αἰδεῖο, φέριστε, θεούς· ἰκέται δέ τοί εἰμεν.  
 Ζεὺς δ' ἐπιτιμήτωρ ἱκετῶν τε ξείνων τε, 270  
 ξείνιος, ὃς ξείνοισιν ἀμ' αἰδοίοισιν ὀπηδεῖ.  
 ὦς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλεῖ θυμῷ  
 'νήπιός εἰς, ὦ ξεῖν', ἣ τηλόθεν εἰλήλουθας,  
 ὃς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι·  
 οὐ γὰρ Κύκλωπες Διὸς αἰγυῖχου ἀλέγαωσιν 275

271.] On this line Köchly (Diss. Od. ii.) says, 'Satis probabiliter Bekkerus ad imum marginem relegavit, qui versus et post antecedentem Ζεὺς δ' ἐπιτιμήτωρ ἱκετῶν τε ξείνων τε, mirifice languet, nec obscurae originis est quippe detortus ex η 165 = 181 ἵνα καὶ Διὶ περιικραίνῃ | σπείσομεν, ὃς θ' ἰκέτησιν ἀμ' αἰδοίοισιν ὀπηδεῖ.'

the homeward direction. The use of ἄλλως would then be a sort of euphemism for 'unfortunate'; cp. Il. 23. 144; and perhaps ἑτέρος in Od. 1. 234. A similar meaning attaches to the Lat. 'secus,' in such phrases as 'si secus acciderit' Cic. Fam. 6. 21. 2, etc.

262. μητίσασθαι. This aor. and the fut. μητίσσομαι Il. 3. 416, are found as from a pres. μητίσμαι, a poetical form of μητιάω. Similarly we have δηρίσαντο Od. 8. 76, and δηριόωντο ib. 78, pointing to δηρίσμαι and δηριάσμαι respectively.

264. μέγιστον stands as predicate; 'his fame, far as the heaven covers, is the greatest.'

266. ἡμεῖς δ' αὐτε, an antithesis to Agamemnon.

τὰ σά γούνα must be immediately governed by ἰκόμεθα, on the analogy of τὰ σά γούναθ' ἰκάνομαι Od. 3. 92, and κιχανόμενοι may be rendered 'thus visiting thee,' as in Il. 19. 289 νῦν δέ σε τεθνηῶτα κιχάνομαι.

267. ξεινήιον πορεῖν is the most general expression for the bestowal of hospitality, δωτήνην is a more specific

addition. The relative ἣ τε, which refers to both, is attracted to the gender of θέμις, cp. Od. 24. 285 τῷ κέν σ' εὖ δάροισιν ἀμειψάμενος ἀπέπειρε | καὶ ξεινή ἀγαθῇ· ἣ γὰρ θέμις, with Il. 11. 779 ξεινιά τ' εὖ παρέθηκεν ἃ τε ξείνοισ θέμις ἐστί. For θέμις used in the sense of regular custom, like δίκη, cp. Il. 9. 134 ἣ θέμις ἀνθρώπων πέλει.

271. αἰδοίοισιν. This merely means that all guests are 'revered,' *qua* guests, and does not refer to the particular character of any individuals.

275. οὐ γὰρ Κύκλωπες. This is inconsistent with what the Cyclopes acknowledged about the power of Zeus, inf. 410; and with Polyphemus' boast that Poseidon was his father. But as a piece of impious boasting, such inconsistency is quite true to nature. On this braggadocio of Polyphemus the Schol. remarks, τὸ ἴδιον ἀμάρτημα ἑαυτοῦ δ. Πολύφημος κοινὸν ποιεῖται· ὅτι γὰρ οἱ ἄλλοι Κύκλωπες οὐκ ἦσαν ἄθεοι, φησί, 'νοῦσον δ' οὐ πως ἐστί Διὸς μεγάλου ἀλέασθαι.' Cp. Eur. Cycl. 320 Ζητὸς δ' ἐγὼ κεραννὸν οὐ φρίσσω, ξένη, | οὐδ' οἷδ' ὅτι Ζεὺς ἐστ' ἐμοῦ κρείσσων θεός.

οὐδὲ θεῶν μακάρων, ἐπεὶ ἡ πολὺ φέρτεροί εἰμεν.

οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην

οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύει.

ἀλλὰ μοι εἰφ' ὅπῃ ἔσχες ἰὼν εὐεργέα νῆα,

ἡ που ἐπ' ἐσχατιῇς ἡ καὶ σχεδὸν, ὅφρα δαείω.

280

ἌΩς φάτο πειράζων, ἐμὲ δ' οὐ λάθεν εἰδότα πολλά,

ἀλλὰ μιν ἄψορρον προσέφημ δολίοις ἐπέεσσιν

Ἄε μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων,

πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,

ἄκρῃ προσπελάσας· ἀνεμος δ' ἐκ πόντου ἔνεικεν.

285

αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.

ἌΩς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλεί θυμῷ,

ἀλλ' ὃ γ' ἀναΐξας ἐτάροις ἐπὶ χεῖρας ἱάλλε,

σὺν δὲ δῶα μάρψας ὥς τε σκύλακας ποτὶ γαίῃ

κόπτ'. ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαίαν.

290

276. ἐπεὶ ἡ] See La Roche, Textkrit. 267, who shows that the older grammarians so wrote instead of ἐπειή. Most modern editors adopt the separate form. Others, as Dind., Baumelein, and Döderl. write ἐπειή on the analogy of δτιή from δτι ἡ. 283. Νέα μὲν μοι] οὕτως Ἀρίσταρχος Schol. H. Νέα is pronounced as one syllable. Several MSS. give νῆα, which would imply νῆ' ἀμὴν or νῆα ἐμὴν. See Eustath. ad loc. νέα μὲν μοι, ἀνάπαιστον ἔχει πόδα ἐν καταρχῇ στίχου, καταλογίζομενον ἀντὶ σπονδείου.

279. εἰπέ. 'Tell me where you moored your ship when you came here.' For ἔχειν νῆα in this sense cp. Od. 10. 91; Hdt. 6. 95.

The use of the participle ἰὼν merely as a graphic addition may be paralleled by similar usage in Attic, as ὄσσην κατ' αὐτὸν ὕβριν ἐκτίσαι' ἰὼν Soph. Aj. 304.

280. δαείω, subjunctive, see Monro, H. G., Append. C.

281. εἰδότα πολλά, cp. the epithet πολύμητις. He means, 'with my knowledge of the world.'

282. ἄψορρον. The Schol. strangely interprets as οὐχ ἀπλῶς ἀλλ' ὀπισθόρμητον, τὸ ἀνάπαλιν τῆς ἀληθείας. It only means, 'I answered him back,' as in inf. 501.

283. Νέα. See crit. note. For two short syllables coalescing into one long cp. ὑψηρεφεᾶ Od. 4. 757, ἠρώγεᾶ sup. 44, τεμένεᾶ Od. 11. 185, and ῥεᾶ διελεύεσθαι Il. 13. 144.

285. If we join ἀνεμος ἐκ πόντου we may compare it with πλημυρίς ἐκ πόντου inf. 486. Others join φέρον ἐκ πόντου, 'brought in from the open sea;' i.e. they were driven on a lee-shore, which explains the reason of their coming at last to the land of the Cyclopes.

288. Join ἐπὶ . . ἱάλλε and σὺν . . μάρψας. Cp. Eur. Cycl. 397 φῶτε συμμάρψας δῶα | ἔσφαξ' ἐταίρων τῶν ἐμῶν θυμῷ τινί. | τὸν μὲν λέβητος ἐς κύτος χαλκήλατον. | τὸν δ' αὖ τέροντος ἀρνάσας ἀκρου ποδός, | παῖαν πρὸς ἔξω δονυχα πετραίου λίθου, | ἐγκέφαλον ἐξέρραινε. The cooking is a later refinement, not found in the Homeric story. Macrobius, 5. 13, referring to Virgil's treatment of the scene in Aen. 3. 623, says 'Narrationem facti nudam et brevem Maro posuit; contra Homerus πάθος miscuit, et dolore narrandi invidiā crudelitatis acquavit.'

- 5 -

41. ἐπιδοσασ. Does this include cooking? There is no mention made  
of επιδο Eur. Cycl. 399 says Polyph. boiled one and roasted another

47. Polyph. is the only person in Hom. who is said to drink milk & wine.

τοὺς δὲ διὰ μελεῖστί ταμῶν ὀπλίσσατο δόρπον  
 ἦσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,  
 ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόμενα.  
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,  
 σχέτλια ἔργ' ὀρώωντες· ἀμνηχανίη δ' ἔχε θυμόν. 295  
 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν  
 ἀνδρόμεια κρέ' ἔδωκ καὶ ἐπ' ἄκρητον γάλα πίνων,  
 κεῖτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων.  
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν  
 ἄσπον ἰὼν, ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ, 300  
 οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσι,  
 χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρκεν.

291. μελεῖστί] So Nitzsch and Bothe from Schol. V. 'μελεῖστί] κατὰ μέλος.' Earlier edd. write with MSS. διαμελεῖστί. 302. χεῖρ' ἐπιμασσάμενος] Cp. Gl. H. ἐφαψάμενος χεῖρὶ τὸ πῆγες. Similarly Eustath. The common reading was χεῖρ.' See note on text.

291. Join διὰ . . ταμῶν μελεῖστί, as Il. 24. 409 ᾗσι κυσὶν μελεῖστί ταμῶν προὔθηκεν Ἀχιλλεύς.

292. οὐδ' ἀπέλειπεν stands as a parenthetical clause = 'without leaving anything'; ἔγκατα, etc., being directly governed by ἦσθι. Cp. ὡς μένεν Ἰδομενεὺς δουρικλυτὸς (οὐδ' ὑπεχώρει), | Αἰνείαν ἐπιόντα βοηθόν Il. 13. 476, καὶ βάλεν, (οὐδ' ἀφάρμαρτε τιτυσκόμενος κεφαλῇφιν), ἄκρην καὶ κόρυθα Il. 11. 350, 376.

297. Join ἐπὶ . . πίνων, and cp. Eur. Cycl. 327 ἐπεκπιῶν γάλακτος ἀμφορέα, 'drinking on the top of it,' as we say 'to wash it down.' So θύνην . . καταφαγῶν κατ' ἐπιπῶν ἄκρατον οἶνου χάρα Ar. Eq. 354; and in a somewhat similar usage ὅταν τὸ ἔδωρ πνίγη τί δεῖ ἐπιπίνειν; Aristot. Eth. Nicom. 7. 2. 4.

The use of ἀκρητον shows that the common custom was to dilute milk with water; or, perhaps, to curdle the milk and drink only the whey.

298. διὰ μήλων. For διὰ with genitive expressing unbroken extension through the midst cp. Od. 10. 391 ἡ δὲ δὲ αὐτῶν ἐρχομένη, 12. 206 διὰ νηὸς ἰών, ib. 335; 17. 161.

301. ὅθι φρένες ἦπαρ ἔχουσι. Generally rendered, 'where the midriff enfolds the liver,' a sufficiently accurate description of the way in which the

upper surface of the liver lies in the concavity of the diaphragm. Seiler, ad loc. gives a long note in favour of rendering ἔχουσι 'support,' because the diaphragm apparently supports the liver; in proof of which belief he quotes the anatomical term, 'Ligamentum suspensorium hepatis.'

302. χεῖρ' ἐπιμασσάμενος. The acute accent is thrown back in consequence of elision, and so we have here χεῖρ' for χεῖρ, as εἶφ' for εἰπέ sup. 279. It is commonly taken to mean 'feeling, fingering, my sword,' as ξίφος ἐπεμασσομένο κώπην Od. 11. 531. But a more likely interpretation is 'feeling for it,' i.e. for the mortal spot near the liver, passing his hand in the dark over the monster's body till he found the place, where the breastbone ended and the soft parts would offer little resistance to the sword. Ameis, Anh. on Od. 19. 480, quotes from Oppenrieder (de ii. Hom. loc. Comment. Augsburg, 1865) the statement that ἐπιμασσεσθαι regularly has the sense of 'placide tangere' or 'leniter contere.' Comparing Od. 4. 277; 8. 196; 9. 441, 446; 11. 531; 13. 336; 14. 356 and 19. 468, 480, he decides in favour of this interpretation, adding, 'ad leniter tangendi et attrahendi significationem saepe accedit quarendi et explorandi significatio, siquidem

αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν δλεθρον  
οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων  
χεροῖν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν. 305  
ὥς τότε μὲν στενάχοντες ἐμέναμεν Ἡῶ δι᾿αν.

Ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡὼς,  
καὶ τότε πῦρ ἀνέκαιε καὶ ἡμελγε κλυτὰ μῆλα,  
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.  
αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα, 310  
σὺν δ' ὃ γε δὴ αὐτε δῶμα μάργας ὠπλίσσατο δειπνον.

δειπνήσας δ' ἄντρον ἐξήλασε πίονα μῆλα,  
ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα  
ἄψ' ἐπέθηχ', ὥς εἴ τε φαρέτρῃ πῶμ' ἐπιθεῖη.  
πολλῇ δὲ ῥοίζῳ πρὸς ὄρος τρέπε πίονα μῆλα 315  
Κύκλωψ· αὐτὰρ ἐγὼ λιπὸρμην κακὰ βυσοδομεύων,  
εἴ πως τισαίμην, δοίῃ δέ μοι εὖχος Ἀθήνη.  
ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.  
Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῶ,

311. δὴ αὐτε] So most modern editors since Bekk. for the commoner δ' αὐτε.  
For the synizesis see on Od. 10. 281.

hoc cum alioquin tum imprimis in tenebris vel caecitate tangendo et contrectando fieri solet.

θυμός, here in its most concrete sense, 'a second thought.' The Schol. T. interprets it here by λογισμός, but the word signifies not so much the result of calculation, as 'impulse,' as may be seen in such expressions as κέλεται δέ με θυμός.

303. καὶ ἄμμες, i. e. 'we as well as he;' assassins and victim together.

With ἀπολέσθαι δλεθρον compare Od. 1. 166.

304. δυνάμεσθ' (imperf.) κεν is used here almost with the force of a pluperf.; so, sup. 211 τότ' ἂν οὐ τοι ἀποσχέσθαι φίλον ἦεν. But there is a shade of difference between δυνάμεσθ' κεν and ἀπολόμεσθ' κε above; the former denoting an abiding condition, the latter a single fact.

308. κλυτὰ μῆλα, so in Soph. Aj. 375 κλυτὰ αἰσώλια. Eustath. is probably right in rendering κλυτὰ as 'fine,' 'famous'—ἡ διὰ τὸ πλῆθος, ἡ διὰ τὸ καλλί-

τερχον, ἡ διὰ τὴν πύκτητα—for there seems to be no authority for the use of κλυτός in the sense of 'noisy,' which some attach to it, though there would be no difficulty in getting such a meaning from the root κλυ.

314. ὥς εἴ is found with the optative in Il. 2. 780; Od. 10. 420; with the subjunctive in Il. 9. 481; with the participle in Il. 5. 374; 24. 328.

ἐπιθεῖη, the subject to the verb is unexpressed, as in such phrases as τόσσον ἀπὴν ὅσον τε γέγρατε βοήσας inf. 473, ἀράμενοι τοῦ χώρου ὅθεν τέ περ οἰκοχρᾶται Od. 21. 142, οὐδέ κεν ἐπὶ ταῖν γε μένος καὶ χεῖρας ὄνοκτο Il. 13. 287, ὥς δ' ἐν δνείρῳ οὐ δύναται φεύγοντα διώκειν Il. 22. 199.

315. πολλῇ ῥοίζῳ, 'with frequent whistle.' ῥοῖζος (connected with ῥοῖβδος) is equivalent to the ψίττα of Eur. Cycl. 49; or σίττα, as in Theocr. 4. 46 σίτθ' ἃ Κυμαῖθα ποτὶ τὸν λόφον.

319. Κύκλωπος γάρ. Here γάρ merely forms the introduction to the main sentence, which begins with τοῦ

δειπνον: dinner before he goes out for the day.



χλωρὸν ἐλαΐνεσιν τὸ μὲν ἔκταμεν, ὄφρα φοροίη 320  
 αὐανθέν. τὸ μὲν ἄμμες εἰσκομεν εἰσορόωντες  
 ὅσων θ' ἰστὸν νηὸς εἰκοσὶ ῥοιο μελαίνης,  
 φορτίδος εὐρείης, ἥ τ' ἐκπεράα μέγα λαΐτμα  
 τόσσον ξην μῆκος, τόσσον πάχος εἰσοράασθαι.  
 τοῦ μὲν ὅσων τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστὰς, 325  
 καὶ παρέθηχ' ἐτάροισιν, ἀποξύναι δ' ἐκέλευσα·  
 οἱ δ' ὀμαλὸν ποίησαν ἐγὼ δ' ἐθώσα παραστὰς  
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέω.  
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,

320. ἔκταμεν] Eustath. τὸ δὲ ἔκταμεν, οἱ ἀκρβέστεροι ἐκσπασε γράφουσιν. ἐχρήν γάρ φασι τὸν τηλικούτον Κύκλωπα καὶ αὐτόπρεμνον ἐκσπᾶσαι τὸ φυτόν. 326. ἀποξύναι] Buttm. Lexil. would read here, but needlessly, ἀποξύναι, and most modern editors follow him. But cp. Schol. P. ἀποξύναι] ἀπολεπίσαι. τὰ ἀκρα καὶ ὀξεία ἀφελεῖν καὶ ὅτι μάλιστα κυκλοῦν Schol. T. So Preller for δ μάλιστα κυκλωθέν. 329. ὑπὸ κόπρῳ] Ἀριστοφάνης, ὑπὸ κόπρου Schol. H. So Eustath. ὑπὸ κόπρῳ τινὲς γράφουσιν Ἀττικώτερον.

μὲν ὅσων τ' inf. 325. For a similar pause compare Il. 2. 803, where the words πολλοὶ γὰρ κατὰ ἄστυ lead up to τοῖσιν ἕκαστος ἀνὴρ σημαίνεται in v. 805.

320. τὸ μὲν. This is repeated as τὸ μὲν in 321, and as τοῦ μὲν in 325, the repetition of μὲν seeming to keep the attention alive to the preparatory circumstances.

ἔκταμεν (i.e. ἐξέταμε) is used of felling trees, as αἰγείρον Il. 4. 486, νήιον Il. 3. 62.

322. ὅσων θ' ἰστὸν, cp. inf. 325 ὅσων τ' ὄργυιαν. This is a brachylogical attraction for τόσσον εἶναι ὅσος θ' ἰστός ἐστι. So in Od. 10. 112 τὴν δὲ γυναικά | εὖρον ὅσῃ τ' ὄρεος κορυφῇ. Compare also Od. 11. 25. Milton has imitated this simile in his description of Satan's spear,

'To which the tallest pine,  
 Hewn on Norwegian hills to be the mast  
 Of some great Ammiral, were but a wand.'

It is doubtful whether any limb of an olive could have been found long enough and straight enough to make such a staff for the Cyclops; and some have therefore proposed to read εἰλάτινον for ἐλαΐνεον, but this would only introduce the new physical difficulty, that fresh pinewood blazes instead of smouldering or becoming charred in the fire. Cp. also inf. 394.

In εἰκοσ-ῥοιο we have the root -ερ,

as in ἐρέσσω. It more often appears as -ηρ as in τρε-ήρης.

324. μῆκος and πάχος are accusatives qualifying τόσσον.

325. ὄργυια (in Attic ὄργυια) is from stem ὀργ-—seen in English 'reach.' It properly denotes the space between the finger-tips when the arms are 'extended.' The 'foot,' the 'cubit,' and the 'ell' are instances of measures derived from the human body. The 'fathom' is the same length as the ὄργυια, and is got at in the same way; but the word is applied to the length of line or thread (*fad, faden*) that can be held with the furthest stretch of the two arms.

326. ἀποξύναι. With this reading (see crit. note) compare Eur. Cycl. 456 ἀκρέμον ἐλαίας . . . ὃν φασγάνῃ τῷδ' ἐξαποξύνας ἀκρον | ἐς πῦρ καθήσσει. The Homeric picture is spoiled by the substitution of ἀκρέμον for ῥόπαλον.

327. ἠθώσα, 'I sharpened it.' His men did the rougher part of the work, making the wood generally smooth and taper, while Odysseus gives the shape of the point. If θωῶ come from the same root as θοός and θέω, we must look for the point of contact in the idea of 'sharp,' which signifies 'quick' as well as 'pointed.' But θωῶ may belong to another root altogether. Eustath. says θοὸν καὶ ὀξὺ συνάνημι εἰσι· θοὸν δέ, τὸ μὴ ἀπλῶς ταχέω, ἀλλὰ τὸ τμητικὸν ἐν τῷ ἀκρῷ, ὁμοῦ ὡς αἱ εἴχαι.

ἥ ῥα κατὰ σπείους κέχυτο μεγάλ' ἤλιθα πολλή· 330  
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,  
 ὃς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἰέρας  
 τρῖψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.  
 οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἐλέσθαι,  
 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335  
 ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων·  
 αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πῖονα μῆλα,  
 πάντα μάλ', οὐδέ τι λείπε βαθείης ἔντοθεν αὐλῆς,  
 ἥ τι οἰσάμενος, ἥ καὶ θεὸς ὧς ἐκέλευσεν.  
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰέρας, 340  
 ἐξόμενος δ' ἤμελγεν δις καὶ μηκάδας αἶγας,

330. μεγάλ'. See note below. 331. πεπαλάσθαι] So Aristarchus (see Schol. H. M.) and Herodian (cp. Il. 7. 171 πεπαλάσθε), and most modern editors. Düntzer retains πεπαλάσθαι with MSS. See note. 333. ἐν ὀφθαλμῷ] ἐπ' ὀφθαλμῷ Ἀρίσταρχος Schol. M.

330. κατὰ σπείους, 'adown the cave,' that is, from the mouth to the inmost part, so in Od. 12. 93 we have κατὰ σπείους δίδυκεν. See note on Od. 2. 337.

If μεγάλ' [α] be the right meaning it must be taken adverbially with κέχυτο; but it seems an unnecessary addition to ἤλιθα πολλή. An easy change would be to write κατὰ σπείους μεγάλου κέχυτο', or, with Ahrens, κατὰ σπείος κέχυτο μέγα. μέγα is used twenty-seven times adverbially in Homer, and is almost invariably joined with verbs expressing sound, as λάχειν, κτυπεῖν, βρέμειν, στενάχειν, εὐχεσθαι, ἀπύειν, or κλάζειν. There are only two exceptions to this usage, μεγάλ' ἀσπίδας ἐσφυφίλειαν Il. 16. 774; and κραδίη μεγάλα στέρνοισι πατάσσει Il. 13. 282, where the tumultuous thumping of the heart contains a notion of sound no less than of movement. Such a consistent usage makes the employment of μέγα here very suspicious.

331. πεπαλάσθαι. Cp. Schol. on Il. 7. 171 οὕτως Ἀρίσταρχος καὶ Ἡρωδιανὸς διὰ τοῦ σ. . οὐ διὰ τοῦ χ. Similarly Schol. H. here and Eustath. 1631. 14. If the reading be right, it must be referred to παλάσσομαι or some such form of πάλλομαι, or if it be still taken from παλάσσω we must notice the peculiarity

in following a τ rather than a κ for the characteristic letter of the verb; cp. πεπάσμεν (Il. 24. 642) from πατέομαι. Ahrens regards πεπαλάσθαι as a reduplic. aor. from πάλλομαι with the substitution of a for κ. Transl. 'I bade them cast lots among themselves.' πάλλειν is used properly of the ψῆφοι shaken in the helmet; here it is transferred per metonymiam to those who shake the pebbles. Cp. Soph. El. 709 στάντες δ' ἔν' αὐτοῖς αἱ τεταγμένοι βραβύς | κλήρους [κλήρους] ἔπλησαν.

332. ἐμοὶ σὺν. For instances of σὺν following its case see Od. 13. 303; 14. 296; 15. 410.

334. τοὺς ἄν κε. For this combination see on Od. 5. 361. In this passage ἄν is taken up, as it were, by the pronoun, leaving κε to qualify the verb.

καὶ adds an emphasis to ἤθελον = those whom I should have *liked* to choose, even if there had been no decision by lot.

335. ἐλέγμην (al. ἐλέχθην), 'I counted myself in.' Cp. λέκτο δ' ἀριθμῶ Od. 4. 451.

338. ἐντοθεν. Rumpf's conjecture for ἔκτοθεν. See on sup. 239.

339. τι οἰσάμενος, 'having some foreboding,' or 'suspicion.'

He expected an attack from wild beasts or marauders, and had no dogs for defense. A single dog would have prevented O.D.'s escape. Polyph. had no kine (cow's milk is not mentioned - H.). Ram was easier than bull for O.D. to deal with -

44. This makes 6 in all. cf. 188, 511. Od. men are now 6 in number.  
He charges with 12 barrels. (196)

## 9. ΟΔΥΣΣΕΙΑΣ I. 342-357. 383

πάντα κατὰ μοῖραν, καὶ ὑπ' ἐμβρυον ἦκεν ἐκάστῃ.  
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἄ' ἔργα,  
 σὺν δ' ὃ γε δὴ αὐτε δῶμα μάρψας ὠπλίσσατο δόρπον.  
 καὶ τότ' ἐγὼ Κύκλωπα προσηύδων ἀγχι παραστάς, 345  
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο.

‘Κύκλωψ, τῇ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,  
 ὄφρ' εἰδῆς οἶόν τι ποτὸν τόδε νηὺς ἐκεκεύθει  
 ἡμετέρῃ· σοὶ δ' αὖ λαιβὴν φέρον, εἴ μ' ἐλέησας  
 οἴκαδε πέμψεις· σὺ δὲ μαίνειαι οὐκ' ἄνεκτῶς. 350  
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἴκοιτο  
 ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας.’

‘Ὡς ἐφάμην, ὃ δὲ δέκτο καὶ ἐκπιεν· ἦσατο δ' αἰνῶς  
 ἠδὲ ποτὸν πίνων, καὶ μ' ἦττε δεύτερον αὖτις·

‘Δὸς μοι ἔτι πρόφρων, καὶ μοι τεδὸν οὖνομα εἰπέ 355  
 αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.  
 καὶ γὰρ Κυκλώπεσσι φέρεи ζεῖδωρος ἄρουρα

344. δόρπον] So Schol. H. Al. δαῖνον.

346. κισσύβιον. In Eur. Cycl. 383 we have σκύφος κισσοῦ, and in Od. 14. 78 κισσύβιον is used for a milking-pail. In Theocr. 1. 27 it stands for a drinking-cup, and is called σκύφος, ib. 143; but the description Theocr. gives of the wreath of ivy carven round its lip seems to suggest the meaning of ‘decorated with ivy,’ rather ‘than made of ivy wood.’ Fritzsche, on Theocr. 1, states that κισσοῦβι is a common name for a milking-pail at the present day in the Ionian islands: and he quotes from Ampelius, 8. 13 ‘Sami in templo Iunonis est *scyphus factus ex hedera*.’ On the whole we may suppose that ivy-wood was originally the material that gave its name to κισσοῦβιον, but that afterwards κισσοῦβιον was used generally for a wooden cup or bowl.

349. σοὶ . . λαιβὴν. Eustath. describes the expression as *κολακευτικόν*, εἰ γε οὐχ ὅτι ξείνῳ δῶρον ἀλλ' ὡς θεῶν λαιβὴν φησι τὸν οἶνον προσφέρειν. Others explain it to refer to the hope of receiving hospitality, as though Odysseus would say, ‘I brought the wine that I might use it to pour a libation with, when I

should be entertained at thy hospitable board.’ But the commencement of the sentence with the emphatic σοὶ is decisive in favour of the former interpretation. The grosser the flattery the deeper the irony: but, doubtless, it was not too strong for a savage who had described himself as superior to the μάκαρες θεοί.

εἴ μ' ἐλέησας . . πέμψεις, ‘in the hope that thou mightest pity me and send me home.’ For such a use of εἴ see on sup. 229.

352. ἀνθρώπων πολέων, ‘of the multitudes of men.’ The force in πολέων is, that the more numerous men are, the greater chance there is of a visitor to the Cyclops: but how many soever there may be, such an inhospitable reception of Odysseus will keep all others at a distance.

353. ἦσατο, from ἤδεσθαι. The aorist commonly in use is ἦσθην. The use of αἰνῶς is not confined to expressions of horror; but it is used with such verbs as φιλεῖν, ἐοικέναι, τέρπεσθαι.

357. καὶ γάρ. The καὶ emphasises Κυκλώπεσσι. ‘They know what good

οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·  
ἀλλὰ τόδ' ἀμβροσῆς καὶ νέκταρός ἐστιν ἀπορρώξ·

‘Ὡς φάτ’· ἀτὰρ οἱ αὖτις ἐγὼ πόρον αἶθροπα οἶνον· 360  
τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἐκπιεν ἀφραδίῃσιν.  
αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,  
καὶ τότε δὴ μιν ἔπεσσι προσηύδων μελιχίοισι·

‘Κύκλωψ, εἰρωτᾷς μ' ὄνομα κλυτόν; αὐτὰρ ἐγὼ τοι  
ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης. 365  
Οὔτις ἐμοί γ' ὄνομα· Οὔτιν δέ με κικλήσκουσι  
μήτηρ ἡδὲ πατήρ ἡδ' ἄλλοι πάντες ἐταῖροι·

‘Ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλεί θυμῷ·  
‘Οὔτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισι,  
τοὺς δ' ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται.’ 370

Ἥ καὶ ἀνακλιωθείς πέσεν ὑπτίως, αὐτὰρ ἔπειτα  
κεῖτ' ἀποδοχμώσας παχὺν αὐχένα, καὶ δέ μιν ὕπνος  
ῥρει πανδαμάτωρ· φάρυγος δ' ἐξέσσυτο οἶνος  
ψωμοί τ' ἀνδρόμεοι· ὁ δ' ἐρεύγετο οἶνοβαρεῖων.

360. ‘Ὡς φάτ’· ἀτὰρ οἱ] So most modern edd. The common reading was *αἶθροπα*· *αὐτὰρ οἱ αὖτις*, for which might be substituted *αὐτὰρ ἐγὼν αὖτις* (as Bekk.). The change is made because *οἱ* generally has the initial digamma; but it makes a new difficulty, because *οἱ* is not usually treated as a long syllable in thesis. 366. *ὄνομα*] The caesura may be supposed to make a syllable of doubtful quantity allowable here, and the pause in the sense would tell the same way. A few MSS. read *ὄνομ' ἔστ'*.

wine is, but this is something quite out of the way.

359. For the use of *τόδε* after *οἶνος* see note on Od. 12. 75.

*ἀπορρώξ*. Properly a part broken off from another, used in Homer of a stream which is a ‘branch’ of the Styx, Il. 2. 755; Od. 10. 514. The adjective *ἀπορρώγες*, ‘abrupt,’ is found as an epithet of *ἀεταί* in Od. 13. 98.

362. Join *περὶ* . . *ἤλυθεν*, and take *Κύκλωπα* as the direct object of the compound verb, and *φρένας* as the epexegetical accusative of nearer definition. Cp. Il. 10. 139 *τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰσῆ*. Euripides uses a similar expression (Alc. 758) *ἔως ἐθέρμην' αὐτὸν ἀμφιβᾶσα φλόξ* | *οἶνον*.

366. *ὄνομα*. The hiatus and lengthening of the final syllable depend

mainly on the pause in the sense. But cp. inf. 392; Il. 5. 576; 8. 556. The form *Οὔτιν* is intentionally made different from the ordinary accusative from *οὔτις*, because it is used as a proper name.

369. *πύματον* . . *μετὰ οἷς ἐτάροισι*. This is not equivalent to ‘last, after his companions,’ but rather ‘last, in the list of his companions,’ the regular use of *μετά* with dative.

372. *ἀποδοχμώσας*, ‘drooping.’ His head droops over towards one shoulder. Schol. *πλαγίωςας*. Cp. Virg. Aen. 3. 631 ‘Cervicem inflexam posuit, iacuitque per antrum | immensus, sanie eructans ac frustra cruento | per somnum commixta mero.’

374. *ὁ δ' ἐρεύγετο*. A paratactic clause, giving the reason for this voiding





## 9. ΟΔΥΣΣΕΙΑΣ I. 375-385. 385

καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375  
 εἰως θερμαίνονται ἔπεισσί τε πάντας ἐταίρους  
 θάρσυνον, μή τις μοι υποδδείσας ἀναδύη.  
 ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν  
 ἄψεσθαι, χλωρός περ ἔων, διεφαίνετο δ' αἰνῶς,  
 καὶ τότε ἐγὼν ἄσπον φέρον ἐκ πυρός, ἀμφὶ δ' ἐταῖροι 380  
 ἴσταντ'. αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων,  
 οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, ὄξυν ἐπ' ἄκρῳ,  
 ὀφθαλμῷ ἐνέρισαν· ἐγὼ δ' ἐφύπερθεν ἀερθεῖς  
 δίνεον, ὥς ὅτε τις τρυπῷ δόρυ νήιον ἀνήρ  
 τρυπάνῳ, οἱ δέ τ' ἔνερθεν υποσσεύουσιν ἱμάντι 385

377. ἀναδύη] Others erroneously ἀναδύη, or ἀναδύη. 383. ἀερθεῖς] ἐρεισθεῖς  
 Ἀριστάρχος. Schol. M. 384. τρυπῷ] See note below.

of ἀνδρόμας κρέα. In Eur. Cycl. 591  
 Odysseus says, τῷ δ' ὕπνῳ παρεμύενος |  
 τάχ' ἐξ ἀναιδούς φάρυγος ἀθήσει κρέα.

375. ὑπὸ σποδοῦ ἤλασα, 'I drove it  
 under the ashes.' For this use of ὑπὸ  
 with genitive compare ἐτίθαπτο ὑπὸ  
 χθονός Od. 11. 52, ὑπ' ἀνθριῶνος τέτατο  
 ὀχεύς Il. 3. 372. Cp. Od. 5. 346, 373.

377. ἀναδύη. Editions previous to  
 Bekk. generally concurred in writing  
 ἀναδύη. But ἀναδύη is for ἀναδύη as  
 δῶν in Od. 18. 348; 20. 286: similarly  
 we have ἐκδύμεν in Il. 16. 99 for the  
 optative.

379. ἄψεσθαι, 'to catch.' The middle  
 voice gives a sort of animation to the  
 expression, the passive is elsewhere  
 found, as ἀφθῇ τὸ λήιον Hdt. 1. 19,  
 ἀφθῆς δ' νηὶς κατεκαύθη Thuc. 4. 100.  
 Here however the stake was not con-  
 sumed, but only glowed with red heat;  
 so we have διαφανής and διάπυρος to  
 express 'red-hot.'

383. The common reading ἀερθεῖς  
 merely reproduces the same notion that  
 is already in ἐφύπερθεν, that he stands  
 above it as a shipwright stands on  
 a balk of timber and uses the drill  
 to make a hole in the wood at his feet.  
 But the reading of two important MSS.  
 is ἐρεισθεῖς, which is said to have been  
 preferred by Aristarchus. This would  
 signify 'throwing my weight upon it,'  
 as a man presses with his body upon  
 the stock of a drill as it turns round.  
 Transl. 'just as when a man bores ship-

timber with a borer, while his mates at  
 the lower end keep it spinning with a  
 strap which they hold at either end;  
 and the drill runs continuously.' The  
 ἱμάς here serves the same purpose as  
 the string of the 'bow,' used in working  
 an ordinary drill. The strap made one  
 turn round the shaft or barrel of the  
 borer, so that by pulling at each end of  
 it alternately the borer was made to re-  
 volve a turn or two, first in one direc-  
 tion and then in another. We are not,  
 of course, to suppose that there was  
 any such apparatus attached to this  
 μοχλός, the particulars belonging to  
 the simile of the τρύπανον only. What  
 Odysseus means to say is, that the work  
 they were engaged in, and their various  
 attitudes, resembled those of a ship-  
 carpenter and his men using the drill.  
 Euripides copies it exactly, Cycl. 460  
 ναυπηγίαν δ' ὥς εἰ τις ἀμύζων ἀνὴρ |  
 διπλοῖν χαλινῶν τρύπανον κομπλατεῖ. It  
 is usual to describe τρυπῶ as a form of  
 the optative, viz. contracted from τρυ-  
 πάοι (τρυπάω). It must however be re-  
 marked that ὥς ὅτε is nowhere else  
 used in a simile with the optative;  
 which mood is always introduced under  
 such circumstances by ὥς εἰ. Either  
 then we must treat τρυπῶ as a peculiar  
 usage, or else accept the reading of  
 Draco (de Metr. 86 26), τρυπῇ. Ameis  
 proposes the participle τρυπῶν, and  
 supplies, from the foregoing words,  
 ἐρεισθεῖς δινεῖ to complete the sentence.

ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἔμμενές αἰεΐ·  
 ὥς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες  
 δινέομεν, τὸν δ' αἶμα περίρρεε θερμόν ἔοντα.  
 πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὔσεν αὐτμῇ  
 γλήνης καιομένης· σφαραγεῦντο δέ οἱ πυρὶ ρίζαι. 390  
 ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἤ' σκέπαρνον  
 εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα  
 φαρμάσσω· τὸ γὰρ αὐτὲ σιδήρου γε κράτος ἐστίν·  
 ὥς τοῦ σίξ' ὀφθαλμοῦς ἐλαϊνέῳ περὶ μοχλῷ.  
 σμερδαλέον δὲ μέγ' ὤμωξεν, περὶ δ' ἴαχε πέτρῃ, 395  
 ἡμεῖς δὲ δέισαντες ἀπαισσύμεθ'. αὐτὰρ ὁ μοχλὸν  
 ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ.  
 τὸν μὲν ἔπειτ' ἔρριπεν ἀπὸ ἔο χερσὶν ἄλυν,·

387. ἐλόντες] τὸ δὲ ἐλόντες Ἀρίσταρχος ἀπὸ τοῦ ἔχοντες Schol. H. ἐλόντες, ἢ ἔχοντες κατὰ Ἀρίσταρχον Eustath. 1635. 'Videtur Aristarchus non legisse ἔχοντες, sed ἐλόντες per ἔχοντες interpretatus esse' Dind. 388. ἔοντα] Voss, on h. Hom. Cer. 110, reads ἰόντα, which Nitzsch and Bekk. follow, but see note below. 393. σιδήρου γε] A few MSS. read σιδήρου γε. 398. ἄλυν] ἄλυνεν Ἀττικώτερον δασύνειν . . . προσγράφουσι δὲ τινὲς τῶν παλαιῶν τὸ ἴωτα ἐν τῷ ἄλυνεν Eustath.

387. ἐλόντες goes directly with δινέομεν, 'clavum arreptum torquebamus.'

388. The reading ἰόντα, which would make θερμόν agree with αἶμα, though accepted by Nitzsch and Bekk., is merely a conjecture. Nitzsch indeed compares Il. 3. 61, where εἶσιν is used of an axe: but εἶσιν διὰ δουρός, 'makes its way through a plank,' gives no analogy to the use of ἰόντα, absolutely, to signify rotatory motion; though νηὸς λούσης might be quoted as an instance of ἰέναι used of motion in general. Nitzsch characterises θερμόν ἔοντα as meaningless (*nichtig*); but, surely, it is quite the reverse; for the especial thought is the intense heat of the end of the stake, which was so hot as actually to hiss, when plunged in the blood and juices of the eyeball.

389. ἀμφὶ is to be taken adverbially with εὔσεν, 'round about,' as in Od. 3. 429 ἔδρας τε εὐλα τ' ἀμφὶ καὶ ἄγλαδιν οἰσόμεν ὕδαρ. εὔω and Lat. 'uro' both belong to Skt. root *usā*.

392. ἰάχοντα agrees in gender with πέλεκυν only, ἡ' σκέπαρνον being

thrown in, as it were, parenthetically. μεγάλη lengthens its final syllable in arsis before *φιάχοντα*, but, inf. 395, we have περὶ δ' ἴαχε, where the initial *F* is dropped. The usage seems to be that where the participle is used, it almost invariably has the *F* as in Od. 4. 454; 10. 323; 22. 81; Il. 11. 463 (though in Il. 21. 341 we find ἐγὼν ἰάχουσα), and in the finite sense where *ῖ* is lengthened by the augment, the *F* is dropped, as μέγα δ' ἴαχε Il. 23. 216, ὅτε τ' ἴαχε Il. 18. 219, μέγ' ἴαχον Il. 2. 333, μεγάλ' ἴαχε Od. 2. 428.

393. τὸ γάρ, sc. φαρμάσσειν. Here, the hot bar answers to the iron, and the water to the eye. With βάπτειν compare βαφῇ σιδήρος ὥς Soph. Aj. 651. The word βαφῇ was afterwards used in the sense of 'temper;' as βαφὴν ἀφίσαν ὥσπερ ὁ σιδήρος εἰρήνην ἄγοντες Aristot. Pol. 4 (7). 14. The emphatic antithesis suggested by τὸ γάρ αὐτὲ σιδήρου γε κράτος ἐστίν seems to imply that while iron is vastly strengthened by such 'tempering,' the Cyclops' eye was destroyed by the corresponding process.

398. Join χερσὶν ἄλυν, to describe

σκέπανον, does not make position; so ἐκπέπαιστος



## 9. ΟΔΥΣΣΕΙΑΣ I. 379-416. 387

αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνευ, οἳ ῥά μιν ἀμφὶς  
 ῥέον ἐν σπήεσσι δι' ἀκριας ἠνεμοέσσας. 400

οἱ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος,  
 ἰστάμενοι δ' εἶροντο περὶ σπέος ὅττι ἐ κήδοι  
 'Τίπτε τόσον, Πολύφημ', ἀρημένος ὧδ' ἐβόησας  
 νύκτα δι' ἀμβροσίην, καὶ ἀύπνους ἄμμε τίθησθα;  
 ἦ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει; 405  
 ἦ μή τίς σ' αὐτὸν κτείνει δόλφῳ ἢ βίηφιν;'

Τοὺς δ' αὖτ' ἐξ ἀντροῦ προσέφη κρατερὸς Πολύφημος·  
 'ὦ φίλοι, Οὐτίς με κτείνει δόλφῳ, οὐδὲ βίηφιν.'

Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·  
 'εἰ μὲν δὴ μή τίς σε βιάζεται οἷον ἐόντα, 410  
 νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι,  
 ἀλλὰ σύ γ' εὖχεο πατρὶ Ποσειδάωνι ἀνακτι.'

\*Ὡς ἄρ' ἔφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,  
 ὥς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.  
 Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνῃσι, 415  
 χερσὶ ψηλαφῶν, ἀπὸ μὲν λίθον εἴλε θυράων,

404. ἀμβροσίην] γρ. ὁρφαίην Schol. H. 406. κτείνει] So Bekk. with H. and other MSS. Earlier editions and Dind. read κτείνῃ.

the wild movements of his hands in his agony. Elsewhere ἀλύνει has ὅ, so that some of the grammarians proposed to read here ἀλύνειν.

402. ἰστάμενοι. 'And taking their stand round the cave they asked what ailed him, "What is this great hurt of thine, Polyphemus, that thou hast thus cried out?"' τίπτε τόσον is thus best joined with ἀρημένους, and ὧδε with ἐβόησας.

408. οὐδὲ βίηφιν. The ambiguity in the word Οὐτίς involves a similar ambiguity in οὐδέ. The Cyclopes understand the words to mean, 'neither by craft nor by violence;' but Polyphemus intended to signify, 'he is slaying me by craft, and not by violence.' The ambiguity might be rendered thus, 'It is no man's craft, no violence that is murdering me.' The Cyclopes regard Οὐτίς as equivalent to οὐ τίς, as may be seen by their quoting

it in the form μή τίς in v. 410. It is difficult not to suppose that a pun is intended between μή τίς σε βιάζεται and μῆτις ἀμύμων, for the Cyclops has been over-reached by the μῆτις of the οὔτις or Οὐτίς.

410. οἷον ἐόντα, that is, 'defenceless in having no neighbours to help you.'

411. νοῦσον ἀλέασθαι. See on Od. 5. 395 for the views of the ancients about diseases; and for the general sentiment cp. Od. 16. 447 θεῶθεν δ' οὐκ ἔστ' ἀλέασθαι. The genitive, Διὸς, expressing the source, is like ἀνέμων κύμα Od. 13. 99. Their meaning probably was that they thought he had gone hopelessly mad.

415. ὠδίνων ὀδύνῃσι, 'in agonies of anguish.' Here the πορήχσις is, of course, intentional.

416. ψηλαφῶν, according to Döderl. from an adjectival form ψηλός (from

αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,  
 εἴ τινά που μετ' δεσσι λάβοι στείχοντα θύραζε·  
 οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.  
 αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἀριστα γένοιτο, 420  
 εἴ τιν' ἐταίροισιν θανάτου λύσιν ἢ δ' ἐμοὶ αὐτῷ  
 εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,  
 ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.  
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.  
 ἄρσενες διες ἦσαν ἐντρεφέες, δασύμαλλοι, 425  
 καλοὶ τε μεγάλοι τε, ἰοδνεφές εἶρος ἔχοντες·  
 τοὺς ἀκέων συνέεργον ἐνστρεφέεσσι λύγοισι,  
 τῆς ἐπι Κύκλωψ εὖδε πέλωρ, ἀθεμίστια εἰδὼς,  
 σύντρεῖς αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,

425. διες] 'Ἀρίσταρχος οἶε Schol. B. H. Q. Ameis adopts this reading, which comes through the vocalization of the digamma in *δφies*. 427. ἀκέων] Cod. Vat. ἀέκων. 429. σύντρεῖς] La Roche writes, with five MSS, *ὄν τρεῖς*. Cp. Schol. H. δυνατὸν δὲ καὶ δύο μέρη λόγου λέγειν *ὄν καὶ τρεῖς*, καὶ ἐν μέρῳ λόγου *σύντρεῖς*, *ὡς σύντε*· τούτοις δὲ μόναις τοῖς δύο ἀρθμοῖς ὑπῆρξε τὸ συντίθεσθαι μετὰ τῆς *ὄν* προθέσεως.

ψάω) and ἀφή (ἄπτω). Curt. connects it with ψάλλα, root ψαλ, comparing Lat. *palpare*.

417. χεῖρε πετάσσας. Cp. Eur. Cycl. 668 ἐν πύλαισι γὰρ | σταθεῖς φάραγγος τάσδ' ἐναρμόσω χέρας.

419. Join οὕτω νήπιον, and take ἤλπετο with ἐνὶ φρεσὶ as ἔλπετο.. κατὰ θυμὸν Il. 10. 355.

420. ὅπως... γένοιτο, 'How all might be for the very best.' For the neuter plural ἀριστα used as an abstract noun cp. οὐδὲ ποτ' ἴσα | ἔσσεται Od. 2. 203, οὐκίτι φικτὰ πέλοντο 8. 299.

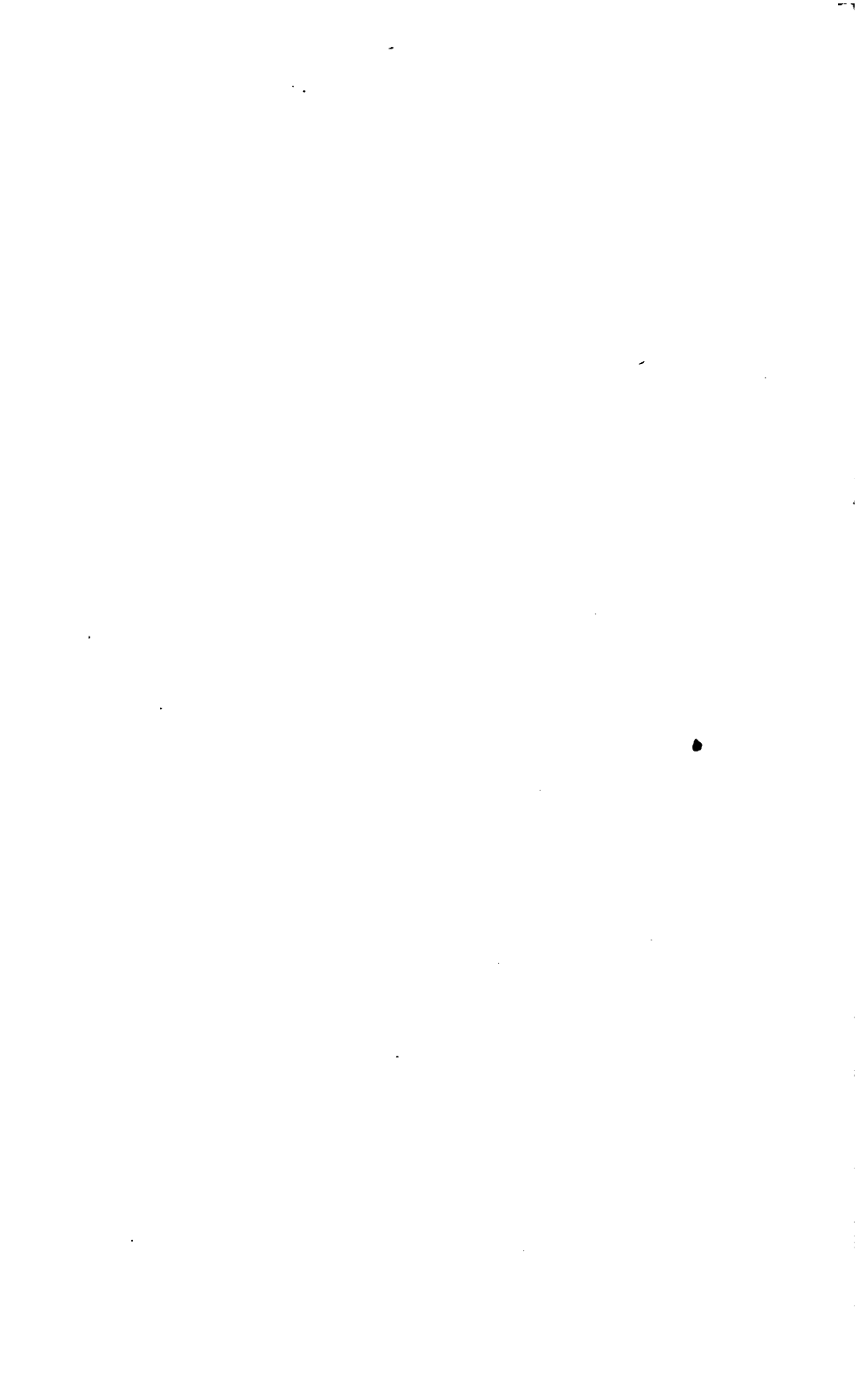
423. ὥς τε περὶ ψυχῆς = 'utpote de vita'; as we say, 'in a matter of life and death.' Cp. Il. 22. 161.

426. ἰοδνεφές. Eustath. rightly interprets this by μέλαν. Ernesti endeavours to twist the word so as to mean 'white,' but quite unnecessarily; for while we have as epithets of sheep, λευκός Il. 3. 103, ἀργυφός Od. 10. 85, and ἀργεννός Il. 6. 424; we have also μέλας in Od. 10. 527; and παμμέλας ib. 525.

427. λύγοισι. This word properly

denotes the pliant twigs of the agnus castus (*Vitis agnus* L.). Dioscorides, I. 136, thus describes it: ἄγνος ἢ λύγος θάμνός ἐστι δενδράδης παρὰ ποταμοῖς τραχέσι τε τόποις καὶ χαράδραις φώμενος, ῥάβδους ἔχων δυσθραύστου μακράς φύλλα δὲ ὥσπερ ἐλαίας, ἀπαλάττερα δέ· τὸ δ' ὄσθος ἢ μὲν τις λευκὸν ὄν ὑποπορφυρίζοντι, ἢ δὲ πορφυροῦν φέρει. The profusion of scented flowers of the *agnos* is noticed in the opening scene of Plato's *Phaedrus*. With λύγοι Achilles binds two prisoners, Il. 11. 105; and with the same *Odysseus* ties together the legs of the great stag which he had shot, Od. 10. 166. The same sort of 'green withes' were used to bind Samson (Judges 16. 7). The stem *λυγ*, Lat. *lig-are*, appears in the Skt. *ling*. The tree is still called *λυγιά* in Greece.

429. σύντρεῖς may be so written on the analogy of *ἐννεείκοσι* Od. 14. 98, or *σύνδυο* h. Hom. Ven. 74. If we adopt, with some good MSS, *ὄν τρεῖς αἰνύμενος* we must treat it as a tmesis, and may compare *συνάινυτο* Il. 21. 501. φέρεσκε. The iterative tense is used,





τῷ δ' ἐτέρω ἐκάτερθεν ἵτην σῶοντες ἐταίρους. 430

τρῆϊς δὲ ἑκαστον φῶτ' διες φέρον· αὐτὰρ ἐγὼ γε,  
ἀρνεῖδς γὰρ ἔην, μῆλων δ' ἄριστος ἀπάντων,  
τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς  
κείμεν· αὐτὰρ χερσὶν ἁώτου θεσπεσίῳ  
νωλεμέως στρεφθεὶς ἐχόμεν τετληότι θυμῷ. 435  
ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῷ διαν.

Ἥμος δ' ἠριγένεια φάνη βοδοδάκτυλος Ἡῶς,  
καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενά μῆλα,  
θῆλεια δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκοῦς·  
οὐθατὰ γὰρ σφαραγεῦντο· ἀναξ δ' ὀδύνησι κακῆσι 440  
τειρόμενος πάντων δίων ἐπεμαίετο νῶτα  
ὀρθῶν ἐσταάτων· τὸ δὲ νήπιος οὐκ ἐνόησεν,  
ὥς οἱ ὑπ' εἰροπόκων δίων στέρνοισι δέδεντο.  
ὑστατος ἀρνεῖδς μῆλων ἔστειχε θύραζε,

433. ἐλυσθεὶς] Al. ἐλιχθεὶς. Vind. 56 ἐρεισθεὶς. 443. ὥς οἱ] August. and Ven. 613 ὥς οἱ, which Nitzsch prefers. But see note.

because there were several successive groups of three.

433. Join κατὰ with λαβὼν. 'Having grasped his back, I lay curled up under his shaggy belly.' The Schol. interprets ἐλυσθεὶς by συστραφεῖς. We find in Il. 23. 393 ῥυμὸς δ' ἐπὶ γαίαν ἐλύσθη, where Schol. B. interprets by συνερύη. In Il. 24. 510 προπάροιθε ποδῶν Ἀχιλλῆος ἐλυσθεὶς is rendered by the same Schol. συνελυσθεὶς ἢ κυλισθεὶς. It must be noticed that κείμεν is an unusual word to express 'suspension.' But, after all, the posture is rightly described by κείσθαι, as Odysseus is outstretched back downwards. Nor is the impossibility of holding on all night to the sheep's wool to be considered for an instant. It is only the same scene that appears in the 'Romans de Dolopathos' (see Appendix 3), where the robber holds on to the hen-perch for a day and a night while the blinded giant is laying about him with his club. Otherwise we should have to accept the tame interpretation, that Odysseus lay nestling at the ram's side, while the creature slept—his hands interlaced in the fleece—and that when the ram rose to go out, he lifted Odysseus with him.

434. χερσὶν is emphatic, because the *men* were tied by withes, but there is no one to tie Odysseus, so that his *hands* are all that he has wherewith to support himself.

435. It is better to join νωλεμέως with ἐχόμεν, as in Od. 12. 437, and, similarly, Od. 20. 24. νωλεμέως is a word of unknown etymology. But however the meaning may come, there seems no doubt that the general sense is 'firmly' or 'constantly.'

στρεφθεὶς is generally rendered 'twisted in,' i.e. with hands interlaced with the wool. But no analogy is found to support this use of στρεφθεὶς, which commonly means 'turning round' or 'back'; cp. Il. 5. 575; 15. 645; 16. 598. Düntzer would interpret it here 'turned round,' meaning that the head of Odysseus peered out at one side. But it is more likely that it means only 'turned round,' i.e. hanging downwards; just as in Od. 12. 432 foll. Odysseus clings to the fig-tree, and holds on ὡς νυκτερίς. Translate, 'And, turning myself over, I firmly gripped his thick wool with my hands.'

443. ὥς οἱ. For this some write ὡς

λάχνη στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445  
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·  
 'Κριεῖ πέπον, τί μοι ὦδε διὰ σπέος ἔσσο μήλων  
 ὕστατος; οὐ τι πάρος γε λελειμμένος ἔρχεαι οἶων,  
 ἀλλὰ πολὺ πρῶτος νέμει τέρεν' ἄνθεα ποίησ  
 μακρὰ βιβὰς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, 450  
 πρῶτος δὲ σταθμόνδε λιλαίεαι ἀπονέεσθαι  
 ἐσπέριος· νῦν αὖτε πανύστατος. ἦ σὺ γ' ἀνακτος  
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε  
 σὺν λυγροῖς ἐτάροισι, δαμασσάμενος φρένας οἴνῳ,  
 Οὔτις, δν οὐ πῶ φημι πεφυγμένον εἶναι δλεθρον. 455  
 εἰ δὴ ὁμοφρονέεις ποτιφωνήεις τε γένοιο

445. λάχνη] Most MSS. λαχμή. Cp. Schol. M. λαχμὸν λέγει νῦν τὴν ἐκ τῆς  
 λάχνης λασιότητά. οἱ δὲ παλαιοὶ φασὶ κάλλιον ἐνταῦθα λάχνη παρὰ Ἡροδοτόν.  
 455. δλεθρον] Two MSS. give δλέθρον, which Eustath. prefers. See note on Od. i.  
 18 γρ. ἔμμεν δλεθρον Schol. H. P. 456. ποτιφωνήεις] Three MSS. give ποτι

οἶ, which Nitzsch approves. But οἱ is  
 not the nominative plural, referring to  
 the comrades of Odysseus, but a dative  
 referring to the Cyclops. It is a true  
*dativus ethicus*, and is nearly equivalent  
 in force to 'all unbeknown to him.' The  
 enclitic, in this reading, throws back its  
 accent on *ἐς*. See note on sup. 42 *μή*  
*τίς μοι ἀτεμβόμενος κίοι ἴση*.

445. λάχνη στεινόμενος, 'cumbered  
 by his wool and me,' that is, 'by me  
 sticking to his wool,' for the weight of  
 the wool itself does not properly enter  
 into the description. Thus we may take  
 λάχνη καὶ ἐμοὶ as a species of hen-  
 diadys; cp. Od. 19. 396 *κλεπτοσύνη θ'*  
*ὄρεα τε*. But the particular combination  
 is no doubt chosen to give a comic touch  
 to the whole. The unexpected addition  
 of ἐμοὶ after λάχνη would be described  
 in later Greek as a true *σκόμμα παρὰ*  
*προσοκίαν*.

447. Κριεῖ πέπον. The word used  
 for 'ram' in the Iliad is *κρίλος*, *κριός* is  
 probably connected with *κίρας*. Eustath.  
 remarks that we are reminded by this  
 scene of Hector (Il. 8. 185), Achilles  
 (Il. 19. 400), and Antilochus (Il. 23.  
 402) talking with their horses. Cicero  
 (Tusc. Disp. 5. 115) fails to understand  
 this natural craving on the part of the  
 Cyclops for sympathy in his distress

even from an animal, and notes how  
 'Polyphemus Homerus cum immanem  
 ferumque finxisset, cum ariete etiam  
 colloquentem facit, eiusque laudare for-  
 tunas, quod qua vellet ingredi posset,  
 et quae vellet attingere. Recte hic  
 quidem. Nihil enim erat ipse Cyclops  
 quam aries ille prudentior.' But Cicero's  
 entire description of the scene is so un-  
 like the Homeric picture, that we must  
 either suppose that he had forgotten  
 the original, or that he was confusing  
 the story in Homer with the later ac-  
 count, perhaps, of some tragedian.

448. λελειμμένος . . οἶων, 'distanced  
 by the sheep.' Compare *τόσσον δὲ*  
*Μενέλαος ἀμύμονος Ἀντιλόχοιο | λείπετο*  
*Il. 23. 523*. So too, *κίρκου πελειῶν οὐ*  
*μακρὰν λελειμμένοι* Aesch. P. V. 857.

With the use of the present tense  
*ἔρχεαι* after *πάρος* cp. *πάρος πάλε*  
 Od. 4. 811, and 5. 88.

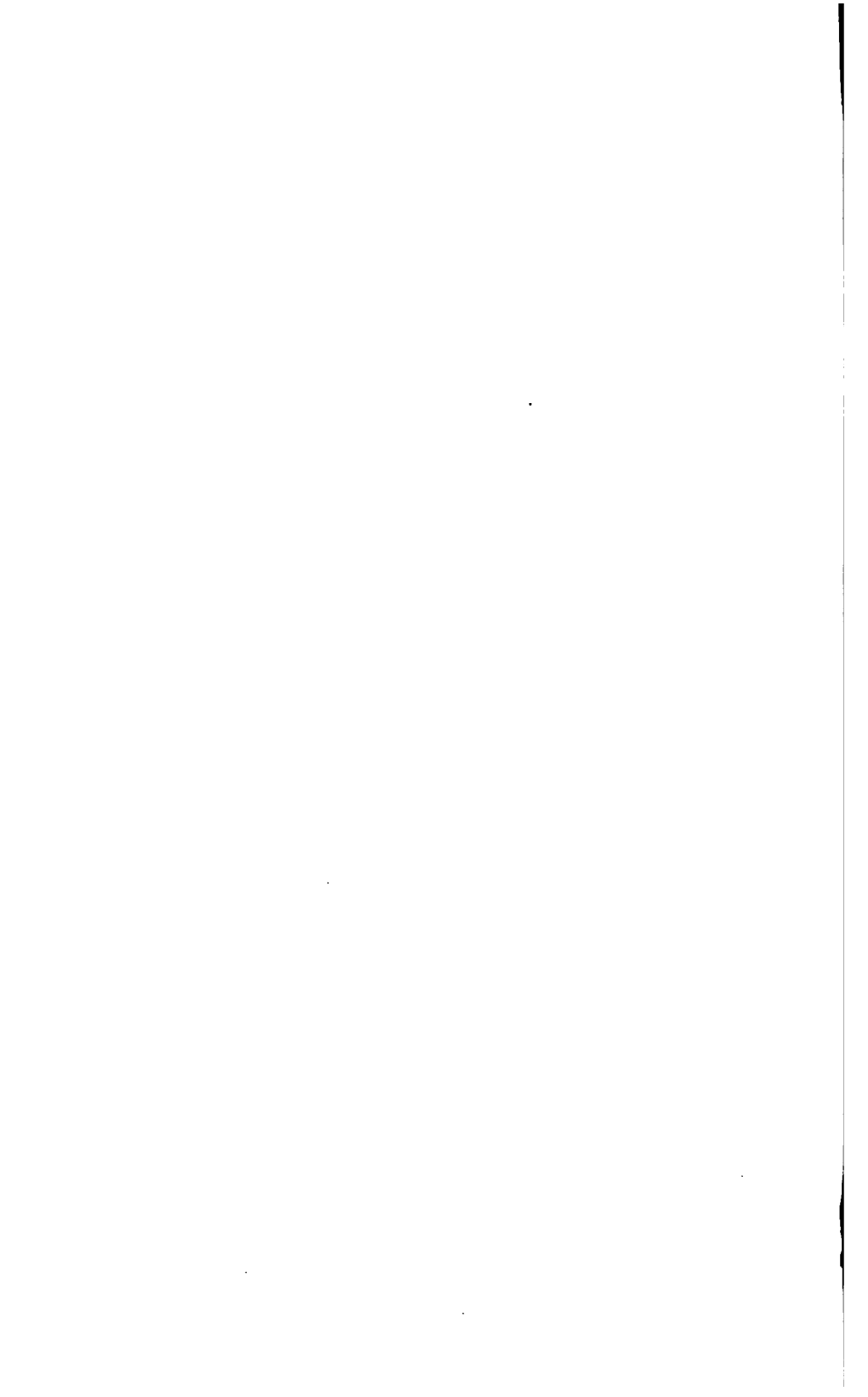
450. μακρὰ βιβὰς. This graphically  
 describes the proud bearing generally  
 noticeable in the animal that is the  
 leader of a herd or flock.

451. ἀπονέεσθαι. For the lengthening  
 of the initial *ā* see note on Od. 12. 422.

455. πεφυγμένον εἶναι δλεθρον. See  
 note on Od. 1. 20.

456. εἰ δὴ ὁμοφρονέεις, 'couldst  
 thou feel as I do, and get the gift of





εἰπεῖν ὅππῃ κείνος ἐμὸν μένος ἤλασκάξει·  
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἀλλυδῖς ἄλλη  
 θεινομένου ραίοιτο πρὸς οὐδεῖ, καὶ δέ κ' ἐμὸν κῆρ  
 λαφύσειε κακῶν, τὰ μοι οὐτιδανὸς πόρεν Οὐτίς.' 460

\*Ὡς εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.  
 ἐλθόντες δ' ἥβαιδν ἀπὸ σπείους τε καὶ αὐλῆς  
 πρῶτος ὑπ' ἀρνείου λυόμεν, ὑπέλυσσα δ' ἐταίρους.  
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,  
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα 465  
 ἰκόμεθ'. ἀσπασίοι δὲ φίλοις ἐτάροισι φάνημεν,  
 οἱ φύγομεν θάνατον τοὺς δὲ στενάχοντο γοῶντες.

φανής, which Ahrens adopts. Göbel, de epith. in -eis desin., writes ποτέ, φωνήεις, an unusual rhythm. 457. ἤλασκάξει] ἡλυσκάξει Cod. Vrat., 464. πίονα] Al. πίονι. 465. περιτροπέοντες] περιτροπέοντες Hesych.

speech, so as to tell me where that man is skulking from my wrath, then should his brain, as he was smitten, be dashed all abroad on the ground, and my heart should be eased from the trouble which good-for-nothing No-man gave me.' There is a grim sort of reference in πόρεν to the word that was used, sup. 360, of Odysseus handing the wine to the Cyclops.

ποτιφανής is a word the composition of which suggests a difficulty; the general rule being that Homeric adjectives in -eis are derived from nouns substantive, as ὀμφαλό-εις, αὐδή-εις. There appears to be an exception to this general rule in ὀφύεις, which seems to point to ὀφύς. But we may follow Bekker in referring ὀφύεις to ὀφύα or ὀφύη, and so make it equivalent to ὀφύινος. But there is no synthetic compound of ποτί and φωνή from which ποτιφανής can be formed; and a similar irregularity appears in the words βαθυδινήεις, from βαθύς and δίνη, or ἀμφιγυήεις, from ἀμφί and γυῖον. For other readings see crit. note.

457. ἤλασκάξει is used, in Il. 18. 281, in the intransitive sense of 'wandering.' Hermann would read ἡλυσκάξει for ἀλυσκάξει. But the two meanings meet in the notion of 'dodging.'

459. For θεινομένου after οἱ see on Od. 6. 157.

462. ἐλθόντες . . λυόμεν . . ὑπέλυσσα. The plural ἐλθόντες seems to prepare

us for ἐλυόμεθα, instead of which two verbs are substituted as giving a more exact description. A similar use of a plural nominative subdivided into two singulars is found in Od. 12. 73; 18. 95; 24. 483; Il. 3. 211; 10. 224.

463. ὑπ' ἀρνείου = 'from under the sheep.' Cp. ὑπ' ἀπήνης λύειν ἡμόνοισι Od. 7. 5.

464. ταναύποδα, i. e. ταναόποδα, the ν representing the digamma. So we find αἶψα for ἀφῶς (ἥως), ἀνέρυσαν, καλαῦρον, and, notably, ταλαῦρινος = ταλα-ῦρινος, i. e. ταλά-φρινος. See Curt. G. E. 496 foll.

δημός, 'fat,' is connected by Weber with δαίω, as if the sacrificial fat for burning: but against this meaning we have the fact that δημός is used for the fat of human beings as well as of animals.

465. περιτροπέοντες. On the analogy of περιτροπέων ἐναντός we might construe this 'oft turning round,' viz. to see if the Cyclops were in pursuit. We should certainly rather expect to find a middle voice used, like ἐντροπαλίζεσθαι Il. 6. 496; so that it is preferable to render περιτροπέοντες here 'driving in,' sc. into a compact flock, for the purpose of taking them down to the ship. Cp. βοῦς περιταμνόμενον Od. 11. 402; 24. 112.. Fäsi compares Apoll. Rhod. Arg. 2. 143 ἥδη δ' ἀσπετα μῆλα περιτροπάδην ἐτάμοντο | ἥρωες. We find περιτροπέων in the sense of 'deceiving' in h. Hom. Merc. 542.

ἀλλ' ἐγὼ οὐκ εἶων, ἀνὰ δ' ὀφρύσι νεύον ἐκάστω,  
 κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα  
 πῶλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ. 470  
 οἱ δ' αἴψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον·  
 ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἑρετμοῖς.  
 ἀλλ' ὅτε τόσσον ἀπῆν ὅσον τε γέγωνε βοήσας,  
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων κερτομόιοι·  
 'Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάγκιδος ἀνδρὸς ἐταίρους 475  
 ἔδμεναι ἐν σπῇ γλαφυρῷ κρατερῇφι βίηφι.  
 καὶ λίην σέ γ' ἔμελλε κιχῆσθαι κακὰ ἔργα,  
 σχέτλι', ἐπεὶ ξείνους οὐχ ἄζεο σῶ ἐνὶ οἴκῳ  
 ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.'  
 'Ὡς ἐφάμην, ὁ δ' ἔπειτα χολώσατο κηρόβι μᾶλλον 480  
 ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλοιο,  
 καδ δ' ἔβαλε προπάροιθε νεὸς κυανοπρόοιο  
 [τυτθὸν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι].

483.] οὗτος ὁ στίχος συντάσσεται ἀπὸ τοῦ στίχου ἀρχομένου 'πλημμυρῆς' (inf. 485) Schol. M. ἀστέρα ἔχει μετὰ ὀβελίου Eustath. Editors since Wolf have either bracketed or expunged the line. See note below.

468. Join ἀνά-νεύον, i. e. I signalled my refusal. The proper meaning of ἀνα-νεύειν is to express dissent or refusal by throwing back the head, opposed to κατανεύειν, the corresponding gesture of assent or permission by nodding and bowing the head. ἀνανεύειν may be used absolutely, or with καρήναι Il. 22. 205, or, as here, with ὀφρύσι, the expression of disapprobation being also exhibited in the knitting of the brow or closing of the eyes: cp. Ar. Lysist. 126 τί μοι μῦτὰ κἀνανεύετε;

469. κλαίειν is directly governed by οὐκ εἶων, the words ἀνὰ . . ἐκάστω being parenthetical, as οὐδ' ἀπέλειπεν sup. 292.

470. βαλόντας. A hasty action suggestive of hurry. In Od. 11. 4, where there is no such haste implied, we have the more deliberate ἐν δὲ τὰ μῆλα λαβόντες ἐθήσαμεν.

474. κερτομόιοι (κείρω) is used here and in Il. 1. 539 as a substantive; cp. μελιχίοισιν Il. 4. 256, and δνειδείοισιν Il. 22. 497.

475. οὐκ ἄρ' ἔμελλες. The negative attaches closely to ἀνάγκιδος, which is the emphatic word in the sentence. The words are equivalent to οὐκ ἄρα ἀναλκῆς ἦν ἀνὴρ οὐ ἐταίρους ἔδμεναι ἔμελλες, 'He was no weakling whose comrades thou wast minded to eat.' ἔμελλες refers back to v. 208, when the Cyclops first began his horrid butchery. ἄρα = 'as you see,' introducing the illustration.

477. καὶ λίην, 'to the very uttermost.' Cp. καὶ μάλα Od. 1. 318 etc., καὶ κάρτα Soph. O. C. 65.

478. σῶ ἐνὶ οἴκῳ, thereby specially violating the rites of hospitality.

483. τυτθὸν . . ἰκέσθαι. This line cannot be read here, though it is appropriate enough in v. 540. A stone that fell προπάροιθε νεὸς would not go near the οἴηιον. Probably the missile passed clean over the ship and fell before her bows; as it appears, from v. 489 foll., that the stern was the part toward the shore.



87. κορρός: hole for putting off on coming to land. Again had one 22 ali.  
ing (0677)

89. Κωρύς: the aero thermometer, so is 214. It is the handle properly & in 87  
is the handle of a key,

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης  
 τὴν δ' αἰψ' ἠπειρόνδε παλιρρόθιον φέρε κύμα, 485  
 πλημυρίς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.  
 αὐτὰρ ἐγὼ χεῖρεςσι λαβὼν περιμήκεα κοντὸν  
 ὥσα παρέξ· ἐτάροισι δ' ἐποτρύνας ἐκέλευσα  
 ἐμβαλέειν κόπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν,  
 κρατὶ κατανεύων· οἱ δὲ προπесόντες ἔρρισον, 490  
 ἀλλ' ὅτε δὴ δις τόσσον ἄλα πρήσσοντες ἀπήμεν,  
 καὶ τότ' ἐγὼ Κύκλωπα προσηγύδων· ἀμφὶ δ' ἐταῖροι

485. τὴν δ' αἰψ' τὴν δ' αἰψ', οὕτως Schol. H. Does this mean οὕτως Ἀρίσταρχος? 489. ὑπ' ἐκ] Wolf wrote ὑπ' ἐκ in II., but Spitzn. and subsequent edd. ὑπὲκ. La Roche here, with four MSS. ὑπ' ἐκ. See on Od. 3. 175. 491. πρήσσοντες] πλήσσοντες Πιανός Schol. H. Q.

485. τὴν δ' αἰψ', 'and the backwashing wave carried her swiftly to land (a surge setting in from the sea), and drove her to approach the strand.'

παλιρρόθιον is here used of a wave that draws in to shore; in Od. 5. 430 it is the under-tow of the surf that carries the swimmer out to sea. But the epithet is correct in both passages, for the wave 'carries back' to the place from which escape is being sought.

486. πλημυρίς (πλήθω), interpreted by Apollon. as ὄρημα τῆς θαλάσσης, is not the flood-tide as distinguished from the ebb, but the swell from the fall of the stone, setting shoreward. It is a common expedient to bring a floating stick to the bank by throwing stones beyond the stick; and this was the effect of the great stone hurled by the Cyclops.

θέμωσε. Cp. Schol. V. δ μὲν Ἀρίσταρχος, ἤγγισε δὲ τῇ χέρσῳ· Καλλιστράτος δὲ ἀντὶ τοῦ ἐποίησε, παρὰ τὸ θείναι, παραγόντως. Ἄλλως, ἠνάγκασεν, ἐβιάσατο. Schol. B. derives the word from θεσμός, i.e. δ νόμος καὶ ἡ ἀνάγκη, but, ultimately, the word must be referred to root θε (θεῖναι). Cp. Eur. I. T. 1396 εἰς δὲ γῆν πάλιν | κλύδων παλίσρους ἦγε ναῦν.

488. ὥσα παρέξ. This means something more than pushed her 'off' or 'out'; it implies also the process of 'punting' the ship someway 'along' the shore. Perhaps the word 'away' might be general enough. If κοντός (Lat. 'contus') be connected with κεντέω, it must be a pole sharp at the point.

489. ἐμβαλέειν κόπης. This is taken as the equivalent of the Lat. 'incumbere remis.' According to this rendering we have to supply some word like χεῖρας or ἵνα, or else to treat ἐμβ. as a sort of reflexive verb, of which latter use we find no example in Homer. Perhaps we ought to interpret the phrase as meaning, 'to dash into [the sea] with our oars,' comparing the dative with νηὶ καταγαγόμεσθα Od. 10. 140, or χερσὶν ἀνασχομένω II. 23. 686.

490. κρατὶ, for no one dared to utter a sound while they were still within range of the Cyclops' missiles.

491. δις τόσσον. This must mean twice as far as the distance given in sup. 473. The design of Odysseus is to row out of range; but the expression introduces an inconsistency, for to be out of range of shot must be to be out of hearing, if the first position (473) is described as ὅσσον τε γέγωνε βοήσας. But that they were not out of hearing is implied by the intention of Odysseus to address the giant, καὶ τότ' ἐγὼ Κ. προσηγύδων, and we have no right to add to the picture by supposing that the Cyclops had come down to the water's edge, or was even wading in the sea.

ἄλα πρήσσον is analogous to κέλευθον πρήσσειν Od. 13. 83; the commoner construction being πρήσσειν ὁδοῖο Od. 3. 476. This usage is imitated in the later epicists, as κόπῃσι διέπρησσον μέλαν ὕδωρ Quint. Smyrn. 14. 404.

492. προσηγύδων. The passage 491-

μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος

‘Σχέτλιε, τίπτ’ ἐθέλεις ἐρεθιζέμεν ἀγριον ἄνδρα;

ὅς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα 495

αὐτὶς ἐς ἡπειρον, καὶ δὴ φάμεν αὐτόθ’ ὀλέσθαι.

εἰ δὲ φθεγξαμένου τευ ἡ αὐδήσαντος ἀκουσε,

σύν κεν ἄραξ’ ἡμέων κεφαλᾶς καὶ νῆια δοῦρα

μαρμάρφ’ ὀκρίεντι βαλὼν τόσσον γὰρ ἴησιν.’

‘Ὡς φάσαν, ἀλλ’ οὐ πείθον ἐμὸν μεγαλήτορα θυμὸν, 500

ἀλλὰ μιν ἀψορρον προσέφην κεκοτηότι θυμῷ.

‘Κύκλωψ, αἶ κέν τίς σε καταθνητῶν ἀνθρώπων

ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτὺν,

φάσθαι Ὀδυσσῆα πτολιπῆρβιον ἐξαλαῶσαι,

υἷδν Λαέρτew, Ἰθάκῃ ἐνὶ οἰκί’ ἔχοντα.’ 505

‘Ὡς ἐφάμην, ὃ δέ μ’ οἰώξας ἡμείβετο μύθῳ.

‘ὦ πόποι, ἦ μάλα δὴ με παλαιῖα θέσφαθ’ ἰκάνει.

ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἥνυς τε μέγας τε,

Τῆλεμος Εὐρυμίδης, ὃς μαντοσύνην ἐκέκαστο

καὶ μαντευόμενος κατεγῆρα Κυκλώπεσσιν’ 510

499. ὀκρίεντι] ὀκρυέντι in two MSS.

501 seems to be parenthetical, and the προσήδων of 491 is resumed by the προσέφην of 501. It does not seem according to Homeric usage to press a sense of attempted action into the imperf. προσήδων. Cp. Od. 14. 485.

496. φάμεν . . ὀλέσθαι. With this use of the aorist after verbs of expectation or prediction see on φημι τελευτηθῆναι Od. 2. 171.

497. φθέγγεσθαι expresses any shout or cry; αὐδᾶν is narrower, and implies the use of articulate words.

499. μαρμάρφ, from root μαρ, as μαρμαίρω. Seiler quotes from Montbel: ‘Ici mármaros et quelquefois πέτρος mármaros (Il. 16. 735) n’est autre chose qu’une pierre blanche comme nos cailloux ou brillante, comme la roche nommée mica.’

τόσσον γὰρ ἴησιν, ‘so far he flings.’

501. ἀψορρον. See on sup. 282. He addresses him here ‘again;’ for his first address is given in v. 474.

504. φάσθαι = ‘dic.’ Alluding to this

passage, in which Odysseus reveals his name to the Cyclops, Aristotle (Rhet. 2. 3. 16) remarks that vengeance is incomplete till the guilty one knows for what cause and by whose hands it has been inflicted.

507. ἰκάνει, ‘are come home to me;’ so μόρος μιν ἰκάνει Il. 18. 465. Cp. Eur. Cycl. 696 ἀλαῖ παλαιὸς χρῆσμός ἐπερ-αίνεται | τυφλὴν γὰρ ὄψιν ἐκ σέθεν σχή-σιν μ’ ἔφη, | Τροίης ἀφορμηθέντος.

509. Τῆλεμος. Cp. Theocr. 6. 23; and Ov. Metam. 13. 771 ‘Telemus Eurymides, quem nulla fefellerat ales, | terribilem Polyphemon adit: lumenque quod unum | fronte geris media rapiet tibi, dixit, Ulixes.’

510. μαντευόμενος κατεγῆρα. For μαντεία was a regular profession, the μάντις being reckoned as public servants (δημοεργοί Od. 17. 383) along with the δαῖδός, ἰγτήρ κακῶν, and τέκτων δούρων. The μάντις could interpret the present and predict the future either by the study of the flight of birds, or other





ὅς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,  
 χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.  
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην  
 ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκὴν.  
 νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὔτιδανδς καὶ ἄκιкус 515  
 ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἑδαμάσσατο οἶνφ.  
 ἀλλ' ἄγε δεῦρ', Ὀδυσσεῦ, ἵνα τοι παρ ξείνια θείω,  
 πομπὴν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον  
 τοῦ γὰρ ἐγὼ παῖς εἰμὶ, πατὴρ δ' ἐμὸς εὔχεται εἶναι.  
 αὐτὸς δ', αἶ κ' ἐθέλῃσ', ἰήσεται, οὐδέ τις ἄλλος 520  
 οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.  
 \*Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 'αἶ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην  
 εὖνιν ποιήσας πέμψαι δόμον Ἄϊδος εἶσω,  
 ὥς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' ἐνοσίχθων.' 525

512. ἀμαρτήσεσθαι] See note below. 515. ἀκιкус] γρ. αἰκῆς Schol. M. Eustath. quotes the same reading. Arist. Poet. 22. 13 αἰκῆς. 516. ἀλάωσεν ... ἑδαμάσσατο] γρ. ἀλάωσας ... ἑδαμάσσατο Schol. H. M. and many MSS.

augural signs (ὀλινοπόλος Il. 1. 69), or by dreams (ὄνειροπόλος Il. 1. 63), or possibly by the smoke of the sacrifices, if this meaning can be got from *θυοσκόος* Od. 21. 145; Il. 24. 221.

Κυκλώπεςσιν may be taken with *μαντευόμενος* = 'for the Cyclopes;' but its position in the line rather suggests that the meaning is local: he passed his life and reached old age among the Cyclopes.

512. *χειρῶν ἐξ*, 'that I should lose my sight at the hands of Odysseus.' Cp. *φιληθῆναι ἐκ Διός* Il. 2. 669.

This use of *ἀμαρτάνειν* is not found elsewhere in Homer, and Döderl. needlessly proposes *ἀμερῆσεσθαι*, from *ἀμερ-δειν*. The phrase is common enough in the Tragedians, as Eur. *Alcest.* 342 *τοιᾶσδ' ἀμαρτάνονται σὺν ὕγῳ*. The compound *ἀφαμαρτάνειν* is used in Homer nearly in this sense, as *σεῦ ἀφαμαρτούσῃ* Il. 6. 411, *φίλου ἀπὸ πατρὸς ἀμαρτάν* Il. 22. 505.

515. *ἀκιкус*. In Od. 11. 393 we find the substantive *κίκυς*, which may belong to the same root as *κι-νέω*, and would then denote strength as exhibited in 'movement.'

518. *πομπήν τ' ὀτρύνω*. These words

make a sort of Homeric formula, as in Od. 7. 151; 8. 30; 11. 357. It seems therefore better to take them closely together, and to regard *δόμεναι κλυτὸν ἐννοσίγαιον* as an exegetical clause defining *πομπήν*. Similarly in Od. 7. 151 we have *αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε—πατρίδ' ἱκέσθαι θάσσον*, 'hasten on with the preparations for my return—that I may reach home all the sooner.' So we may render here, 'and let me make speedy preparation for your return—that the famous Earthshaker may grant you one.'

523. *αἶ γάρ*. 'Would that I were able, having robbed thee of life and being, to send thee within the house of Hades, as certainly as Poseidon himself shall never heal thine eye!'

525. With *οὐκ ... οὐδέ* cp. Od. 8. 176, 280. For *ὥς* introducing an illustrative comparison into the expression of a wish cp. Od. 17. 253 *αἶ γάρ Τηλέμαχον βάλοι ἀργυρότατος Ἀπόλλων | ... ὥς Ὀδυσῆϊ γ' ἀπώλετο νόστιμον ἦμαρ*. The form is clearer when *οὕτω* is introduced into the first clause, as *εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο | εἶην ... ὥς νῦν ἡμέρῃ ἦδε κακὸν φέρει Ἀργεῖοισι* Il. 13. 825 foll.

ᾠς ἐφάμην, ὃ δ' ἔπειτα Ποσειδάωνι ἀνακτι  
εἷχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

Ῥκλῦθι, Ποσειδάον γαίηοχε, κυανοχαῖτα·  
εἰ ἐτέον γε σὸς εἰμι, πατήρ δ' ἐμὸς εἷχει εἶναι,  
δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἰκέσθαι 530  
[νιδὸν Λαέρτew, Ἰθάκῃ ἐνι οἰκί' ἔχοντα].

ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι  
οἶκον ἐνκτίμενον καὶ ἐὴν ἐς πατρίδα γαῖαν,  
ὀψὲ κακῶς ἔλθοι, ὀλέσας ἀπο πάντας ἐταίρους,  
νῆος ἐπ' ἀλλοτρίης, εὖροι δ' ἐν πῆματα οἴκῳ. 535

ᾠς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης·  
αὐτὰρ ὃ γ' ἐξαυτίς πολὺ μείζονα λᾶαν ἀείρας  
ἦκ' ἐπιδινήσας, ἐπέρισε δὲ ἴν' ἀπέλεθρον,  
καδ δ' ἔβαλεν μετόπισθε νερὸς κυανοπρῶροιο  
τυτθὸν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι. 540

531.] Since Wolf this line has been bracketed by nearly all editors, as being wanting in twelve MSS, and in the text of Eustath.: cp. also Macrobian Sat. 5. 12. 6. 539. μετόπισθε] γρ. προπάρουθε Schol. M. and a few MSS. See on sup. 483.

527. χεῖρ', i.e. χεῖρε.

ἀστερόεντα is a good instance of a standing epithet, for the occurrences described here are taking place in the day-time.

535. νῆος ἐπ' ἀλλοτρίης, that is, the Phaeacian ship on board of which Odysseus was brought home.

εὖροι δ' ἐν πῆματα οἴκῳ. For this unusual position of the preposition see on Od. 6. 167.

538. ἦκ' ἐπιδινήσας, 'he whirled it round and flung it, and put into it [sc. the effort] vast strength.' Said of Ajax-Il. 7. 269.

For ἐπέρισε compare Schol. B. L. συνεπίδωκεν δλον τὸ σῶμα τῇ βολῇ καὶ πάσῃ δυνάμει ἐχρήσατο. The word is used without a direct object expressed in Il. 5. 856 ἐπέρισε εἰς κενεῶνα, the ἔγχος may easily be supplied from the foregoing words.

539. There are two ways of punctuating here. We may either put a stop after τυτθόν, which will then qualify μετόπισθε, as τυτθὸν ὀπίσσω Il. 5. 443 (Aristarch.); or we may put a stop after

κυανοπρῶροιο, so that τυτθόν may go with ἐδεύησεν, like τυτθὸν ἄμαρτε Il. 17. 609. In the latter case, δὲ will stand as the third word in the sentence, which is only allowable when the first two words have a very close connection together. See crit. note on Od. 6. 100. If then we join τυτθόν ἐδεύησεν δὲ we must treat τυτθόν as making a sort of close combination with ἐδεύησεν, and this is the decision of Eustath. and the older commentators generally. The other way of punctuation is supported by Il. 10. 345 παρεφέλθειν πείδιον | τυτθόν. and Il. 13. 184 ἡλείατο χάλκεον ἔγχος | τυτθόν, in both of which passages a clause follows introduced by δὲ. This seems the preferable way. For the use of ἐδεύησε (= ἐδέφησε) without any qualifying adverb Bekk. quotes Alciph. 3. 5. 3 ἐδέησα κινδύνῳ περιπεσεῖν. Translate, 'And he threw it down a little astern of the dark-prowed ship, but he failed to reach the end of the steering-paddle.'

540. οἴηιον (οἶαξ) is properly the handle which turns the paddle or πηδάλιον.

At Aci Reale on E. coast Sicily are shown black rocks in the sea which are said to have been thrown by P.

53. Traces of the old Nóros in which Poseidon prays for vengeance in an assembly of the gods.

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·  
 τὴν δὲ πρόσω φέρε κύμα, θέμωσε δὲ χέρσον ἰκέσθαι.  
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι  
 νῆες ἐύσσελμοι μένον ἄθροαι, ἀμφὶ δ' ἑταῖροι  
 εἶατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ, 545  
 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,  
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες  
 δασσάμεθ', ὥς μή τις μοι ἀτεμβόμενος κίοι ἴσῃς.  
 ἀρνεῖον δ' ἐμοὶ οἶφ' ἐνκνήμιδες ἑταῖροι 550  
 μήλων δαιομένων ὅσων ἔξοχα· τὸν δ' ἐπὶ θινὶ  
 Ζηνὶ κελαINEφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,  
 ῥέξας μηρί' ἔκαιον· ὃ δ' οὐκ ἐμπάζετο ἱρῶν,  
 ἀλλ' ὃ γε μερμήριζεν ὅπως ἀπολοῖατο πᾶσαι  
 νῆες ἐύσσελμοι καὶ ἐμοὶ ἐρίηρες ἑταῖροι. 555  
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·  
 ἡμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, 560  
 δὴ τότ' ἐγὼν ἐτάροισιν ἐποτρύννας ἐκέλευσα  
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.  
 Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, 565  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταῖρους.

554. ἀλλ' ὃ γε] γρ. ἀλλ' ὅρα Schol. H. ὃ γε with majority of MSS, Bekk., and La Roche. See Ameis, Anh. ad loc.

542. χέρσον. This describes the shore of the island mentioned in sup. 116: whereas χέρσος in sup. 486 is the shore of the main land where the Cyclops lived.

543. ἀλλ' ὅτε. The apodosis to this protasis is introduced by νῆα μὲν in v. 546. So in Od. 12. 1-5 αὐτὰρ ἐπεὶ..

νῆα μὲν, and Od. 10. 508-511 ἀλλ' ὅπότ' ἄν... νῆα μὲν.

550. ἀρνεῖον. That is the particular 'ram,' by means of which I had escaped.

553. ἐμπάζετο. Zeus refused to notice these offerings because the prayer of Polyphemus had been heard, and would be answered.

# ΟΔΥΣΣΕΙΑΣ Κ. 1-3

## Τὰ περὶ Αἰόλου καὶ Λαιστρυγόνων καὶ Κίρκης.

Αἰολίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν  
Αἰολος Ἰπποτάδης, φίλος ἀθανάτοισι θεοῖσι,  
πλωτῇ ἐνὶ νήσῳ· πᾶσαν δέ τέ μιν πέρι τείχος

1. Αἰολίη νῆσος. In later times this legendary scene was transferred to the Liparaean or Aeolian islands, to the north of Sicily. The actual Aeolian isle was identified by some with Lipara (Lipari); by others with Strongyle (Stromboli). Cp. Strabo, 6. 2. 11 ἡ δὲ Στρογγύλη καλεῖται μὲν ἀπὸ τοῦ σχήματος, ἐστὶ δὲ καὶ αὐτὴ διάπυρος... ἐν ταῦτα δὲ τὸν Αἰόλον οἰκῆσαι φασί, and Pliny, H. N. 3. 9 'Strongyle... in qua regnavit Aeolus.' Völcker, in his Homeric geography, takes the island of Aeolus to be one of the 'Aegates insulae,' on the N.W. coast of Sicily. But there is little advantage in seeking an exact geographical position for a place that belongs to the region of fable. We may however notice the following points in the Homeric description of the island: (1) that it is the first land that Odysseus makes after parting from the Cyclops; and we may suppose that it lay at no great distance thence, for it is customary in Homer, where a long voyage is made, to state the number of days that it occupied, cp. Od. 9. 82; inf. 28, 80; (2) that there was open sea between the Aeolian isle and Ithaca (inf.); and (3) that the island lay to the W. of Ithaca, because Aeolus intends to send Odysseus direct to his home, by confining all the other winds except Zephyrus. If we feel bound to localise the island at all, we may say that a place to the S.W. of Sicily best satisfies all the conditions.

The names Aeolus (ἄημα) and Hippotades (ἵππος) both describe the rapid movement of the wind; the latter of the two names recalls Βορέας ἑμπευος (Soph. Ant. 985). There were three mythological personages called Aeolus: (1) a son of Poseidon; (2) a son of Hellen, alluded to in the words Κρηθεὺς Αἰολίδης (Od. 11. 237); and (3) the present Aeolus, son of Hippotas by Melanippe. Not till the time of the Alexandrines is Aeolus spoken of as a god; he appears here only as φίλος ἀθανάτοισι θεοῖσι, and as keeper of the winds by order of Zeus (v. 21).

3. πλωτῇ (from πλέω, a form of πλέω) was variously interpreted by the older commentators. Aristarchus explained it by φορητῇ ὡς περιφερομένη Schol. H. M., or περιφορητῇ οἰκιάτερῳ γὰρ φησι μὴ ἐρριψῶσθαι τῶν ἀνέμων νῆσον. This sense of 'floating' is by far the simplest and the most picturesque; and we may compare the words of Pindar about Delos ('erratica Delos' Ov. Met. 6. 333), ἦν γὰρ τὸ πάροςθε φορητὰ κυμάτεσσιν παντοδαπῶν τ' ἀνέμων βιβαίσιν (Frag. 58). The words of Herodotus also, in describing the island of Chemmis in the lake near the city of Buto, leave no doubt about the meaning commonly assigned to πλωτός. He says, λέγεται ὑπ' Αἰγυπτίαν εἶναι αὐτὴν ἡ νῆσος πλωτή· αὐτὸς μὲν ἔγωγε οὔτε πλέουσιν οὔτε κινηθεῖσαν ἰδόν, τέθηπα δὲ ἀκούων εἰ νῆσος ἀληθὲς ἐστὶ πλωτή. The scepticism that Herodotus ex-

The winds are not represented in the ...  
... of Aesler. 2

The Aeslerian ... only floating ... H, but the earth was thought to rest  
upon the waters.



χάλκεον ἄρρηκτον, λισσὴ δ' ἀναδέδρωμε πέτρη.  
 τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάασιν,  
 ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἡβώνοντες.  
 ἐνθ' ὃ γε θυγατέρας πόρεν νιάσιν εἶναι ἀκοίτις.  
 οἱ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ  
 δαίνυνται· παρὰ δέ σφιν ὄνειατα μυρία κείται,  
 κνισῆεν δέ τε δῶμα περιστεναχίζεται αὐλῇ

5

10

10. αὐλῇ] Al. αὐλή. γρ. αὐθῇ Cod. Vind. 133. See note below.

presses about the fact serves to bring out more strongly the unmistakable sense of *πλωτός*, which is in regular use in later Greek as an epithet of fish and other aquatic creatures. Of course it seems to increase the wonder that so solid an isle, with its sheer cliff and brazen wall, should be afloat on the waters, and Crates therefore seeks to escape this difficulty by taking *πλωτή* to mean 'accessible to ships,' ἡ προσπλευμένη ὅπ' ἀνθρώπων, and to this interpretation Nitzsch inclines, considering the word as nearly equivalent to *ἀγγιβαθής* Od. 5. 413. Similar interpretations are quoted by Schol. T., as e.g. ἐν πλωτοῖς οὖσαν τόποις, or προσορμιστήν ἀλλ' οὐκ ἀμυχθαλέσσαν. But such a description of island, instead of being accessible to ships, would be harbourless and dangerous. May not the whole story of the floating island with its precipitous sides be a poetical reproduction of the story of some Phoenician sailors, who had voyaged far enough to the north to fall in with an iceberg? The sheer face of ice and the glittering summit seem to be perfectly described by the words *χάλκεον τεῖχος* and *λισσὴ ἀναδέδρωμε πέτρη*.

5. καὶ δώδεκα παῖδες. These words take up *ἐνθα δ' ἔβαινε Αἰόλος*, 'Aeolus lived there . . . and there are twelve children besides in his halls,' *γεγάασιν* means no more than *εἰσί*, as in Od. 6. 62; 5. 35; 19. 279; Il. 4. 325. According to Schol. H. Q. Aeolus had to wife Telepatra τὴν Λαιστργόνου [? Λαιστργόνος]; and the same authority tells us that the allegorising interpreters made Aeolus symbolise the year, and saw in his six sons the six sterner and colder months of the year, and in his six daughters the warmer and sunnier months. On the marriage between these brothers and sisters the Schol.

B.Q. remarks, ἀρχαῖον ἔθος τὸ συνοικίειν ἀδελφούς. . . καὶ ὁ Ζεὺς ἀδελφῇ οὐσῃ συνοικεῖ τῇ Ἥρῃ, and he then goes on to expatiate on the blessedness of such a union of conjugal and fraternal love, which must be intended as a piece of flattery for the Ptolemies, whose custom was to wed their sisters, or at any rate half-sisters, *δμοπάτριοι*. The consanguinity between full brothers and sisters was regarded as far closer, *πρῶτα δὲ Αἰόλον δμομητρίας κόρας ἀδελφοῖς συνοικίσαι*. Cp. 2 Sam. 13. 13. The fact of such marriages in the isle of Aeolus points to no special custom of any age or country, but serves to give an idea of the loneliness of the island, and the scanty intercourse its inhabitants enjoyed with the rest of mankind. The brothers married the sisters because there were no other women (except, perhaps, female slaves) to marry.

7. *ἐνθα*, not a local adverb, but rather a temporal one, as introducing a new feature in the story. See on Od. 1. 11.

*ἀκοίτις*. This contracted form of the accusative plural is common in the form *ἦνις* Il. 6. 94, etc. Bekker also writes *πόλις* in Od. 8. 560; Il. 2. 648; 9. 328; 18. 342, 490, and in Il. 12. 375 *ἐπάλξις* for *ἐπάλξεις*, and, similarly, *νήστis* for *νήστias* Il. 19. 156.

10. *κνισῆεν δέ τε δῶμα*. 'And the steaming house' (i.e. with smoke of roasting meat, suggested by *δαίνυνται*) 'sends out its sounds round about in the outer court.' If this rendering be right, it means that the sound of feasting and perhaps of the accompanying music was audible even as one entered the court and before the house was reached. *αὐλῇ* will be a true local dative, *epexegetical* of *περί* in *περιστεναχίζεται*, because it exactly defines the limits within which the noise was heard.

ήματα· νύκτας δ' αὖτε παρ' αἰδοίης ἀλδχοισιν  
 εὖδουσ' ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι.  
 καὶ μὲν τῶν ἰκόμεσθα πῶλιν καὶ δώματα καλά.  
 μῆνα δὲ πάντα φῖλει με καὶ ἐξερέεινεν ἔκαστα,  
 "Ἴλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν  
 αὐτὰρ ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.  
 ἀλλ' ὅτε δὴ καὶ ἐγὼν ὁδὸν ᾗτεον ἡδ' ἐκέλευον  
 πεμπέμεν, οὐδέ τι κείνος ἀνήνατο, τεύχε δὲ πομπήν.  
 δῶκε δὲ μ' ἐκδείρας ἀσκὸν βοδὸς ἐννεώροιο,

15

13. καὶ δώματα καλά] γρ. καὶ τείχεα μακρά Schol. H. 16. αὐτὰρ ἐγὼ] So Bekk. and Nauck from Cod. Vindob. 56. The MSS. give καὶ μὲν ἐγώ. 19. δῶκε δὲ μ'] All MSS. read δῶκε δὲ μοι, except Cod. Vrat., which gives δῶκέ μοι, followed by Wolf. Editions prior to Wolf give δῶκε δὲ μοι δείρας. The reading in the text with elision of μοι may be supported by Il. 6. 165; 9. 673; 10. 544; 13. 481; 17. 100; Od. 4. 367; 23. 21.

Cp. Od. 17. 269 γινώσκω δ' ὅτι πολλοὶ ἐν αὐτῷ δαῖτα τίθενται | ἄνδρες· ἐπεὶ κνίσῃ μὲν ἀνήνοθεν, ἐν δὲ τε φόρμυγ' | ἥπυι. The only MS. variant of any importance is αὐλή in the nominative case, which would make δῶμα an accusative governed by περὶ, 'and the courtyard echoes all round the steaming house.' No interpretation is offered by the Scholl., except the words in Schol. Q. περιηχέται ἐκ τοῦ λαοῦ, which give no meaning; but the last word may be a mistake for αἰλοῦ, from αὐλός, 'a pipe.' Possibly this suggested to Schäfer the reading αὐλῃ = 'with the sound of fluting,' αὐλῃ being regarded as a shorter form of αὐλησις, as βλάστη of βλάστησις, αὐλῃ of αὐλησις. This conjecture is accepted by Kayser, and is introduced into the text of Fäsi's edition. One MS. gives αὐδή, which Nitzsch proposes to alter into αὐδῇ, while Düntzer, followed by Nauck, would read περιστεναχίζετ' αὐδῇ. The use of 'atria' in the Virgilian translation points however distinctly to αὐλῃ, Virg. Aen. 1. 725 'fit strepitus tectis vocemque per ampla volutant | atria.' Whatever may be the particular reading or rendering, this much is clear, that the expression δῶμα περιστεναχίζεται implies, most appropriately, that the house of the Master of the Winds is full of strange moans and sounds. But after all the emphatic word is κνίσθηεν, for what the poet wishes especially

to say is that the six couples spend the whole day with their parents feasting.

13. τῶν includes all the family of Aeolus, who however, as head of the household, is the sole subject to φίλα, 'entertained me.'

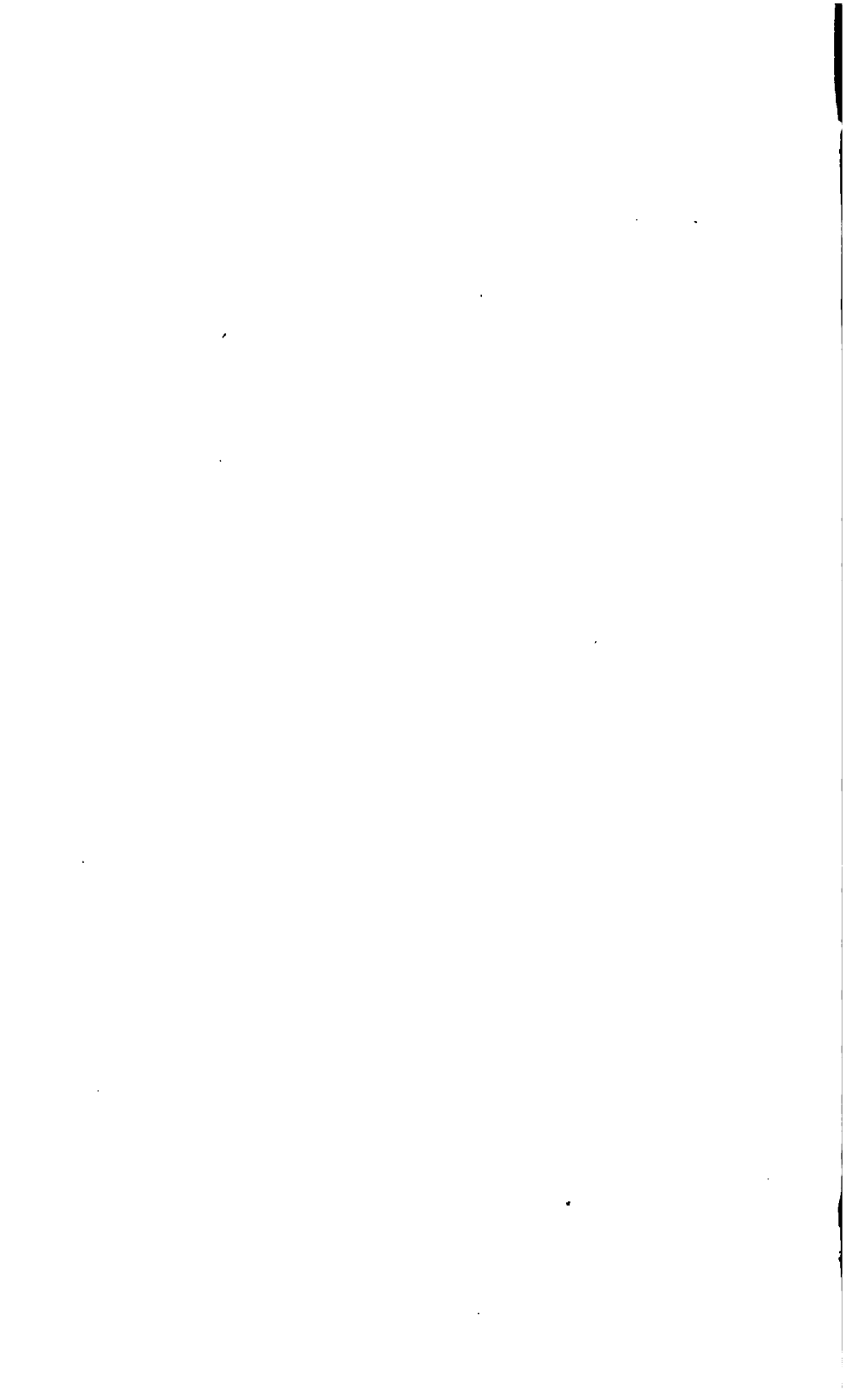
17. καὶ ἐγὼν .. ᾗτεον, 'when I also began to ask:' that is, 'I in my turn,' after Aeolus had finished his questionings.

ὁδὸν here is equivalent to 'leave to depart.' The protasis introduced by ἀλλ' ὅτε δὴ finds its apodosis in οὐδέ τι κείνος ἀνήνατο.

19. δῶκε δὲ μ' ἐκδείρας. See crit. note. 'And he gave me a bag of the skin of an ox that he had flayed;' ἀσκὸν βοδὸς goes closely together = 'a skin-bag of an ox,' and ἐκδείρας has no immediate connection with δῶκε in point of time, but merely tells how he had got such a bag. Nitzsch quotes a similar sentence from Lucian, Amor. 34 σκέπησιν δεσθέντες ἀνθρώποι νάπη, θηρία δείραντες, ἡμφίσαντο.

ἐννεώροιο is commonly taken to mean 'nine years old,' from ἐννέα and ἡρῃ or perhaps ἄρος, which is quoted as equivalent to ἐνιαυτός. This epithet is generally supposed only to imply full-growth, ἐννέα being taken for a conventional amount representing maturity, perhaps as being a triple of the number three. But Aristotle, Hist. An. 6. 27, says, ἀκμάζει δὲ μάλιστα (ὁ βοῖς) πενταετὴς ὢν. διὰ καὶ Ὀμηρὸν φασὶ

to NV: only inhabitants besides ans<sup>o</sup> family?



ἔνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα·  
 κείνον γὰρ ταμῖν ἀνέμων ποίησε Κρονίων,  
 ἡμὲν πανέμεναι ἢ δ' ὀρνύμεν ὃν κ' ἐθέλλῃσι.  
 νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ  
 ἀργυρῇ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ·  
 αὐτὰρ ἐμοὶ πνοιῇν Ζεφύρου προέηκεν ἀῆναι,  
 ὄφρα φέροι νηῆς τε καὶ αὐτοὺς· οὐδ' ἄρ' ἔμελλεν  
 ἐκτελείειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν.

23. γλαφυρῇ] πρύμνη Apoll. Soph. p. 111. 17. 24. παραπνεύσῃ] Bekk.  
 παραπνεύσει', to suit the tense of κατέδει.

πεποιηκέαια τινὲς ὁρθῶς ποιήσαντα  
 'Ἀρσενα πενταέτηρον' (Od. 14. 419;  
 19. 420), καὶ τὸ 'βοδὸς ἐννέωροιο' δύνα-  
 σθαι γὰρ ταῦτόν. If ἐννέωρος and  
 πενταετής have, in any sense, the same  
 meaning, it can only be got at by  
 supposing ὥρη to be equivalent to a  
 'half-year,' so that ἐννέωρος would then  
 be '4½ years old.' But Bothe (Il. 2.  
 403) interprets the words δύνασθαι γὰρ  
 ταῦτόν as meaning 'et quinto aetatis  
 anno et nono vigere boves.'

The description of the Aloidae, in  
 Od. 11. 311, seems conclusive; ἐννέωροι  
 γὰρ τοὶ γε καὶ ἐννεαπῆχρεις ἦσαν | εἶδος,  
 ἀτὰρ μῆκος γε... ἐννέωργοι, for it is  
 impossible to disregard the intentional  
 parallelism between the three epithets.  
 The word ἐννέωρος is also used, Od. 19.  
 179, as descriptive of Minos, ἐννέωρος  
 βασιλεὺς, Διὸς μεγάλου δαμστής, but  
 Schol. V. is uncertain as to the sense in  
 which it is used—οἱ μὲν ὅτι διὰ ἐννέα  
 ἐτῶν συνίων Διὶ παρ' αὐτοῦ ἐμάνθανεν  
 ἅτινα εἴη δίκαια, οἱ δὲ ὅτι ἐννεαετὴς ὢν  
 βασιλεύειν ἤρξατο, the best interpreta-  
 tion referring the words to the com-  
 munion with Zeus enjoyed 'every ninth  
 year' by Minos; compare Plato, Minos  
 319; Legg. 624. In Od. 10. 390 we  
 have σίαλοι ἐννέωροι, where Eustath.  
 suggests that the meaning may be οἱ  
 ἐννέα ὥρων ἡγούν ἐτῶν δύο καὶ ἐνὸς  
 μηνός. This is very far-fetched, and it  
 is doubtful whether Homer recognised,  
 as we do, four seasons in each year;  
 still, it is a fair attempt to evade the  
 difficulty of supposing swine to be fit  
 for food at nine years old. Lastly, we  
 find (Il. 18. 351) ἀλείφατος ἐννέωροιο,  
 where one Schol. translates by ἐννεα-  
 τοῦς, and another suggests that the  
 unguent had special faculties for keep-

ing. On a general examination of all  
 the passages, we must adopt one of these  
 lines of interpretation; either (1) we  
 must suppose the original meaning of  
 the word to have been 'nine-years old,'  
 and the derived meaning therefrom 'of  
 full maturity;' or (2) we must take ὥρη  
 as 'season,' some division of the year,  
 but not the whole year; or (3) we  
 must divide the word into ἐν-νέ-ωρος,  
 taking -ωρος as a mere termination, as  
 in πέλωρος, and throwing all the em-  
 phasis upon the syllable νε, i. e. νεφ, as  
 in νέφ, os, ποσ-us. A modification of  
 this etymology is suggested by Weber,  
 who proposes to compound ἐννέωρος of  
 ἐν and νέωρη (i. e. νέα ὥρη, compare  
 ὀπάρη), as ἐνδῖος of ἐν and δῖος. Both  
 lines of interpretation converge more or  
 less in the meaning of 'full strength';  
 one representing the strength of  
 maturity, the other of youth. The  
 former of the two interpretations is  
 preferable.

21. With ταμῖν ἀνέμων compare  
 ταμῖς πολέμοιο Il. 4. 84. Aeolus is not in  
 Homer the King of the Winds as re-  
 presented by Virgil, Aen. 1. 56, 65;  
 he is only the manager of them by  
 permission of Zeus; and we find Pallas,  
 Calypso, Circe, and others possessed of  
 the power to send a favouring wind  
 when they pleased.

23. μέρμιθι (connected with μηρύομαι)  
 ἀργυρῇ. This implies a somewhat  
 advanced stage of metallurgy, as the  
 silver is here represented as drawn into  
 a fine wire, probably fine enough to  
 plait into an actual silver cord, that  
 could tie the neck of the leathern bag  
 so tight that not a breath of wind could  
 slip past the fastening.

27. αὐτῶν, i. e. ἡμῶν αὐτῶν, as αὐτοὺς

Ἐννήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,  
 τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα,  
 καὶ δὴ πυρπολέοντας ἐλεύσομεν ἐγγὺς ἔοντες. 30  
 ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα·  
 αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τφ ἄλλφ  
 δῶχ' ἐτάρων, ἵνα θάσσον ἰκοίμεθα πατρίδα γαῖαν  
 οἱ δ' ἔταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον,  
 καὶ μ' ἔφασαν χρυσὸν τε καὶ ἀργυρον οἴκαδ' ἀγεσθαι, 35  
 δῶρα παρ' Αἰόλου μεγαλήτορος Ἰπποτάδαο  
 ὧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον

30. *ἔοντες*] *ἔοντες* ἡμεῖς Schol. H. So Bekk. ii, Ameis, and Düntz. with most MSS. AL. *ἔοντας*. 31. *ἐπήλυθε*] So Schol. P., probably representing the reading of Aristarchus. AL. *ἐπέλλαβε*. Eustath. *ἐπήλυθε*. 36. *Αἰόλου*] See note below.

above = *ἡμᾶς*, but the pronoun there stands also to mark the contrast between the crews and their ships.

28. *ὁμῶς*, to be taken closely with *νύκτας*, for they sailed 'day and night alike,' instead of only voyaging by day and running for a harbour or beaching the ship every night, as was the usual custom. We may notice the contrast here between the tenses in vv. 28, 29, and 30, and the aorist in v. 31.

30. *πυρπολέοντας*. Cp. Il. 19. 375 ὡς δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναῦτῃσι φανῇ | καιομένοιοι πυρὸς, τὸ δὲ καίεται ἰσθδ' ὄρεσφι | σταθμῷ ἐν οἰσὺλφ· τοὺς δ' οὐκ ἐθέλοντας ἀελλαι | πόντον ἐπ' ἰχθυόεντα φίλον ἀπάνευθε φέρουσι. An allusion is generally made to the watch-fires of the shepherds; but here, as the day has dawned, it is better to suppose that the ship had been sighted and the fire lighted to guide her in; or else that it was merely a fire for some purpose on the farm, and was introduced into the picture to show how near they had come to their home.

32. *πόδα νηὸς ἐνώμων*, 'I was ever managing the sheet of my ship.' The *πόδες* (see Appendix) are two ropes, at the two lower corners of the sail, which were used to draw the sail to one side or the other, according to the set of the wind. Here only one is mentioned, because, as the ship is running before the wind, the sail remains nearly at the same angle; and all that

Odysseus had to do was just so to trim his sail, as to make the most of his wind (compare *ἵνα θάσσον ἰκοίμεθα*), and perhaps to be on his guard against a possible squall. Cp. Soph. Ant. 715 *δοτις ναὸς ἐγκρατὴ πόδα | τείνας ὑπείκει μηδὲν, ὑπτίοις κάτω | στρέψας τὸ λασπὸν σέλμασιν ναυτίλλεται*. The Schol. on this passage gives a double interpretation of *πόδα*, either (1) the rope that pulls round the sail-yard, *τὸν μεταγωγὸν τοῦ κέρατος· κάλων*, or (2) the rudder itself, sc. *πηδάλιον*. The use of *ναμῶν* may seem to support this interpretation, as we have *οἰρία ναμῶν* in Od. 12. 218, and *οἶακα ναμῶν* Aesch. S. c. T. 3; but it is doubtful whether *πούς* ever bears this meaning.

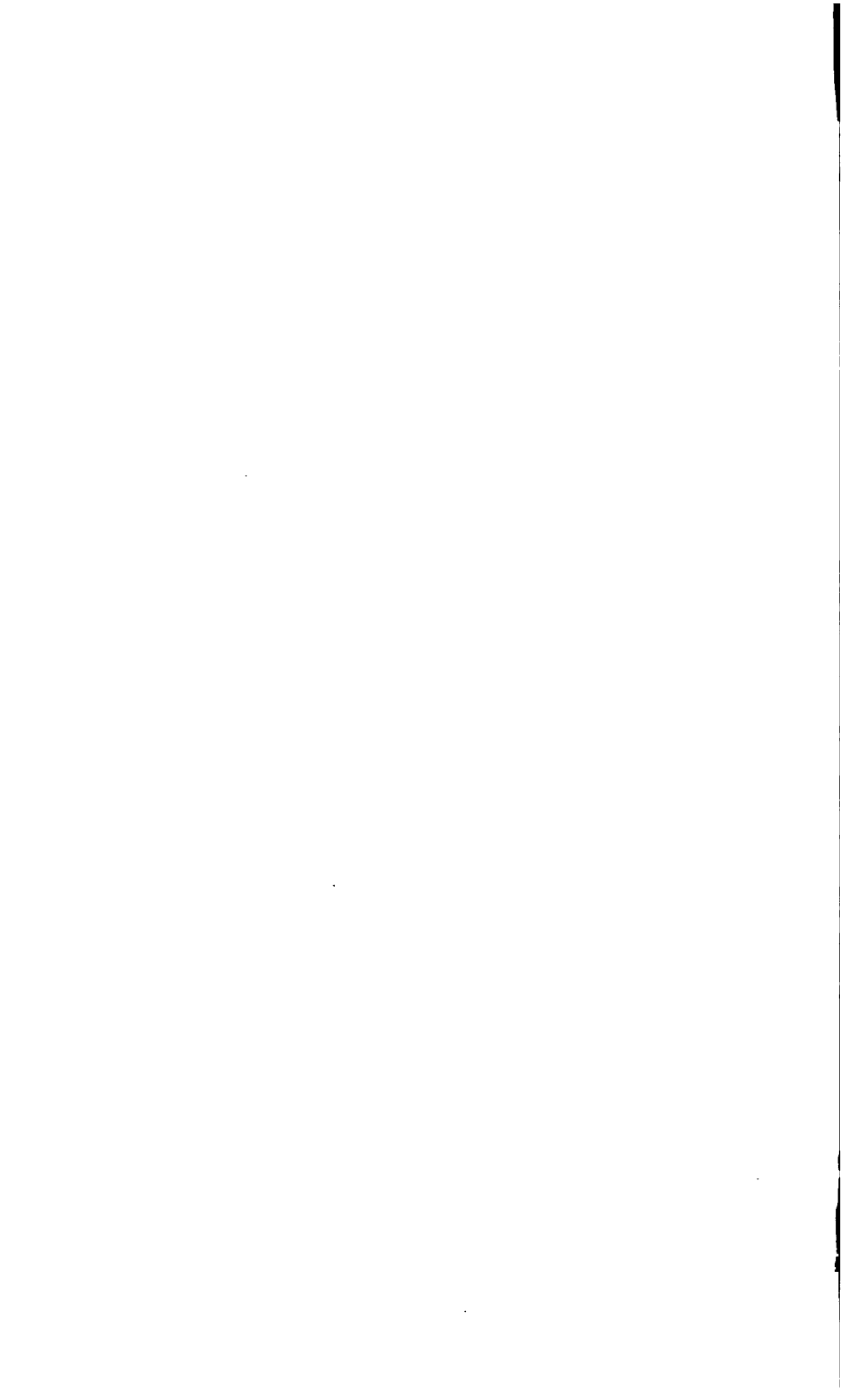
36. *Αἰόλου*. Here we may suppose that the *ο* is lengthened in *thesis*, by the effect of the liquid *λ*; see Spitzn. de vers. heroic. 83 foll. Ahrens (Hom. Form. lehr.) would write *Αἰόλοο*. Cp. *Ἰλίου* (*Ἰλίου*) *προπάροιθε* Il. 15. 66, *ἀνείλιον* (*ἀνείλιον*) *κταμένοιο* Il. 15. 554, *ἀγρίου* (*ἀγρίου*) *πρόσθεν* Il. 22. 313. Such a form of the genitive would amend the awkward rhythm in *χαλεπὴ δ' ἐγὲ δῆμου (δήμου) φῆμυς* Od. 14. 239. See note on Od. 1. 70, and cp. Monro, H. G. § 98.

37. *πλησίον*, used as a substantive, as Od. 8. 328. Compare the common use of *ἀθάνατοι*, *θνητοί* and *αἰδαίοι* Od. 15. 373, *γνώριμος* Od. 16. 9. Theogn. 221 611, uses *ὁ πλησίος*.

Nine days from island Aken to Ithaca; nine days driven from Malen  
but they needed 'lawn' before eating. 17 days from Calypso to Ithaca

Πόδα: pedder (Seym), as Pind. N. 6.55. Od. has a fair wind, hence the πόδα  
was more important than 'adjustment' sheet. It could not have been built  
very well. If there was no block near the mast and the sheet had been drawn  
taught by the man, the lower part of sail would have been slanted so as not to  
catch wind in best fashion - it would be drawn too much toward stern  
€ 260. Πόδα are sheets, which were fastened so much aft of mast

How can Od. know what companions said 57 ff.?



“Ω πόποι, ὥς ὁδε πᾶσι φίλος καὶ τίμιός ἐστιν  
 ἀνθρώποις, δτεῶν τε πόλιν καὶ γαῖαν ἵκηται.  
 πολλὰ μὲν ἐκ Τροίης ἀγεται κειμήλια καλὰ 40  
 ληίδος· ἡμεῖς δ’ αὐτε ὁμὴν ὁδὸν ἐκτελέσαντες  
 οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες.  
 καὶ νῦν οἱ τὰδ’ ἔδωκε χαριζόμενος φιλότῃτι  
 Αἴολος. ἀλλ’ ἀγε θάσσον ἰδώμεθα ὅττι τὰδ’ ἐστίν,  
 ὅσος τις χρυσός τε καὶ ἀργυρὸς ἀσκῶ ἔνεστιν.” 45

“Ὡς ἔφασαν, βουλὴ δὲ κακὴ νίκησεν ἑταίρων·  
 ἀσκὸν μὲν λῦσαν, ἀνεμοὶ δ’ ἐκ πάντες ὄρουσαν,  
 τοὺς δ’ αἰψ’ ἀρπάξασα φέρεν πόντονδε θύελλα  
 κλαίοντας, γαίης ἀπο πατρίδος· αὐτὰρ ἐγὼ γε  
 ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα 50  
 ἥε πεσὼν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,  
 ἧ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετεῖην.  
 ἀλλ’ ἔτλην καὶ ἔμεινα, καλυψάμενος δ’ ἐνὶ νηὶ  
 κείμεν· αἱ δ’ ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ  
 αὐτὶς ἐπ’ Αἰολίην νῆσον, στενάχοντο δ’ ἑταῖροι. 55

“Ἐνθα δ’ ἐπ’ ἡπείρου βῆμεν καὶ ἀφυσσάμεθ’ ὕδωρ,  
 αἰψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.

38. τίμιος] γράφεται, καὶ τιμῆς, ἦτοι τιμῆς Schol. B. 39. γαῖαν] γρ. δόμαθ’  
 Schol. H. 41. ἐκτελέσαντες] Ζηνοδοτος, ἐκτελείοντες Schol. H. 43. τὰδ’ ἔδωκε]  
 So Aristarchus, according to Schol. H. A1. τὰ δέδωκε, τὰ γ’ ἔδωκε.

40. Τροίης is properly an adjective = T. γαῖας, ‘from the land of Troy.’ Aristarchus took Τροίης (in diaeresis) as agreeing with ληίδος, which is really a material or partitive genitive with κειμήλια.

42. σὺν seems to mean ‘all of us together,’ or ‘along with us.’ Others join συν-έχοντες, as though it meant ‘holding our hands together, empty;’ i. e. with the palms resting on each other, because there was nothing between them.

45. ὅσος τις. Here τις serves to give an indefinite notion of quantity. A similar ‘general’ notion of quality is given by οἷός τις Od. 9. 348. Cp. πολλός τις Il. 7. 156.

46. νίκησεν, ‘carried the day.’ Cp. Od. 18. 404 ἐπεὶ τὰ χερεῖονα νικᾷ, Soph.

Ant. 233 τέλος γε μέντοι δεῦρ’ ἐνίκησεν μολεῖν σοί, sc. ἡ γνῶμη, ib. 795 νικᾷ δ’ ἐναργῆς βλεφάρων ἵμερος. Here ἑταίρων depends on βουλῇ, not on νίκησεν.

51. ἀποφθίμην, aor. optat., as φθίτο Od. 11. 330, λελύοντο Od. 18. 238, δαινύτο (Thiersch. δαινύοντο) Il. 24. 665. See on ἀναδύη Od. 9. 377.

53. καλυψάμενος, signifying abandonment to grief. Cp. Od. 8. 92.

56. ἡπείρου here means nothing more than the coast of the Aeolian isle; cp. Od. 1. 162; 5. 56. Odysseus must be considered to have led the way in the ship which he himself was steering, but there were several ships together, as we gather from Od. 9. 544. The same conclusion is pointed to by the use of αἱ δὲ sup. 54 and inf. 57.



"Ω πόποι, ὥς δδε πᾶσι φίλος καὶ τίμιός ἐστιν  
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 πολλὰ μὲν ἐκ Τροίης ἀγεται κειμήλια καλὰ 40  
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 there were several ships together, as we  
 gather from Od. 9. 544. The same  
 conclusion is pointed to by the use of  
 αἱ δέ sup. 54 and inf. 57.

αὐτὰρ ἐπεὶ σίτοίβ τ' ἐπασσάμεθ' ἡδὲ ποτήτος,  
 δὴ τότ' ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἐταῖρον,  
 βῆν εἰς Αἰόλου κλυτὰ δῶματα· τὸν δ' ἐκίχανον 60  
 δαινύμενον παρὰ ἧ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν.  
 ἐλθόντες δ' ἐς δῶμα παρὰ σταθομίσιν ἐπ' οὔδοῦ  
 ἐζόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἕκ τ' ἐρέοντο·

‘ Πῶς ἦλθες, Ὀδυσσεῦ; τίς τοι κακὸς ἔχραε δαίμων;  
 ἦ μὲν σ' ἐνδυκῶς ἀπεπέμπομεν, ὅφρ' ἂν ἵκηαι 65  
 πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν.’

‘Ὡς φάσαν· αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ  
 ‘ἄσάν μ' ἔταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος  
 σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.’

‘Ὡς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν· 70  
 οἱ δ' ἄνεφ' ἐγένοντο· πατήρ δ' ἡμείβετο μύθῳ

65. ὅφρ' ἂν ἵκηαι] ἂν ἴκοιο Bekk. ii. Al. ἀφίκοιο, which Nauck adopts. See La Roche, ad loc. ‘ὅφρ' ἂν ἵκηαι libri optimi, quod retinui, etiamsi imperfectum praecedat. Cp. Annal. Gymn. Austr. 1864, p. 562 sqq. Ego reddo “dimisimus te ut pervenire potueris,” quo simul indicatur in potestate Ulixis fuisse ut domum perveniret, optativus autem vel cum vel sine ἂν nihil aliud ostenderet, quam voluntatem Aeoli fuisse ut Ulixes reverteretur. Huic loco simillimus est π 24 κατέδει μέμνη φαεινῇ, . . ἵνα μὴ τι παραπνεύσῃ [Bekk. ii. παραπνεύσει] ὀλίγον περ, “alligavit funiculo splendido, ut ne quid praeterflare potuerit.” Alia exempla sunt π 233; ξ 327; I 98, 494. 70. καθαπτόμενος] Ζηρόδοτος, μαλακοῖσιν ἀμειβόμενος, γράφει. καὶ ἐστὶ χαριστάτη ἡ γραφή· οὐ καθάπτεται γὰρ αὐτὸν, ἀλλ' ἱκετεύει Schol. H. 71. ἀνεφ] Aristarchus ἀνεω.

59. ὀπασσάμενος, i.e. having taken as my companion, or ὀπαδός. Cp. II. 10. 238; 19. 238.

62. ἐπ' οὔδοῦ. So Odysseus sits, when playing the part of a beggar, Od. 17. 339. It is a more modest attitude than that of Odysseus in Od. 7. 153, where he walks up the hall and sits by the hearth. Nitzsch observes, however, that not till later times is the hearth regarded as a place of sanctuary. See Thuc. i. 136.

64. ἔχραε, from stem χράν, χράψ. For similar thematic Aorists with short α (the corresponding long form containing α or η) cp. λάβετο, εὔαθε, διέτμυγον, δάγναι (δαύ, δάφ). See Monro, H. G. § 31.

65. ἵκηαι. See crit. note, and compare sup. 24. Monro, H. G. § 298 shows that the construction of a subjunctive with a historic tense is in Homer exceptional. It may be used when (1) the governing verb is a gnomic aorist,

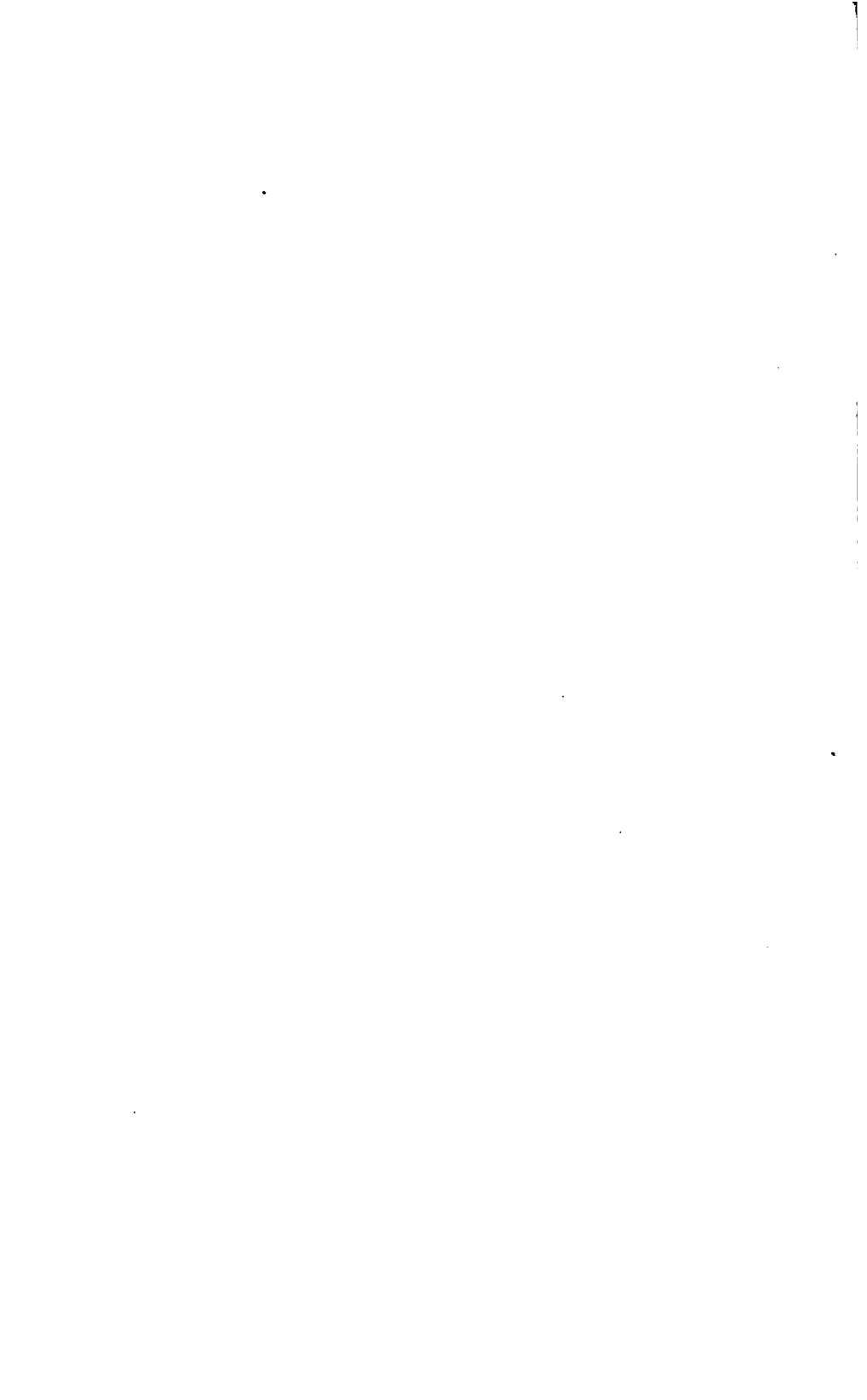
or (2) if the action expressed by the subordinate clause is still future at the time of speaking. In such cases the governing verb is generally to be translated by the English perfect. If ἵκηαι be the right reading in the present passage we may render ‘we have but now sent you away, intending that you shall arrive etc.’

66. καὶ εἴ που, like Lat. ‘sicubi’ = ‘wherever else thou likest.’

68. ἄσάν, cp. ἄσαστο II. 11. 340, ἄσας II. 8. 237, ἄσάμην II. 9. 119; and the contracted forms ἄσε Od. 11. 61, ἄσας II. 19. 95.

πρὸς τοῖσιν = ‘praeter hos.’ Every other instance of the use of πρὸς with dative in Homer has a purely local meaning, viz. ‘close to,’ as II. 5. 408, 425; II. 22. 64; Od. 3. 298; Od. 5. 401.

69. σχέτλιος is used here exactly like ‘improbis’ in Latin; in such connections as ‘improbis anser,’ ‘improbis labor.’





“Ἐρρ’ ἐκ νήσου θᾶσσον, ἐλέγχιστ’ ἐζώντων·  
οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ’ ἀποπέμπειν  
ἄνδρα τὸν δς κε θεοῖσιν ἀπέχθεται μακάρεσσιν.  
ἔρρ’, ἐπεὶ ἀθανάτοισιν ἀπεχθόμενος τόδ’ ἰκάνεις.”

75

“Ὡς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.  
ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.  
τείρετο δ’ ἀνδρῶν θυμὸς ὑπ’ εἰρεσίνης ἀλεγεινῆς  
ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνεται πομπή.”

‘Ἐξήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ’  
ἐβδομάτῃ δ’ ἰκόμεσθα Λάμου αἰτὺ πτολίεθρον,

80

72. ἔρρε, as Schol. P. μετὰ φθορᾶς ἀναχώρει. The force of θᾶσσον is ‘as speedily as possible;’ i. e. literally, ‘more quickly’ than your present mood seems to imply.

ἐλέγχιστος is used here and in Il. 2. 285; 17. 26. It is matter of uncertainty whether the positive ἐλεγχής really exists. In Il. 4. 242 we find Ἀργεῖοι ἰόμαροι, ἐλεγχέες, οὐ νυ σέβασθε; and in 24. 239 ἔρρετε, λωβητῆρες, ἐλεγχέες, οὐ νυ καί, etc., in both which passages Ahrens, with La Roche, would write ἐλέγχεα, as in Il. 2. 235; regarding the word ἐλεγχέες as an invention of Aristarchus. In Il. 5. 787; 8. 228, Aristarchus is said to have written *κάκ’ ἐλεγχέες* (or *κακελεγχέες* MSS.) as a needless attempt to avoid a non-existent hiatus in *κάκ’ ἐλέγχεα* *φεῖδος ἀρίστοι*.

79. ἡμετέρῃ ματίῃ, not as Nitzsch, ‘our fruitless endeavour,’ but as Schol. *ἡμετέρῃ ματαιότητι καὶ ἁμαρτίᾳ*, who also rightly explains ἡμετέρῃ as *σύμπαθῶς ταυτὸν παρέλαβε διὰ τὸ κοιμηθῆναι*. The sleep of Odysseus gave to his crew the opportunity of satisfying their fatal curiosity. *ἐπεὶ* gives the reason why they had to take to their oars, ‘since the wafting wind no longer showed itself;’ *πομπή* means the wind, because it is the means towards the accomplishment of their journey. With *φαίνεται* compare *οὐδεμίαν γὰρ σφί ἐτι κομιδὴν ἐς Κρήτην φαίνεσθαι* Hdt. 7. 170; and, with the whole expression, Od. 4. 361.

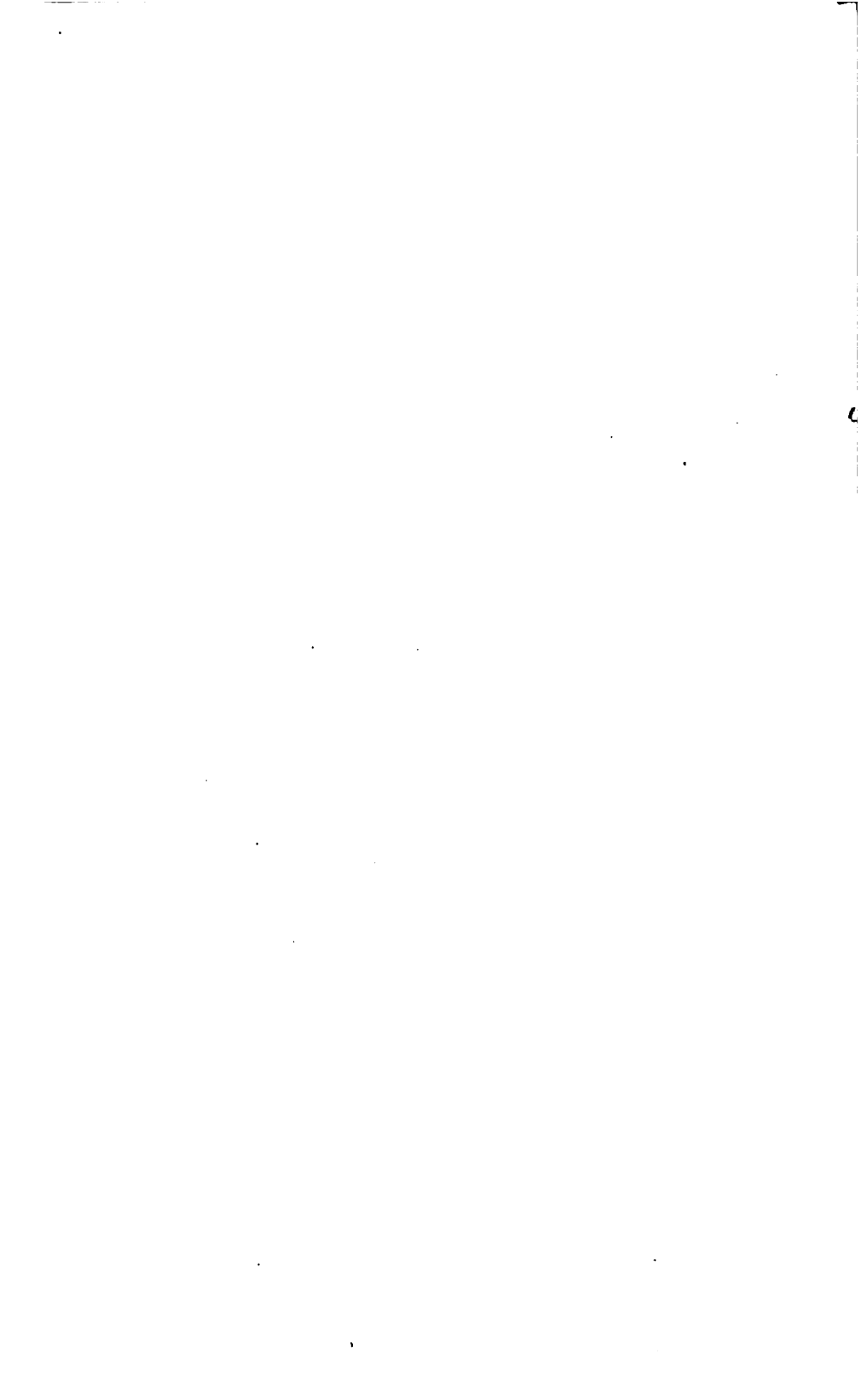
81. Λάμου. Fäsi notes the two names, Ἀντιφάτης (φένω, πέφαται), and Λάμος (λαμός, λαιμός), as the double title of the murderous king of the land: with the latter name we may further compare *Λαμία*, the child-devouring

ogress. *Λαιο-τρυγόνες* may be compounded of the intensive *λαι* or *λα* and *τρύχειν* or *τρύγειν*, ‘to devour.’ Cp. *Λά-μα-χος*, *λαμυρός*, *λαιδρός*. Some commentators have taken *Lamus* as the name of the town, comparing with *Λάμου αἰτὺ πτολίεθρον* the expression *Ἰλίου πόλις* Il. 5. 642. But *Lamus*, as the proper name of the king, is used by Cicero, ad Att. 2. 13. 2; Ovid, Met. 14. 233; Horace, Od. 3. 17. 1; and Sil. Ital. 8. 531. The Scholl. too adopt the same view, describing *Lamus* as a son of Poseidon. We may also take *Τηλέπυλος* as the actual name of the town, and *Λαιο-τρυγονίη* as the geographical epithet; cp. Od. 23. 318. The signification of *Τηλέπυλος* depends upon the meaning assigned to *τηλύ-γετος*; the etymology of the first part of the two words being the same. See note on Od. 4. 11, where it is urged that *τηλύ-γετος* meant ‘big-grown;’ and similarly *τηλέ-πυλος* is ‘big-gated.’ There is no reason for accepting the refinements of modern commentators, who picture for us a town with a straight street through it, and gates at either end, ‘far apart.’ All that we have here is a town with ‘big gates,’ on an appropriate scale for those who were *οὐκ ἀνδρῶσιν ἐοικότες ἀλλὰ Γίγασιν* inf. 120; and, we may add, big enough to let the in-coming and out-going herds pass abreast. The next point to examine is the meaning of *ποιμένα* and *πομπή*. It is not necessary that we should understand *ποιμήν* always to signify ‘shepherd;’ though we accept this as its usual meaning, as in Il. 5. 137; 12. 451; 13. 493; 16. 354; Od. 4. 87; but it is frequently used of the

## Τηλέπυλον Λαιστρυγονίην, 8θι ποιμένα ποιμήν

herdsman generally, without any allusion to sheep; and such expressions as *Βουκολίαν* . . . *ποιμαίναν ἐπ' ἑσσι* Il. 6. 23, and *ἵπποι βουκολέοντο* Il. 20. 221 (cp. *νέκταρ ἱφνοχόει* Il. 4. 3), show that there is frequent confusion between the notion of shepherd and neatherd. We may then render both *ποιμένα* and *ποιμήν* here as 'herdsman,' understanding by the former the neatherd, by the latter the shepherd. The scene is evening. A herdsman, driving out before him his kine, meets in the gateway a shepherd driving in his flock. As they pass, the shepherd hails (*ἤψωε*, connected with *εἰπεῖν*) the neatherd, who answers with his greeting (*ὑπακούει*, Od. 4. 283). Thus far then we may translate, 'on the seventh day we reached the lofty city of Lamus, the Laestrygonian Telepylus, where a herdsman, as he drives in his flock, hails an (out-coming) herdsman; and he, as he drives forth his herd, answers him.' Thus far all is simple; except that we have to account for the surprising fact that though it is nightfall and the sheep are coming home, yet at the same moment the kine are coming out to pasture. And so, says the poet, 'a man who could do without sleep might earn there two sets of wages; one for minding cattle, and another for feeding white sheep.' The Scholl., who lay the scene in Sicily, suggest an absurd interpretation. They maintain that the swarms of gad-flies there made it dangerous for the cattle to feed except after sundown; while the sheep, being protected by their woolly fleeces, could pasture during the day. Therefore, if any man could spend his days as a shepherd and his nights as a neatherd, he could earn wages in both capacities; and this would be all the easier, for (said they) the pasturages, or rather 'the ways to the pasturages for the day and night feeding are near the city' (*ἐγγὺς γὰρ . . . κέλευθοι*). Cp. Schol. B. H. *τοῦτο λέγει διὰ νυκτὸς μὲν βουκολοῦσι διὰ τοῦς μύκτας . . . διὰ τὸν ὀστρον. Δύναται οὖν τις ἐκεῖ λαμβάνειν δύο μισθοὺς, ἐπειδὴ τῆς ἡμέρας καὶ τῆς νυκτὸς αἱ νομαὶ ἐγγὺς εἰσι καὶ οὐ πόρρω, or, in other words, αἱ ἡμερῖαι καὶ αἱ νυκτεριναὶ νομαὶ ἐγγὺς εἰσι τῆς πόλεως, or, as Eustath. adds, αἱ εἰς αὐτὰς ὁδοί. This interpretation is*

nothing more than a simple invention to explain the meaning of the text. But the right line had been already touched by Crates, whose explanation is thus quoted by Schol. H.: *Κράτης βραχίας αὐτοῦ ὑποτίθεται τὰς νύκτας. καὶ γὰρ φησιν αὐτοὺς εἶναι περὶ τὴν κεφαλὴν τοῦ δράκοντος (sc. the constellation), περὶ ἧς Ἀράτος φησὶ 'κένη που κεφαλὴ τῇ νύκτι, ἥχι περ ἄκραι μίσγονται δύοίς τε καὶ ἀντολαὶ ἀλλήλησιν.' ὅθεν συνεγὰς οὐσῶν τῶν ἀντολῶν ταῖς δύοσι λέγειν τὸν ποιμήν 'ἐγγὺς γὰρ νυκτὶς τε' καὶ τὰ ἑξῆς, παρὰ τὸ πλησιάζειν τὰς τῆς νυκτὸς κελεύθους ταῖς τοῦ ἡματός κελύθους, ἢ τὴν νύκτα ἐγγὺς τετάχθαι τῇ ἡμέρας βραχυτάτην οὖσαν. Or, as Eustath. quotes, ὥστε φασὶ καὶ πλείω μὲν εἶναι τὴν ἡμέραν, ὀλίγην δὲ τὴν νύκτα, ὃ τὸ ἀνάπαλιν παρὰ τοῖς Κιμμερίοις. The whole sentence may be rendered, 'There a man who took no sleep might have earned two sets of wages, one by minding cattle, the other by pasturing white sheep; for the outgoings of night and day are close together.' Hardly has Night stepped forth upon the scene, when Day reappears too; and so we may suppose that the interval of darkness between the two periods of light is actually inappreciable. Thus a man who has had his flock at pasture from morning till just the fall of evening, brings it home before the darkness sets in; but as he enters the city-gate with his flock, he meets his fellow driving out his herd of oxen to pasture, for already daylight is beginning again—the evening twilight is melting into the dawn. The notion then strikes the poet, that if a man should take no sleep he might play the part both of the *εἰσελῶν* and the *ἐξελῶν*. He would bring home his sheep, change them for a herd of oxen and be off again to pasture without delay, thus earning wages in the double capacity of neatherd and shepherd. An interesting question is raised by this description of Laestrygonia. How far was Homer acquainted with the existence of land to the far north? We have suggested (see sup. v. 3) that the description of the isle of Aeolus is an attempt to represent an iceberg, of which the poet may have heard through some Phoenician sailors, who had sailed up beyond the coast of Britain. And we have seen*



summer and winter

Days and nights are more nearly equal length in Greece than in Britain or North Britain.

Knowledge of about nights & summer would come. Greece by way of the routes from the North to the head of Adriatic

The shepherds and reatherd would each have charge for 12 hours.

84. Wages - Horn. : not always paid in Herodotus time. Poseidon & Apollo were deified by deomon without wages. No fixed rate of wage for O's. It might be in sheep or kine, in grain or wine

## 10. ΟΔΥΣΣΕΙΑΣ Κ. 83-90. 407

ἥπυι εἰσελάων, ὃ δέ τ' ἐξελάων ὑπακούει.  
 ἔνθα κ' ἄνπνος ἀνὴρ δοιοὺς ἐξήρατο μισθοὺς,  
 τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων  
 ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι.  
 ἔνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἤλθομεν, δν πέρι πέτρῃ  
 ἡλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,  
 ἀκταὶ δὲ προβλήτες ἐναντία ἀλλήλησιν  
 ἐν στόματι προὔχουσιν, ἀραιὴ δ' εἰσοδὸς ἐστίν,

90. ἀραιή] δασυντήον τὸ ἀραιή Schol. H. 'Hoc placuisse Aristarcho colligi potest ex schol. Il. ε 425' Dind.

how Welcker (Klein. Schrift. 2. 14; see ou Od. 5. 34; 8. 562) finds in the Phaeacians, who transported Odysseus across the sea in their ship, the reproduction of the Northern legend of the Ferryman of the Dead. Now the story of the Laestrygonian herdsmen seems certainly to point to the phenomenon of the short nights and midnight sun of high latitudes. But the story changes in the poet's hands. He has heard of the long days and short nights, but he numbers them among the marvels of the West: they have no connection with the North in his mind. And naturally so—for it is evident that the apparent path of the sun is to his mind like the course in the chariot race, the starting-point being the east. The extreme western point in this course was to him like the *νύσσα*, or turning-post, in the *δρόμος* (see Il. 23. 327 foll.), and when the sun has reached this westernmost point, he naturally begins *κάμψαι διαύλου θάτερον κῶλον πάλιν*. The city of Telepylus lies just at this point, so that the momentary passage of the sun round the *νύσσα* (*σπῆλη, meta*) is the only interval of darkness that is possible. Of course if we choose to subject this view to criticism, nothing is easier than to show that it is incorrect from first to last; that it virtually makes the sun appear to travel from East to West, and then from West to East—and so on. But we are after all only dealing with a fairy story, and not examining a system of cosmogony; we are listening to a tale of marvel from the wonder-land of the West, where the nights are reduced to a mere nothing, for the sun has scarce disappeared before he appears again. This notion

of the sun turning round when he has finished his course seems to be alluded to in Od. 15. 404 *νῆσός τις Χυρίη* . . . *Ὀρτυγίης καθύπερθεν ὅθι τροπαὶ Ἑλλείω, on which Seiler remarks (Hom. Lex. s. v. τροπαὶ) that it is the description of a place situated in the furthest west: and Autenrieth (Wörterb. s. v.) translates τροπαὶ as 'the change of direction, when at evening the sun turns round his car eastward.'* See note on *Αἰαίη* and *ἀντολαί* Od. 12. 3, 4. This view seems to find additional support from a passage in Hesiod (Theog. 746 foll.). He describes the place where Atlas is supporting the heavens on his head and shoulders—a place notoriously in the west;—and there, says Hesiod, *Νύξ τε καὶ Ἡμέρη δόσον ἰούσαι | ἀλλήλας προσέειπον*, though the rest of the description does not tally.

The words of Tacitus in the *Agricola*, c. 12, are well known, '*nox extrema Britanniae parte brevis, ut finem et initium lucis exiguodiscrimine internoscas.*'

88. τετύχηκε. Eustath. seems to force the meaning of this word when he says, *κατὰ τὴν ἑστὶ καὶ οὐκ ἐξ ἐπιτεχνήσεως*. The usage of it seems to be very much like that of *τέτυκται*, or *ἐτέτυκτο*, cp. Od. 9. 190. In Il. 17. 748 we have the description of a headland, *πρὸν . . . πεδίοιο διαπρύσιον τετυχηκώς*, = 'lying' or 'set' right across the plain. See Curt. Gk. Etym. p. 57 for an account of the root *tak* with by-forms *tik* and *tuk*, showing an identical origin for the Greek words *τεκ-εἶν*, *τυχεῖν*, and *τεύχειν*. The addition of *διαμπερὲς* is intended to show that this wall of cliff was quite continuous from one side to the other.

90. ἀραιή, according to Aristarch.

103. ἡ περ] τινὲς πιθανῶς γράφουσιν ἡ κεν δμασαι. On δμασαι cp. Eustath.  
1156 etc., ψιλοῦσιν οἱ παλαιοί.

96. ἐπ' ἐσχάτῃ is added as a nearer

108. Ἀρτακίην. There appears to have been a fountain Artacia near

Heard; attend camp also on peace & mission (I 170)

Αρτακίη: ιγζικός colonized 748



οἱ δὲ παριστάμενοι προσεφώνεον, ἔκ τ' ἐρέοντο  
 δς τις τῶνδ' εἶη βασιλεὺς καὶ οἷσιν ἀνάσσει. 110  
 ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφές δῶ.  
 οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναῖκα  
 εὖρον δσσην τ' ὄρεος κορυφῇ, κατὰ δ' ἔστυγον αὐτήν.  
 ἡ δ' αἰψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,  
 δν πόσιν, δς δὴ τοῖσιν ἐμήσατο λυγρὸν δλεθρον. 115  
 αὐτίχ' ἔνα μάρψας ἐτάρων ὠπλίσσατο δειπνον·  
 τῷ δὲ δὴ ἀίξαντε φυγῇ ἐπὶ νῆας ἰκέσθη.  
 αὐτὰρ ὁ τεύχε βoήν διὰ ἄστεος· οἱ δ' αἰόντες  
 φοίτων ἰφθιμοὶ Λαιστρυγόνες ἄλλοθεν ἄλλος,  
 μυριοί, οὐκ ἀνδρεσσιν εἰκότες, ἀλλὰ Γίγασιν. 120  
 οἱ ρ' ἀπὸ πετράων ἀνδραχθεῖσι χερμαδίοισι  
 βάλλον· ἄφαρ δὲ κακὸς κῶναβος κατὰ νῆας ὀράρει

110. οἷσιν] τὸ δὲ οἷσιν Ἀρίσταρχος διὰ τοῦ τ, καὶ τοῖσιν ἀνάσσει, ἀντὶ τοῦ τίνων Schol. H. So Eustath. La Roche with the majority of MSS. reads οἷσιν. See note below.

Cyzicus, alluded to by Alcaeus, and other poets who dealt with the tale of the Argonauts. See Apoll. Rhod. Argon. 1. 995-997. The story of Circe (inf.) presents several remarkable similarities to the Argonautic legend of Medea.

110. οἷσιν ἀνάσσει. See crit. note. If we adopt the v. l. τοῖσιν we must suppose that it stands for τέοισιν, as τεύ for τίνος. Or if we read τῶν instead of τῶνδ', we may take τοῖσιν as demonstrative parallel with τῶν, and render 'who was king of them, and ruled over them.' If we read οἷσιν, we must translate, 'asked who was king of this folk, and over whom did he reign,' the question then being a double one, demanding the names both of king and people. For δς in an indirect question after δς τις cp. Od. 17. 363 γνοίη θ' οἱ τινὲς εἰσιν ἐναῖσιμοι, οἳ τ' ἀθέμιστοι. See also Il. 9. 392 ἐλέσθω | δς τις οἳ τ' ἐπείκει καὶ δς βασιλεύτερός ἐστιν, Il. 15. 664 ἡμὲν δτεφ ζῶουσι καὶ ᾧ κατατεθῆκασι.

112. τὴν δὲ γυναῖκα. Here begins the apodosis.

113. δσσην τε. For this form of attraction see on Od. 9. 322.

κατὰ δ' ἔστυγον, 'they were aghast at her.' στυγεῖν is used for the horror

felt by the gods at the sight of Tartarus, Il. 20. 65; the dread inspired by Hector, Il. 7. 112. The Schol. renders στυγεῖν by καταπλήσσεισθαι and δεδοικέναι. The present στυγέω is formed from this aorist. There is also a causative aorist in use, compare τῷ κέ τεφ στύξαιμι μένος Od. 11. 502.

114. The Laestrygonες, as having a king and an ἀγορή, are more advanced in the externals of civilisation than the Cyclopes. The name of the king may be Ἀντιφάτης, giving as genitive Ἀντιφάταο, v. 106; or Ἀντιφατεύς, from which would come the accusative Ἀντιφατῆα. Eustath. quotes the two forms, Γηρυόνης and Γηρυονεύς.

118. τεύχε βoήν, 'raised a hue and cry.'

121. ἀπὸ πετράων, i.e. from the tops of the cliffs that commanded the harbour. The stones which the Laestrygonες used as missiles were each a load for an ordinary man, λίθοι ἀνδροβαρεῖς, οἱ τοῖς ἄλλοις ἀνδράσιν ἐπαχθεῖ ἂν γένοντο φορῆματα Eustath.

122. The snapping sounds of κα κο κα in immediate sequence, and the repetition of ω in the following line, are intentionally introduced as descriptive of this crushing volley of stones.

ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἅμα ἀγνυμένῃσιν  
 ἰχθύς δ' ὥς πείροντες ἀτερπέα δαῖτα φέροντο.  
 125 ὀφρ' οἱ τοὺς δλεκον λιμένος πολυβενθέος ἐντὸς,  
 τόφρα δ' ἐγὼ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ  
 τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρόροι.  
 αἶψα δ' ἐμοῖς ἐτάροισιν ἐποτρύνας ἐκέλευσα  
 ἐμβαλέειν κώπης, ἣν ὑπ' ἐκ κακότητα φύγοιμεν  
 οἱ δ' ἅλα πάντες ἀνερρίψαν, δείσαντες δλαθρον.  
 130 ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας  
 νηὺς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.  
 "Ενθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἥτορ,  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.  
 Αἰαίην δ' ἐς νήσον ἀφικόμεθ'· ἐνθα δ' ἔναιε  
 135

124. ἰχθύς δ' ὥς πείροντες] 'Ἀριστοφάνης ἰχθύς δ' ὥς πείροντες' [i.e. συνέιροντες καὶ ὀρμαθοὺς ποιοῦντες Schol. B. Q.] Schol. H. ἰχθύς δ' ἀσπείροντας [?] ὥς σπείροντες] Apoll. Soph. 162. 5. Cp. Eustath. ὥς ἰχθύς ἀσπείροντας αὐτοὺς ἔδαιοντο. It would seem that ἰχθύς was regarded by some of the ancient commentators as a plural nom., which will account for the v. l. σπείροντες, and for one interpretation of πείροντες by Schol. V., sc. ἀντὶ τοῦ νηχόμενοι καὶ περῶντες ὥστε ἰχθύες. φέροντο] 'Ἀρίσταρχος φέροντο. ἄλλοι δὲ δαῖτα πένοντο Schol. H. The reading of Zenodotus was φέροντο. 130.] Schol. H. gives οἱ δ' ἅμα· τοῦτο μὲν ἐμφαντικόν. ἐνιοὶ δὲ γρίφουσιν, οἷδ' ἅρα πάντες. Καλλίστρατος δὲ καὶ Ῥιανὸς διὰ τοῦ λ. οἷδ' ἅλα πάντες. Cp. Eustath. 1651. 17 ὅρα τὸ ἀνερρίψαν ἑλλειπῶς λεχθέν. ἄλλαχού (Od. 13. 78) δὲ ἐντελής ἐγράφη 'ἀνερρίπτουν ἅλα πηδῶ.' Most MSS. with Apoll. Soph. ἅμα. See note.

124. See crit. note. 'Harpooning them like fish, they carried them off (φέροντο) for a gruesome meal.' The ships had been broken up and the men thrown into the water, where, as they floated, they were speared by the Laestrygonēs, τριαινὰς ἢ τισιν ἐτέροις ἀπαυγμένους ὀργάνοις Eustath.

126. τόφρα δὲ is the apodosis to ὄφρα. ol are the Laestrygonēs, τοὺς the comrades of Odysseus.

130. See crit. note. If we adopt either of the readings ἅμα or ἅρα, we must suppose that ἀνερρίπτειν had passed into a technical meaning because of its regular combination with ἅλα, 'to toss up [the water].' But the formula ἀνερρίπτειν ἅλα πηδῶ, Od. 7. 328; 13. 78, seems to be conclusive in favour of reading ἅλα. Nitzsch suggests that with ἀνερρίψαν we might understand κώπας, or that we might possibly read ἀνήρειψαν, but

the active voice is not found in Homer.

131. ἐπηρεφέας . . πέτρας. These 'beetling rocks' are the cliffs at the entrance of the harbour, sup. 90.

135. Αἰαίη. The same word is used as an epithet of Circe, Od. 5. 334. Nitzsch considers it to be connected with αἶα, as if in allusion to some vague distant 'Land,' with this we might compare Σχερίη, an adjective from σκερός. There is no notice given in the text of any specially long time spent on the voyage between the country of the Laestrygonēs and the Aeacan isle, from which we may infer that the distance supposed to separate them was not particularly great. This would incline us to reckon the story and the home of Circe among the wonders belonging to the land of the West.

In apparent contradiction to this is the description given in Od. 12. 3



Hom. geography finds Aia (= Colchis) in the East  $\mu$  3. It is thought by  
Hom. as the N.E. world near Oceanus. Colchis in E. side of Europe

Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήσσσα,  
 αὐτοκασιγνήτη δλοόφρονος Αἰήταο·  
 ἄμφω δ' ἐκγεγάτην φαεσιμβρότου Ἡελίοιο  
 μητρός τ' ἐκ Πέρσης, τὴν Ὠκεανὸς τέκε παῖδα.  
 ξινθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ

140

136. αὐδήσσσα] Ἀριστοτέλης, οὐδέσσσα Schol. H. So altered by Dind. from Ἀρίσταρχος; but from Scholl. on Od. 5. 334 we should suppose that Aristotle wrote αὐλήσσσα. See crit. note and comment. on Od. 5. l. c. 140. νη] Cod. H. and a few other MSS. give νῆα.

where Odysseus, on his return from the land of Hades, finds himself once more at the Aëæan isle, *δοι τ' Ἡοῦς ἡρυγενεῖς | οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ Ἡελίοιο*. See note there.

A mythological explanation of the difficulty suggests that in the *Odyssey*, as we have it, there are two forms of the story of Circe; one which connects her with the East, the other with the West, the former myth probably belonging to the Argonautic legend. The ancient name of Colchis was Aea (Hdt. 1. 2; 7. 193, 197), and the king of the country was Aetes, his daughter being Medea, the famous sorceress. The genealogy followed in the *Odyssey* makes Circe sister of Aetes, and daughter of Helios by Perse, an Oceanid. Hesiod gives the same account, only substituting Persëis for Perse, and adding that Aetes became father of Medea by Iduia (the cunning woman). Other forms of the story make Circe daughter of Hyperion and Aërope (Orph. Arg. 1215), or of Aetes and Hecate (Diod. Sic. 4. 45). Another set of legends again gives Circe a home in the West. Hesiod (Theog. 1011 foll.) represents her as having borne to Odysseus two sons, Ἀγριὸς and Λατίνος, unless for Ἀγριὸς we ought to read Γραικός (see Göttl. ad loc.). There is little doubt, indeed, that the passage is spurious; it is however useful as pointing to an early transference of Circe to Italy and the cities of Magna Graecia. So Euripides (Troad. 438) speaks of *Διγυστὶς Κίρκη*, see also Apoll. Rhod. 3. 200; 4. 559. Under this aspect Circe appears with new family relations. She is a wife of Zeus, and mother of Faunus (Nonnus, 13. 300), who is himself father of Latinus (Aen. 7. 47). She bears to

Odysseus a third son, Telegonus (Hes. Theog. 1014 †), who is the founder of Praeneste and Tusculum (Hor. Od. 3. 25. 8; Ov. Fast. 3. 92; 4. 71). Circe's home is now placed at Cape Circaeum, near Circeii (Monte Circello), *ὅρος νησίζον θαλάττῃ τε καὶ ἔλεσι . . ἔχει δὲ καὶ πολίχνην καὶ Κίρκης ἱερὸν, δέικνυσθαι δὲ καὶ φάλην τινὲς φασιν Ὀδυσσεῶς* Strab. 5. 3. 6. p. 355. Cp. Cic. de Nat. Deor. 3. 19; Virg. Aen. 3. 385; Strab. 9. 395; Pausan. 5. 19. 7. It will be noticed that all the pedigrees make Circe a daughter of the Sun. Perhaps too we see in the statement that Perse or Persëis was an Oceanid the first hint of a connection between Circe and the West. This confusion between West and East would seem to have been early felt, and a story was invented to account for the transference of the scene. Circe is represented (Diod. Sic. 4. 45) as having passed from East to West in the chariot of the Sun. The name Circe has been variously interpreted. In Suid. and Etym. M. it is referred to *κερκίς*, because she is represented as a 'weaver,' inf. 222. Another derivation connects the name with *κεράννυμι* (*κίρ-νυμι*), because she 'mixes' the magic potion.

138. φασι-μβροτος (like φθισι-μβροτος Od. 22. 297, and later forms, as κλεό-μβροτος, ἄ-μβροτος) shows the connection of *βροτός* with the root *μop*. By the insertion of *β*, *μροτός* (*μορτός*) becomes *μβροτός*, and the initial *μ* falling off leaves the ordinary form *βροτός*.

140. νηὶ κατηγαγόμεσθα, 'we put in with our ship' (opp. ἀνάγεσθαι). We find *κατάγεσθαι* used absolutely of the ships themselves, as *ἐς δὲ Γεραιστὸν | ἐννύχαια κατὰγοντο* Od. 3. 177. Ἰθάκηνδε κατήγετο νηὺς εὐεργής Od. 16.

ναύλοχον ἐς λιμένα, καὶ τις θεὸς ἡγεμόνευεν.  
 ἔνθα τότε ἔκβάντες δύο τ' ἡματα καὶ δύο νύκτας  
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.  
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεισ' Ἦώς,  
 καὶ τότε ἔγῳ ἐμὸν ἔγχος ἔλῳν καὶ φάσγανον ὄξυ 145  
 καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπὴν,  
 εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπὴν<sup>στρατὶ</sup> τε πυθοίμην.  
 ἔστην δὲ σκοπιὴν ἐς παιπαλδέσσαν ἀνελθὼν,  
 καὶ μοι εἴσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης  
 Κίρκης ἐν μεγάροισι διὰ δρυμὰ πυκνὰ καὶ ὕλην. 150  
 μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
 ἐλθεῖν ἡδὲ πυθέσθαι, ἐπεὶ ἴδον αἶθοπα καπνόν.  
 ὦδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,  
 πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης  
 δεῖπνον ἐταίροισιν δόμεναι προέμεν τε πυθέσθαι. 155  
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,  
 καὶ τότε τίς με θεῶν ὀλοφύρατο μῦνον ἔοντα,  
 ὅς βά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν  
 ἤκεν· ὁ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ὕλης

156. ἦα] Not ἦα, as Schol. B.

322; or of the crew as they put in to harbour, as οἱ δ' ἰδὲς κατὰγοντο Od. 3. 10. Here νηί (for which Harl. reads νῆα) is a true instrumental dative; cp. Od. 4. 8 ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι. They keep silence (σιωπῇ), as Eustath. says, οἷα πεφοβημένοι διὰ τὸ τῶν Κυκλάπων καὶ τὸ τῶν Λαιστρυγόνων κακίκενον.

151. μερμήριξα (from μέμερος Il. 8. 453; 10. 289, etc.) is not connected with the root μερ, from which μέρος and μέιρομαι come, but with root μερ or μαρ, Skt. *mar*, (Lat. *me-mor*), signifying 'care' or 'thought.' That the former of the two derivations was generally accepted, may be inferred from the existence of such Latin phrases as 'animus dividere,' 'animus curae divorce trahunt,' but see Curt. G. E. p. 296. The common construction in Homer with μερμηρίζω is with ὥς or ὅπως or with ἡ...ῇ. Here and inf. 438, and Od. 24. 235, it is followed by the infin. only.

152. αἶθοπα καπνόν. This probably means 'fire-lit' smoke, reflecting the colour of the flame below, and so, shining with a ruddy glow, διὰ δρυμὰ πυκνὰ καὶ ὕλην. The word is used as an epithet of χαλκός Il. 4. 495, etc., and of οἶνος Od. 12. 19, where the adjective is further defined by the addition of ἐρυθρός. In Eurip. Suppl. 1019 it is used as an epithet of φλογμός and in Bacch. 594 of λαμπάς, but, perhaps, the best parallel to the expression here is in Soph. Antig. 1126 στέροφ λιγνίς, which seems to describe the mingled flare and smoke of the torches in the Bacchanal procession. In a very different connection, we have a description of mingled flame and smoke, Virg. Aen. 8. 254 'glomeratque sub antro | fumiferam noctem, commixtis igne tenebris.'

158. εἰς ὁδὸν αὐτὴν, 'just on my path;' so Il. 13. 615 ἐπὶ λόφον αὐτόν.

159. ἐκ νομοῦ ὕλης, 'from his pasture

How does Od. know that this is his palace - Cl<sub>ice</sub>?

68 πελώρου: <sup>πελώρ</sup> used by Homer. Ixelle, captured by an eagle. Icarus  
Hercules, Cyclops. heads transformed by Circe, goose " " " "

## 10. ΟΔΥΣΣΕΙΑΣ Κ. 160-169. 413

πίδμενος· δὴ γάρ μιν ἔχεν μένος ἡελίοιο. 160  
 τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἀκνηστὶν μέσα νῶτα  
 πληῆα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρρησε,  
 καδ δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτато θυμός.  
 τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς  
 εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ 165  
 εἶαο· αὐτὰρ ἐγὼ σπασάμην ῥῶπας τε λύγους τε,  
 πείσμα δ', ὅσον τ' ὄργυιαν, ἐνστρεφὲς ἀμφοτέρωθεν  
 πλεξάμενος συνέδησα πῶδας δεινοῖο πελώρου,  
 βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν,

160. δὴ γάρ] *Zηνόδοτος δὴν γάρ μιν* Schol. H. 161. μέσα νῶτα] *μετὰ νῶτα* Apoll. Soph. 18. 31. 169. καταλοφάδεια] *κοννότερον μὲν διὰ τοῦ ἰῶτα ὀφείλει ἔχειν τὴν παραλήγουσαν. τὰ δὲ πλείω τῶν παλαιῶν ἀντιγράφων διὰ διφθόγγου ἔχει αὐτὴν* Eustath. Four MSS. give *κατὰ λοφάδια*, but, as Schol. B. Q. says, *ὅφ' ἐν ἀναγνωστοίον*, i.e. as one word. Cp. Apoll. Soph. 109. 7. A few MSS. double the  $\lambda$  needlessly.

in the wood.' νομοῦ is local here, as in Il. 2. 475, and ὄλης is expegetical.

160. *πίδμενος* is fut. part.

δὴ γάρ μιν, 'for sorely the sun's power oppressed him.'

ἔχειν is here used with μένος, on the analogy of ὕπνος ἔχει τινα Il. 2. 2; or φύξα Il. 9. 2; λύσσα Il. 21. 542. Some take δὴ (see crit. note) in a temporal sense here = 'already,' as though intended to express that the sun was hot, though it was yet early.

161. τὸν δ' ἐγώ. 'Now, as he came forth I smote him on the spine, in the middle of the back.'

μέσα νῶτα is expegetical to ἀκνηστίν, which is probably connected with root *ak*, as in *ἀκ-αῖνα*, cp. 'spine' and *spina*. Schol. H. Q. and Hesych. would compound it of a priv. and *κνήσασθαι*, because the middle of the back is the place which an animal *cannot scratch*!

162. τὸ δὲ δόρυ, lit. 'it, sc. the spear.' So Od. 5. 68 ἡ δὲ ἡμέρις ἡβώουσα, etc.

163. μακῶν, onomatop., found only in the 2nd aor. and perf. *μέμηκα, μεμῆκνῃα*, and later form *ἐμέμηκον* (see Monro, H. G. § 27). The full phrase used here is found in Il. 16. 469 of a horse, and in Od. 19. 454 of a boar mortally wounded. In Od. 18. 98 it is used of Irus the beggar, with an inten-

tionally comic effect. The tense seems to express a single loud cry.

164. Odysseus steps upon the creature's body, to enable him to apply more force in pulling out the spear, which he then lays on the ground in order that he may have his hands free, and leaves it there.

167. ὅσον τ' ὄργυιαν, see on Od. 9. 322. ἀμφοτέρωθεν, as meaning 'starting from both ends, or sides,' may be used loosely to express the whole extent of the rope, as sup. 88 *πέτρῃ τετύχηκε διαμπερές ἀμφοτέρωθεν*, or Od. 7. 113 *περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν*. It seems better however to join it closely with *πλεξάμενος*, regarding the rope as consisting of two strands, which passed alternately from one side to the other in the process of plaiting. Translate, 'across and across;' ἐνστρεφὲς will then be taken predicatively with *πλεξάμενος*, 'till it was well twisted.'

169. καταλοφάδεια, properly an accusat. plur. used adverbially, formed from *κατὰ* and *λόφος*, as *κατωμάδιος* (Il. 23. 431) from *κατὰ* and *ῥμος*. The adverbial *κατωμαδίων* Curtius takes as a later form (Il. 15. 352). Translate, 'carrying it on my neck I went to the ship, leaning on my spear, for it was no way possible (οὐ πως ἦεν) to carry it on the shoulder with one hand, for it was a huge beast.'

68 πελώρου: <sup>πῆλως</sup> πῆλως ὁ γυγών. Scylla, captured by an eagle. <sup>πῆλως</sup>  
Hephaestus, Cyclops. heads transformed by Circe, goose " " "

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ἔγχει ἐρειδόμενος, ἐπεὶ οὐ πως ἦεν ἐπ' ὤμου  
χειρὶ φέρειν ἐτέρη· μάλα γὰρ μέγα θηρίον ἦεν.  
καδὲ δ' ἔβαλον προπάροιθε νεδς, ἀνέγειρα δ' ἐταίρους  
μειλιχίοις ἐπέεσσι παρασταδὸν ἀνδρα ἕκαστον·

᾿Ω φίλοι, οὐ γάρ πω καταδυσόμεθ', ἀχνύμενοί περ,  
εἰς Ἀίδαο δόμους, πρὶν μόρσιμον ἡμαρ ἐπέλθῃ.  
ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ τοῇ βρώσις τε πόσις τε,  
μνησόμεθα βρώμης μὴδὲ τρυχώμεθα λιμῶ·

᾿Ως ἐφάμην, οἱ δ' ὄκα ἐμοῖς ἐπέεσσι πίθοντο·  
ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἀλδς ἀτρυγέτοιο  
θηήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν.  
αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσι,  
χείρας νιψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.  
ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥελιον καταδύντα  
ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·  
ἡμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε,  
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
ἡμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως,  
καὶ τότε γῶν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

170. ἦεν] Ἀριστοφάνης δὲ οὕτως εἶχεν [?εἶχον]. εἶχεν also in lemma of Schol. V. 178. ὄκα] δοκεῖ ἐναντίον εἶναι τοῖς ἡδυμνήσοι. διὸ ἐν τισὶ τὸ 'οὕτως' φέρεται Schol. H. T. For οὕτως we must suppose that οὕτω or perhaps οὐ πω was written. 188. μετὰ πᾶσιν ἔειπον] Ῥιανδς, μετὰ μῦθον ἔειπον Schol. H.

The four feet are tied together with the *πεῖσμα*, and Odysseus puts his head through the loop thus formed, so that the stag's body rests on his neck, the feet hanging down in front. The Schol. supposes him to lean with both hands on his spear-shaft, but it is more likely that he holds the spear in his right, and steadies the legs of the stag with his left.

171. In later usage *χερὶ ἐτέρα* signifies the 'left hand,' as in the phrase οὐ τῇ ἐτέρᾳ ληπτέον Plat. Soph. 226 A; cp. Il. 18. 477.

Θηρίον, according to Classen, Jahrb. f. Phil. 1859, p. 314, is not a *diminutive* from *θήρ*, but the termination distinguishes a particular creature from the general collective noun. So we may contrast *χρυσίον* with *χρυσός*.

173. ἀνδρα ἕκαστον reproduces, in a

distributive form, the collective plural *ἐταίρους*. See inf. 397.

175. πρὶν .. ἐπέλθῃ. Ameis gives five other instances of *πρὶν* used with the subjunctive, without *ἂν* or *εἴ*, noticing that the use always follows a negative, Od. 13. 336; 17. 9; Il. 18. 135, 190; 24. 781.

176. ὄφρα, 'so long as.'

179. ἐκ δὲ καλυψάμενοι. They had muffled up their heads in their despair, like Odysseus, sup. 53. Cp. Od. 8. 85.

180. θηήσαντο, 'stared at,' with implied notion of amaze, from root *θαφ*, *θαν*, as in *θανάσιον*.

182. χείρας νιψάμενοι. This represents properly an act of ritual; it is used here because each meal that was taken was really regarded as a sacrificial feast in which the gods were the first sharers.

Only allusion to venison as food. Beef and pork shipments null.

90. A formula taken from a description of men on the open sea?  
Heinzel "Misverständnis bei Homer" finds here a recollection of long days  
northern latitude in which "Sun rises <sup>and</sup> almost in the North, so that it is impossible  
to determine E. & W. from it, as people in middle latitude can. The gods stay the  
equinoxes belonging to the north.

'[Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἑταῖροι]  
 ὦ φίλοι, οὐ γάρ τ' ἴδμεν ὅπη ζόφος οὐδ' ὅπη ἥως, 190  
 οὐδ' ὅπη ἥελιος φαεσίμβροτος εἶσ' ὑπὸ γαίαν  
 οὐδ' ὅπη ἀννέϊται· ἀλλὰ φραζόμεθα θᾶσσον  
 εἴ τις ἔτ' ἔσται μῆτις· ἐγὼ δ' οὐκ οἶομαι εἶναι.  
 εἶδον γὰρ σκοπιὴν ἐς παιπαλβέσσαν ἀνελθὼν  
 νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται 195  
 αὐτὴ δὲ χθαμαλὴ κεῖται· καπνὸν δ' ἐνὶ μέσση  
 ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην.'  
 Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ  
 μνησαμένοις ἔργων Λαιστρῦγόνος Ἀντιφάταο

189.] Καλλίστρατος φησιν ὡς ὑπὸ τινος ὁ στίχος προτέτακται ἀγνωστὸς τὸ Ὅμηρικόν ἔθος, ὡς θέλει ἀρχεσθαι ἀπὸ τοῦ γάρ Schol. H. See Schol. on Eur. Phoeniss. 886, with Cobet's note.

189. See crit. note. It is quite contrary to Homeric custom to have a double opening to a speech, as κέκλυτε and ὦ φίλοι.

190. This line has created a great deal of difficulty to the commentators. How could any one, who had spoken such words in vv. 185, 187 as ἥελιος κατέδυ and φάνη Ἥως, express his ignorance in v. 190 of the position of East and West? Crates and Strabo would say that ζόφος meant rather North than West, and that one might well be uncertain of the exact whereabouts of this point. But such a solution is rendered impossible by the exegesis οὐδ' ὅπη .. ἀννέϊται. The Scholl. suggest that the hero is aghast at the circumstances in which he finds himself (δεινοπαθὼν), or, apparently, that his wanderings have brought him to a point where all ordinary phenomena are reversed or confused (ἐκτετοπισμένη φαίνεται ἡ πλάνη τοῦ Ὁ.). Ukert thinks that the last few days had been so cloudy, that it had been impossible, as it were, to 'take an observation.' But surely the sentence expresses merely in a general way that he is quite ignorant of his locality. ἥως and ζόφος represent a sort of exhaustive 'dichotomy' of the world: cp. Od. i. 23; 8. 29; 13. 240, 241. All that Odysseus means to say is that he has not the least idea where they are; the words

from οὐδ' ὅπη ἥελιος to ἀννέϊται having no more specific meaning than to expand ἥως and ζόφος. In Il. 12. 239 Hector wishes to say that he reckes nothing of the flight of augurial birds, no matter in what direction they fly, εἴτ' ἐπὶ δεξιῇ ἴωσι πρὸς ἡῶ τ' ἥελιόν τε, | εἴτ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἡρόντα, the general sense of this and the other passages being that the world is roughly divided between East and West, no particular notice being taken of North and South. Compare the idiomatic use of the French 's'orienter.'

195. ἐστεφάνωται. Only the perf. and pluperf. pass. of στεφανῶν are used in Homer, as e.g. Il. 5. 739; 11. 36. Cp. also h. Hom. Ven. 120 ἀμφὶ δ' ὄμβλος ... ἐστεφάνωτο. So here the island is 'ringed' or 'girt' by the infinite sea. Once the verb is used with a sort of object accusative, in the description of the shield of Achilles, whereon are represented the 'constellations,' τεῖρεα, τὰ τ' οὐρανὸς ἐστεφάνωται, 'which the firmament has set as a border to itself.' The radical notion in the verb is to 'press close,' and so 'closely surround.' See note on Od. i. 148, and cp. στέμμασι πυκασθεῖς Hdt. 7. 197, πύκαζε κράτ' ἐμὸν νικηφόρον Eur. Troad. 353.

196. αὐτῇ. The island itself. in opposition to the σκοπιή. Cp. Od. 9. 25.

Κύκλωπός τε βίης μεγαλήτορος, ἀνδροφάγοιο. 200  
 κλαῖον δὲ λιγέως, θαλερὸν κατὰ δάκρυ χέοντες·  
 ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

Αὐτὰρ ἐγὼ δῖχα πάντας ἐυκνήμιδας ἐταίρους  
 ἠρίθμεον, ἄρχον δὲ μετ' ἀμφοτέροισιν ὅπασσα·  
 τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής. 205  
 κλήρους δ' ἐν κυνέῃ χαλκῆρεϊ πάλλομεν ὦκα·  
 ἐκ δ' ἔθορε κλῆρος μεγαλήτορος Εὐρυλόχοιο.  
 βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἰκοσ' ἐταῖροι  
 κλαίοντες· κατὰ δ' ἄμμε λίπον γοδώντας ὀπισθεν.  
 εὖρον δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης 210  
 ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.  
 ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἢ δὲ λέοντες,

200. ἀνδροφάγοιο] γρ. ἀνδροφόνιο Schol. M. N.

200. μεγαλήτορος. Cp. inf. 207. We may either take this as a sort of standing epithet, not pressing the meaning too closely, or else render 'stout-hearted,' implying great courage. But *μεγαλήτωρ* may also mean 'arrogant,' 'haughty,' just as in 2 Tim. 3. 4 the English version gives 'high-minded' as the translation of *τετυφωμένοι*, which suggests a similar rendering here. Eurymedon the king of the Giants is called *μεγαλήτωρ* in Od. 7. 58. The headstrong temper of Agamemnon is also called *θυμὸς μεγαλήτωρ* in Il. 9. 109.

202. With ἀλλ' οὐ γάρ cp. Il. 7. 242 ἀλλ' οὐ γάρ σ' ἐθέλω βαλλεῖν, Od. 14. 355. πρῆξις, lit. 'no effect'; i.e. no good. So πρῆξαι Od. 16. 88.

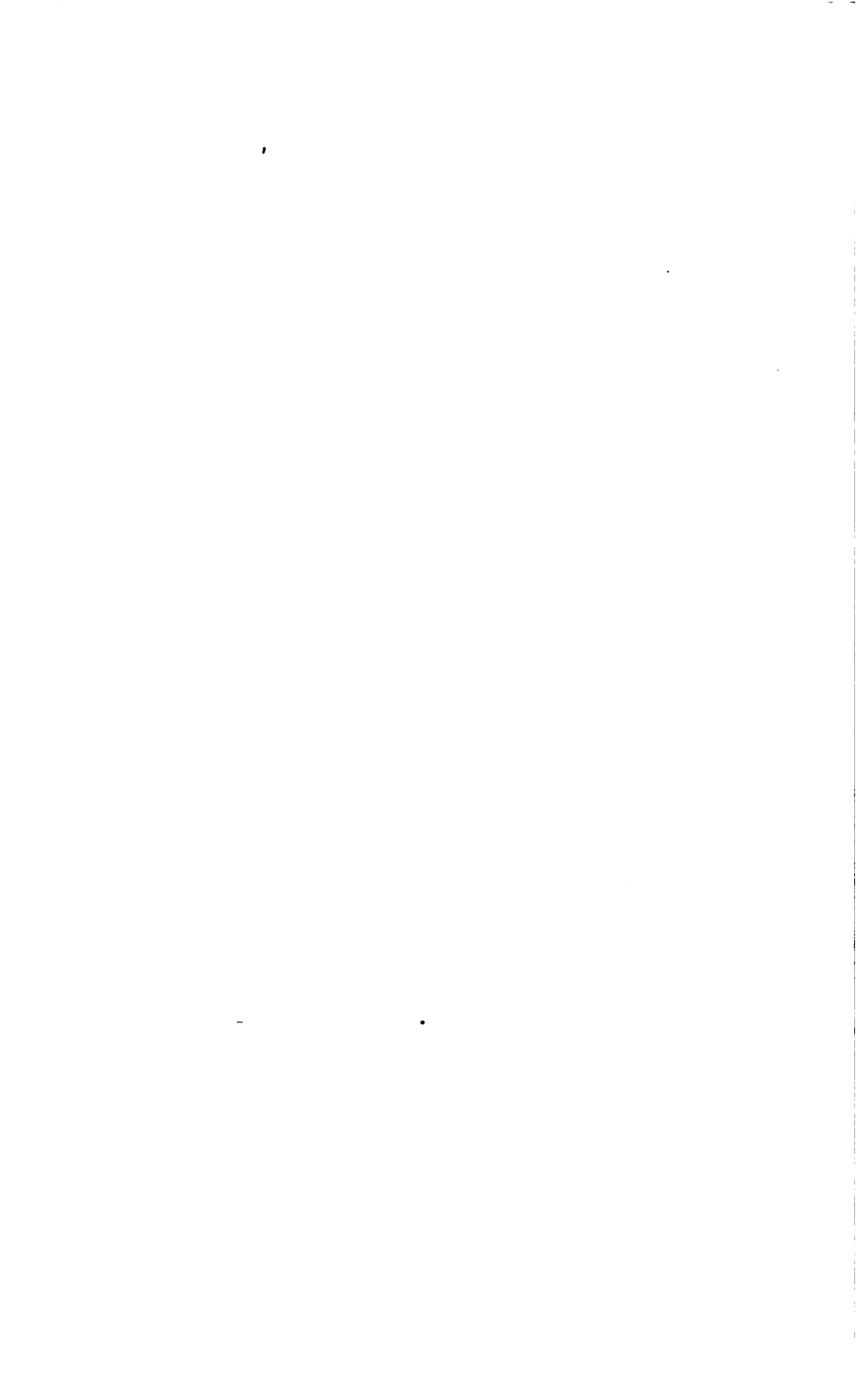
207. ἐκ δ' ἔθορε. The lots were pebbles, *ψῆφοι*, which were shaken in a helmet. The pebble that leaped out (*έθορε*, here and Il. 23. 353, *ῥουσεν* Il. 3. 325) first decided the lot. Cp. Soph. Aj. 1285 οὐ δραπέτην τὸν κλῆρον ἐς μέσον καθεῖς, | ὑγρὰς ἀρούρας βῶλον, ἀλλ' ὅς ἐυλόφου | κυνὴς ἐμελλε πρῶτος ἔλμα κουφιεῖν.

210. Join *τετυγμένα ξεστοῖσιν λάεσσι*.

211. *περισκέπτῳ*. As they had descended from the *σκοπιή*, and the island is described as being *χθαμαλή*, this phrase must mean 'open ground,'

either a 'clearing' in the wood, or, as ἐν βήσσησι suggests, at the meeting or crossing of valleys, which would give a view in several directions. Cp. Od. 1. 426; 14. 6; and 5. 476 ἐν περιφανομένῳ. Döderl. referring the word to *σκεπῶν* and *σκεπῶν* rather than to *σκεπτομαι*, renders it 'sheltered.'

212. ἀμφὶ δέ μιν. It is difficult to decide whether *μιν* refers to *δώματα* or to *Κίρκη*. There is no passage in Homer quite decisive for the use of *μιν* in the plural; for in Il. 12. 285 *μιν* refers not to *νιφάδες* (ib. 278), but to the general word *χῶν*, as the number *κέχυται* (284) shows. Similarly, in Od. 17. 268, often quoted in favour of the plural use, the words *οὐκ ἐν τίς μιν ἀνὴρ ὑπεροπλίσσαιο* make no direct reference to *δώματα* (ib. 264), but rather to *ἀλή* (266). On the other hand, it does not appear from the picture given in the present passage that the beasts surrounded Circe, inasmuch as she was still within, and certainly we have *νιν* used in all numbers and genders, and in the Alexandrine writers *μιν* is undeniably used in the plural; e.g. Apoll. Rhod. Arg. 2. 8 καὶ τότε δὴ προτὶ νῆα κίων, *χρεῖώ μιν ἐρέσθαι* | *ναυτιλῆς, οἳ τ' εἶεν*, where *μιν* refers to the same subject as *οἳ*. Still, it seems better to give *μιν* a general reference to Circe, sc. 'in attendance



13. Od. not present when Circe's magic was energized.

19.  $\pi\epsilon\lambda\omega\rho\alpha$  of a transformed serpent B 321.

10. ΟΔΥΣΣΕΙΑΣ Κ. 213-220. 417

τοὺς αὐτὴ κατέθελεξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.  
οὐδ' οἱ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε  
οὐρήσιν μακρῇσι περισσαίνοντες ἀνέστησαν. 215  
ὥς δ' δτ' ἂν ἀμφὶ ἀνακτα κύνες δαίτηθεν ἰόντα  
σαίνωσ'. αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ·  
ὥς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἡδὲ λέοντες  
σαῖνον τοὶ δ' ἔδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.  
ἔσταν δ' ἐν προθύροις θεᾶς καλλιπλοκάμοιο, 220

219. ἔδεισαν] So Eustath. and probably Aristarchus. See La Roche, H. T. 390.  
220. ἐν προθύροις] Nearly all MSS. give εἰνὶ θύρῃσι. Aristarchus wrote ἐν προθύροις, see Schol. H. Eustath. gives ἐν προθύροις, and Cod. Venet. 613 ἐν προθύρῃσι. The reading of Aristarchus has generally been adopted since Wolf. See note on text.

upon her,' whether near her house or about her person. In Apoll. Rhod. Arg. 4. 672 foll. the beasts are described as following Circe, *ἥντε μῆλα* | *ἐκ σταθμῶν ἅλῃς εἰσιν ἐπηδέοντα νομή.* With this account of Circe's sorcery should be compared the story of Beder and Giahare in the 'Arabian Nights,' where King Beder as he lands on Queen Labe's shores is met by a troop of horses, camels, mules, asses, and cows, who try by every possible gesture to warn him away from the place. Beder learns by and by that they had once been princes and nobles, to whom Queen Labe had granted her short-lived favours, and when she had grown tired of her lovers she had changed them into beasts.

213. κατέθελεξεν, 'charmed.' The Scholl. offer two interpretations of this word: either *πρῶτος καὶ ἡμέρους ἐποίησε*, or *ἐξ ἀνθρώπων εἰς φύσιν λεόντων μετέβαλε*. The former interpretation has the authority of Scaliger, on Virg. Aen. 7. 19, where he remarks, 'Homerus feras agrestes medicaminibus cicuratas, Virgilius homines in feras speciem conversos depingit.' And it might further be said that the words οὐδ' οἱ γ' ὠρμήθησαν especially direct attention to the loss of their natural fierceness. On the other hand, *θέλγειν* is certainly used, inf. 291, to describe that process of sorcery which ends with Circe's words *ἔρχεο νῦν συμφέρονδε* (320). Eurylochus too (433) evidently looked upon the wolves and the lions quite as much

as the creations of Circe's witcheries as the swine, for he says *ἢ κεν ἅπαντας* | *ἢ σὺς ἢ ἐ λύκους ποιήσεται ἢ ἐ λέοντας*. The epithet κακὰ as applied to φάρμακα here, contrasted with φάρμακον ἰσθλόν as the antidote (292), tends to strengthen our preference for the latter interpretation. Ovid, Met. 14. 255, lays more stress again on the tameness of the creatures, 'Mille lupi mistaeque lupis ursaeque leaeque | occursu fecere metum, sed nulla timenda, | nullaque erat nostro factura in corpore vulnus.'

215. ἀνέστησαν does not only mean that they got up from lying on the ground, but that they actually stood on their hind legs like fawning dogs.

216. ἀναξ signifies only the master of the house, as in Od. 9. 452, etc.

217. μειλίγματα θυμοῦ, 'tit-bits to appease their appetite.' So in Il. 1. 468 οὐδέ τι θυμὸς ἔδεύετο δαυτὸς εἰσῆς, ib. 4. 263 πείνῃ ὅτε θυμὸς ἀνῶγοι, Od. 17. 603 πλῆσασθα θυμὸν ἐδῆντος ἡδὲ ποτήτος.

219. ἔδεισαν seems to be the better reading for the common ἔδδεισαν, the ε being lengthened before δει or δι, the original form of the root.

220. ἐν προθύροις (see crit. note) seems to mean 'at the door of the courtyard.' 'Res ipsa illud postulare videtur, ut aulae portae occlusae fuerint, non domus fores. Usus Graecorum si non Homericæ aetatis, at heroicæ aetatis, qualem tragici poetae describunt, idem comprobatur. Ut unum afferam exemplum e multis, cf. Aesch.

Κίρκης δ' ἔνδον ἀκουον αἰδούσης ὑπὶ καλῇ,  
 ἰστὸν ἐποικομένης μέγαν ἀμβροτον, οἷα θεάων  
 λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.  
 τοῖσι δὲ μύθων ἦρχε Πολίτης, δρχαμος ἀνδρῶν,  
 ὅς μοι κήδιστος ἐτάρων ἦν κεδνότερος τε·

225

ᾧ φίλοι, ἔνδον γάρ τις ἐποικομένη μέγαν ἰστὸν  
 καλὸν αἰοιδίαι, δάπεδον δ' ἅπαν ἀμφιμέμικεν,  
 ἣ θεὸς ἡὲ γυνή· ἀλλὰ φθεγγώμεθα θάσσον·

ᾧ δ' αἶψ' ἐξεληούσα θύρας ὤξε φαεινὰς

230

καὶ κάλει· οἱ δ' ἅμα πάντες ἀιδρεῖσιν ἔποντο  
 Εὐρύλοχος δ' ὑπέμεινεν, οἰσάμενος δόλον εἶναι.  
 εἶσεν δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,  
 ἐν δὲ σφιν τυρόν τε καὶ ἀλφίτα καὶ μέλι χλωρόν  
 οἶνον Πραμνεῖον ἐκύκα· ἀνέμισγε δὲ σίτη

235

φάρμακα λύγρ', ἵνα πάγχυ λαθοῖατο πατρίδος αἵης.  
 αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα

Choeeph. 652 Orestis verba, quibus petit ut intromittatur "παὶ παὶ θύρας ἀκουσον ἐρκείας κτύπον." Apud omnes autem posterioris aetatis scriptores vix locum invenies qui verborum de quibus nunc agitur sententiam magis explicet quam Platonis Protag. p. 314 C-E. Ibi enim qui se intromitti volunt dicuntur ἐν τῷ προθύρῳ γενέσθαι et paullo post στάντες ἐν τῷ προθύρῳ διαλέγεσθαι, quamquam postea demum (E.) ἀνθρωπος ἀνέφευγ' ἐπὶ τὴν θύραν, ipsi aulam intrant' Rumpf, de Aedd. Homer. pars 2 p. 13.

225. κήδιστος . . . κεδνότερος τε, a sort of παρονομασία. Transl. 'nearest and dearest.' Cp. Il. 9. 642 κήδιστός τ' ἔμμεναι καὶ φίλατος.

227. ἀμφιμέμικεν, 'rings' or 'echoes round.' μυκάσμαι is used in Homer, not only of the noise made by cattle, but of the creaking of hinges, Il. 5. 749, and of the ringing blow of a javelin on a shield, Il. 20. 260.

229. ἐφθέγγοντο καλεῦντες, i. e. 'they lifted up their voices to call her.'

234. ἐν . . . ἐκύκα. This mess, which must have been somewhat of the consistency of porridge, and therefore called

here σίτος, is not a regular article of food, but a sort of stimulant, where special strengthening or refreshment was required. So in Il. 11. 624 foll. Hector makes a ποικίλον for Nestor and Machaon, leaving out however the honey, which is an ingredient here. Pramnian wine was called so, according to some ancient authorities, from Mount Pramnon or Pramnē in the island of Icaria; others suppose it to have come from the neighbourhood of Ephesus or Smyrna. Athenaeus (i. 28-30) quotes a fragment from the comedian Euphros. φίλῳ γε Πράμνιον οἶνον Λέσβιον, and from Demetrius of Troezen, οἶνον δὲ πίνειν οὐκ ἴσως Πράμνιον, | οὐδὲ Χίον, οὐδὲ Θάσιον, οὐδὲ Πενταπόλειον, the latter passage seeming to decide on a local meaning for the epithet. It is probable that πράμνιος, though originally a local name, came to signify a particular quality of grape-vine, as we speak now of a 'Black-Hamburg.' Galen describes the Pramnian wine as οἶνος τοῦ οἴνου ὀνομαζόμενος μέλας καὶ ἀσθητός and this quality may have suggested the derivation proposed by Eustath. and others, from παραμένειν, because of its power of 'keeping' a long time.

μελι: as a food only in connection with a porcel (κυκεων). Gf. K 316, Λ624, v 69. Honey serves for sugar.

Πραμνείω: later regarded as heavy. Note that it is used as part of a porcel. Fick denies connection with Πραμνον, and cf. πρ'μνον demp., i.e. wine <sup>on grapes</sup> grown on props (but not on trees).



μ'εδι: as a food only in connection with a posset (κυκεών). Gf. K 316, Λ 624, v 69. Honey serves for sugar.

Πραμνείω: later regarded as heavy. Note that it is used as part of a posset. Pick denies connection with Πραμόν, and cf. πρῶμον demph., i.e. wine <sup>on grapes</sup> grown on props (but not on trees).



## 10. ΟΔΥΣΣΕΙΑΣ Κ. 238-249. 419

ράβδῳ πεπληγυῖα κατὰ συφεοῖσιν ἔργνυ.

οἱ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε  
καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος ὥς τὸ πάρος περ. 240  
ὥς οἱ μὲν κλαίοντες ἔέρχατο τοῖσι δὲ Κίρκη  
πάρ ρ' ἄκυλον βάλανόν τ' ἔβαλεν καρπὸν τε κρανείης  
ἔδμεναι, οἷα σῦες χαμαιευνάδες αἰὲν ἔδουσιν.

Εὐρύλοχος δ' ἄψ ἦλθε θοὴν ἐπὶ νῆα μέλαιναν,  
ἀγγελίην ἐτάρων ἐρέων καὶ ἀδευκέα πότμον. 245  
οὐδέ τι ἐκφάσθαι δύνατο ἔπος, ἰέμενός περ,  
κῆρ ἀχρεῖ μεγάλῳ βεβολημένος· ἐν δέ οἱ δσσε  
δακρυόφιν πίμπλαντο, γόνυ δ' ὤλετο θυμός.  
ἀλλ' ὅτε δὴ μιν πάντες ἀγασσάμεθ' ἔξερέοντες,

240. καὶ δέμας] Ζηρόδοτος, καὶ πόδας, γράφει Schol. H. Perhaps we should read here αὐτὰρ ἐπὶν νόος ἔμπεδος, as νόος is not found contracted in Homer. Cp. II. 11. 813. 242. Ἀρίσταρχος οὐκ οἶδε τὸν στίχον. ὁ δὲ Καλλίστρατος ἀντ' αὐτοῦ γράφει 'παντός μὴν [παντοίης?] ἕλης ἐτίθει μελιθεῖα καρπὸν' Schol. H. Q. V. If this notice be true, it implies that Aristarchus knew nothing of v. 243 either; nor indeed of v. 241, unless, with Nitzsch, we propose to read ὥκε δὲ Κίρκη instead of τοῖσι δὲ Κίρκη. 244. ἀψ] This conjecture of Voss is accepted by most modern edd., because ἀψ, the reading of the MSS, seems incompatible with v. 260 δηρὸν δὲ καθήμενος ἰσκόπιαζον. If αἰψα be retained it must be taken to describe the haste with which Eurylochos returned when he once became aware that his comrades were lost.

238. κατὰ and ἔργνυ must be joined closely together, συφεοῖσιν being a purely local dative. The form ἔργνυ, which supposes a present ἔργνυμι, is found only here.

With the form πεπληγυῖα cp. τεθηγυῖα, τετρηγυῖα, βεβριθυῖα, πεφρικυῖα, τετρίγυια, and see Monro, H. G. § 26. 3.

240. ἔμπεδος. It may be asked whether Circe's sorcery had been perfectly successful. She gave them φάρμακα λύγρ', ἵνα πάγχυ λαθοῖατο πατρίδος αἴης, but though she succeeded in turning them into swine, the νοῦς remained unaltered. Still, in v. 397 inf. they failed to recognise Odysseus, till Circe προσάλειψεν ἐκάστω φάρμακον ἄλλο.

242. ἄκυλος is probably the berry of the ilex, according to Pliny, N. H. 16. 8 'Ilicis glans utriusque brevior et gracilior, quam Homerus acylon appellat, eoque nomine a glande distinguunt.' The word may be connected

with Skt. *ac*, 'to eat;' as *aes-culus* with *ed-ere*, or it may be the same word as 'oak,' *Eiche*.'

The βάλανος is the fruit of the *φηγός*. The cornel (*κρανεία*) is mentioned by Columella, along with the oak, beech, etc., as giving good food for swine.

248. γόνυ δ' ὤλετο θυμός seems to mean, 'the thought of his heart was to cry aloud;' but no sound came to his lips, only the tears stood in his eyes. The picture is given more fully in Od. 20. 349, where it is said of the suitors, filled with uneasy forebodings, *ὅσσε δ' ἄρα σφέων | δακρυόφιν πίμπλαντο, γόνυ δ' ὤλετο θυμός*. Ovid, *Met.* 13. 538, puts the case more strongly still: 'Et pariter vocem lacrymasque intorsus obortas | devorat ipse dolor.'

249. ἀγασσάμεθ' ἔξερέοντες, lit. 'showed surprise in our questioning.' But as in *σπεῦσε πονησάμενος* Od. 9. 250, the finite verb really plays the part of a descriptive adverb, viz. 'he completed [his business] with despatch,'

- καὶ τότε τῶν ἄλλων ἐτάρων κατέλεξεν δλεθρον 250  
 "Ἡιομεν, ὥς ἐκέλευες ἀνὰ δρυμὰ, φαίδιμ' Ὀδυσσεῦ·  
 εὕρομεν ἐν βήσσησι τετυγμένα δώματα καλὰ  
 [ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ].  
 ἔνθα δέ τις μέγαν ἰστὸν ἐποιχομένην λίγ' αἶδεν  
 ἢ θεὸς ἢ ἐ γυνή· τοὶ δ' ἐφθέγγοντο καλεῦντες. 255  
 ἢ δ' αἴψ' ἐξεληούσα θύρας ὤριξε φαεινὰς  
 καὶ κάλει· οἱ δ' ἅμα πάντες αἰδρεῖσιν ἔποντο·  
 αὐτὰρ ἐγὼν ὑπέμεινα, δισάμενος δόλον εἶναι.  
 οἱ δ' ἅμ' αἰστώθησαν ἀολλέες, οὐδέ τις αὐτῶν  
 ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπιάζον.' 260  
 "Ὡς ἔφατ', αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλον  
 ὤμοιιν βαλόμεν, μέγα χάλκεον, ἀμφὶ δὲ τόξα·  
 τὸν δ' ἄψ' ἠνώγεα αὐτὴν ὁδὸν ἠγήσασθαι.  
 αὐτὰρ ὁ γ' ἀμφοτέρῃσι λαβὼν ἐλλίσσετο γούνων  
 [καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα]. 265  
 'Μὴ μ' ἄγε κεῖσ' ἀέκοντα, διοτρεφέες, ἀλλὰ λίπ' αὐτοῦ·  
 οἶδα γὰρ ὥς οὗτ' αὐτὸς ἐλεύσειαι σὺτε τιν' ἄλλον  
 ἀξεις σῶν ἐτάρων· ἀλλὰ ξὺν τοῖσδεσι θᾶσσον

253.] This verse is wanting in the majority of the MSS, nor is it found in Eustath. In place of it Apoll. Dysc. inserts v. 212 sup. 265.] Most MSS. omit this verse, and it has generally been bracketed by modern edd. since Wolf. Ernesti remarks upon it, 'Mihi de hoc versu non dubium est quin sit delendus, et huc migraverit aliunde, ut β 362. Est enim manifeste frigidus; ἐλλίσσετο iam allocutionem exprimit.'

so here, 'we questioned him with amazement.'

251. ἦιομεν . . εὕρομεν. It is simplest to explain this asyndeton as the broken utterance of the excited messenger. Cf. Long. de Subl. 19 φέρει τῆς ἀγωνίας ἐμφασιν, ἅμα καὶ ἐμπυδίζουσας καὶ συνδιακούσας.

259. οἱ δ' ἅμ', 'and they at once disappeared all of them together, nor did any one of them come to light again, though I sat and watched long.' So ἐξεφάνθη is used of the planks reappearing from the whirlpool of Charybdis, Od. 12. 441.

262. ἀμφὶ δέ. Supply again βαλόμεν. The plural τόξα does not, as sometimes explained, include bow and

arrows, but regards the bow as a sort of composite structure of two horns and a centre: cp. Il. 1. 45 τόξ' ὥμοισιν ἔχον ἀμφορεφέα τε φαρέτρην. Similar to this is the use of ἄρματα.

263. ἠνώγεα, with synizesis. Cp. Od. 9. 44; 17. 55.

αὐτὴν ὁδὸν, not like ὁδὸν αὐτὴν of sup. 158, but as in Od. 8. 107 αὐτὴν ὁδὸν ἦν περ οἱ ἄλλοι, equivalent to τὴν αὐτὴν in later Greek.

268. σῶν ἐτάρων. It is not likely that any one would have hesitated to render this by 'tuorum sodalium,' had not Schol. H. written σῶν 'Ἀρίσταρχος ἀντὶ τοῦ σῶν. According to this we should have to translate, 'for I know that neither wilt thou thyself return



78. The rule is that a person narrating an event speaks of a god's or of a fairies when a god meets him. [In R 347 there is a hint at the transformation > god in model guise], pp. 141, 157, p. 164, 275. Od. does not <sup>even</sup> hold it necessary to state how he came to recognize the god.

## 10. ΟΔΥΣΣΕΙΑΣ Κ. 269-284. 421

φεύγωμεν' ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἡμαρ.'

Ἔσ' ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον' 270

Ἐὐρύλοχ', ἧ τοι μὲν σὺ μὲν αὐτοῦ τῷδ' ἐνὶ χῶρῳ  
ἔσθων καὶ πίνων, κοίλῃ παρὰ νηὶ μελαίνῃ·  
αὐτὰρ ἐγὼν εἰμι· κρατερὴ δέ μοι ἔπλετ' ἀνάγκη·

Ἔσ' εἰπὼν παρὰ νηὸς ἀνήιον ἡδὲ θαλάσσης.

ἀλλ' ὅτε δὴ ἄρ' ἐμελλον ἰὼν ἱερὰς ἀνὰ βήσσας 275

Κίρκης ἵζεσθαι πολυφαρμάκου ἐς μέγα δῶμα,

ἐνθα μοι Ἑρμείας χρυσόρραπις ἀντεβόλησεν

ἐρχομένῃ πρὸς δῶμα, νηηνίῃ ἀνδρὶ ἰοικῶς,

πρῶτον ὑπηνήτην, τοῦ περ χαριεστάτη ἦβη·

ἐν τ' ἄρα μοι φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 280

Ἦῃ δ' αὐτ', ὦ δύστηνε, δι' ἀκριᾶς ἔρχεαι οἶος, οὐκ ἔφατ'.

χόρου ἀϊδρις ἐών; ἔταροι δέ τοι οἷδ' ἐνὶ Κίρκης

ἔρχεται, ὥς τε σῦες, πυκινοὺς κευθμῶνας ἔχοντες. ἡγορεύει.

ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι

281. αὐτ', δ] Schol. V. gives in lemma αὐτως, which La Roche takes to be the reading of Zenodotus.

safe [anticipating ὥς from ὥν], nor wilt thou bring back safe [ὥν] any other of our comrades.' Perhaps Aristarchus did not approve of ὥν = 'tuorum' in the mouth of Eurylochus, because the ἑταῖροι were as much comrades to him as to Odysseus. But, after all, it seems a pedantic distinction to draw, and it is decidedly preferable to render ὥν by 'tuorum,' as indeed its position suggests: cp. Il. 11. 512 ὥν ὀχέων ἐπιβήσο. Notice the use of ἄλλον in contrast to αὐτός, and cp. Od. 5. 105.

269. κακὸν ἡμαρ, 'the day of evil.' So νόστιμον, δούλιον, ἀναγκαῖον ἡμαρ.

273. ἔπλετο. For this use of the aorist cp. Od. 1. 225; 2. 364, etc.

275. ἱερὰς, as belonging to Circe. So her house is called ἱερὰ δῶματα inf. 426, etc.

277. χρυσόρραπις. The ῥάβδος of Hermes is only a plain wand in Homeric times. The 'caduceus' with the two serpents winding round it is a later invention. Cp. Il. 24. 360 foll.

279. ὑπηνήτης is one who has hair growing on the ὑπ-ήν-η, but commentators are not unanimous as to what

part this may be. If Bensley is right in connecting it with root αν, 'breathe,' it should be the spot where the breath falls, lit. 'under the breathing,' which would suit an interpretation given by Hesych., ὑπὴν ὅς ἐστι ὑπὸ τὴν μίνα τόπος, viz. the upper lip on which the moustachio grows. And certainly the hair usually shows itself there first. This view would fall in well with the words of Lucian de Sacrif. § 11. p. 76 οὐκ οἷδ' ὅπου ἰδόντες ἀναπλάττουσι γενεήτην μὲν τὸν Δία, παῖδα δ' ἑσσεῖ τὸν Ἀπόλλωνα, καὶ τὸν Ἑρμῆν ὑπηνήτην. Cp. Virg. Aen. 9. 181 'ora puer prima signans intonsa iuventa.' As Odysseus seems to recognise him at once, it is not unlikely that some characteristic style had been already assigned in painting or sculpture to the principal gods and goddesses.

282. οἷδ', 'yonder.'

ἐνὶ Κίρκης, sc. δῶμασι.

283. ἔρχ-αται (perf. from stem *Fergr-*) has the final consonant of the stem aspirated before -αται, as in *τετράφ-αται*, *ὀρυμέχ-αται* (*ὀρέγω*), *δειδέχ-αται* (*δεῖκνυμι*). Monro, H. G. § 24. 2.

284. σέ . . αὐτόν, emphatic. 'Art thou

αὐτὸν νοστήσειν, μενέεις δὲ σύ γ' ἔνθα περ ἄλλοι. 285  
 ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἥδ' ἐσθλῶν  
 τῇ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης  
 ἔρχευ, ὃ κέν τοι κρατὸς ἀλάλκῃσιν κακὸν ἦμαρ.  
 πάντα δέ τοι ἐρέω ὀλοφώϊα δῆνεα Κίρκης.  
 τεύξει τοι κυκεῶ, βαλέει δ' ἐνὶ φάρμακα σίτωρ 290  
 ἀλλ' οὐδ' ὥς θέλξει σε δυνήσεται· οὐ γὰρ ἑάσει  
 φάρμακον ἐσθλὸν, ὃ τοι δώσω, ἐρέω δὲ ἕκαστα.  
 ὁππότε κεν Κίρκη σ' ἐλάσῃ περιμήκει ῥάβδῳ,  
 δὴ τότε σὺ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ  
 Κίρκη ἐπαῖξαι ὥς τε κτάμεναι μενεαίνων. 295  
 ἢ δέ σ' ὑποδείσασα κελήσεται εὐνηθῆναι·  
 ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήρασθαι θεοῦ εὐνὴν,  
 ὄφρα κέ τοι λύσῃ θ' ἐτάρους αὐτὸν τε κομίσῃ·  
 ἀλλὰ κέλευσθαί μιν μακάρων μέγαν ὄρκον ὁμόσσαι  
 μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο, 300  
 μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θεῖη.  
 Ὡς ἄρα φωνήσας πόρε φάρμακον ἀργεϊφόντης  
 ἐκ γαίης ἐρύσας, καὶ μοι φύσιν αὐτοῦ ἔδειξε.  
 ῥίζῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἴκελον ἄνθος

288. ἀλάλκῃσιν] So most modern edd. since Wolf, instead of ἀλαλέσει, which is read by Eustath. and several MSS. The rest of La Roche's MSS. give ἀλάλκῃσιν without the ν ὀφελουσιτικόν, on which he remarks, 'haud scio an ἀλαλέσει gen-uina sit lectio, nullus enim codex ἀλάλκῃσιν habet.' 290. ἐν] So Bekker for ἐν. See note. 300. μή τί τοι] So La Roche, adding 'dedi cum libris optimis,' and Eustath. Al. σοι. 301. θεῖη] (or θεῖη) The reading of the MSS, for which Bekk. ii. and La Roche give θῆη, as the reading of Aristarchus.

going to rescue thy comrades! Why, I tell thee thou wilt never come back thyself.

288. κρατὸς, 'from thy head;' so Il. 22. 348 οὐκ ἔσθ' ὅς σῃς γε κίνας κεφαλῆς ἀπαλάλκοι. The root ἀλκ forms a later present ἀλέω, to which this aor. is referred.

290. The intervention of the strong word φάρμακα between ἐν and σίτω inclines us to read, with Bekker, ἐνί for ἐν, and thus to make a true tmesis (allowable with a disyllabic preposition) = ἐμβαλέει. Others make σίτω a local dative expegetical of the adverb ἐν. So on Od. 9. 212.

295. ἐπαῖξαι. Infinitive with im-

perative force, as ἀπανήρασθαι 297. κέλευσθαι 299.

298. αὐτὸν τε, sc. 'et teipsum.' Cp. inf. 339.

301. ἀπογυμνωθέντα is interpreted by the Schol. to mean 'without his sword,' quoting γυμνὸν ἀπὲρ κόρυθος τε καὶ ἀσπίδος Il. 21. 50. But it is really 'when stripped,' in the simpler sense suggested by εὐνηθῆναι.

303. φύσις, used only here, is intended to describe the external characteristics, as the epexegetis of the next line shows, and as the word εἶδος confirms. The word φύσις is used here like the more common φύς. The Schol. interprets by τὰ εἶδος.





## 10. ΟΔΥΣΣΕΙΑΣ Κ. 305-312. 423

μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν 305  
ἀνδράσι γε θνητοῖσι· θεοὶ δέ τε πάντα δύνανται.

Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον  
νῆσον ἀν' ὕλησσαν, ἐγὼ δ' ἐς δώματα Κίρκης  
ἦια· πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.

ἔστην δ' εἰνὶ θύρῃσι θεῶς καλλιπλοκάμοιο 310

ἔνθα στὰς ἐβόησα, θεὰ δέ μεν ἐκλυεν αὐδῆς.

ἡ δ' αἰψ' ἐξελθοῦσα θύρας ὤξε φαιινὰς

306. *δύνανται*] The best MSS. give *ἴσασι*, but Schol. H. alters to *δύνανται*. It is difficult to decide the best reading: *ἴσασι* may be a reminiscence of Od. 4. 379; and *δύνανται* a gloss suggested by *χαλεπὸν*. On the whole *δύνανται* seems more satisfactory.

305. *μῶλυ* (perhaps connected with *πολλίς*, *μαλάχη*, *μαῖνα*, etc.) is an unknown plant. Commentators go through the usual routine in dealing with the word, either (1) allegorising its meaning altogether, as Eustath. does, and making it symbolise the general instructions given to Odysseus to resist sorcery; or (2) regarding it as a fanciful creation of the poet, which seems far the most natural solution; or (3) attempting to identify it with some known plant. Theophrastus, *Hist. Plant.* 9. 15, says, τὸ δὲ μῶλυ περὶ Φενεὸν καὶ ἐν τῇ Κυλλήνῃ φασι εἶναι, καὶ ὁμοιον δ' Ὀμηρὸς εἰρηκε, τὴν μὲν βίζαν ἔχον στρογγύλην, προσεμφερῆ προμύκη, τὸ δὲ φύλλον ὁμοιον σπύλλῃ· χρῆσθαι δὲ αὐτῇ πρὸς τε τὰ ἀλεξιφάρμακα καὶ τὰς μαγείας. οὐ μὴν ὀρύττειν γε εἶναι χαλεπὸν, ὡς Ὀμηρὸς φησι. The 'moly' of Theophrastus is identified by Sprengel with the *Allium nigrum*. Other botanists suppose it to be the *Allium victoriale*. The Schol. P., citing Hippocrates and Galen, will have it to be the wild rue (*δγριον πηγασσον*).

If one may hazard a further conjecture, the white flower and the dark root seem to suggest Hellebore; which, from the earliest times, has been regarded as a potent antidote for madness; and therefore seems peculiarly suitable here.

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καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμην ἀκαχήμενος ἦτορ.  
 εἶσε δέ μ' εἰσαγαγούσα ἐπὶ θρόνου ἀργυροήλου,  
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνης ποσὶν ἦεν· 315  
 τεῦξε δέ μοι κυκῶ χρυσεῶ δέπαι, ὄφρα πίοιμι,  
 ἐν δέ τε φάρμακον ἦκε, κακὰ φρονέουσ' ἐνὶ θυμῷ.  
 αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον οὐδέ μ' ἔβελξε,  
 ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν  
 'Ἐρχεο νῦν συφεδνδε, μετ' ἄλλων λέξο ἐταίρων.' 320  
 ὥς φάτ', ἐγὼ δ' ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ  
 Κίρκῃ ἐπήϊξα ὥς τε κτάμεναι μενεαίνων.  
 ἡ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,  
 καὶ μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·  
 'Τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς; 325  
 θαῦμά μ' ἔχει ὥς σὺ τι πῶν τάδε φάρμακ' ἐθέλχθης.  
 οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη,  
 ὅς κε πῆγ καὶ πρῶτον ἀμείψεται ἔρκος ὀδόντων.

316. δέπαι] So, and not δέπη, according to La Roche, on the ground that the iota subscriptum was never used in Homer with a short α. Other instances are γήραι Od. 11. 136, σέλαι Od. 21. 246; Il. 8. 563, κέραι Il. 11. 385. 320. λέξο] οὕτως Ἀρίσταρχος διιστάσας τὸ λέξο Schol. H. Al. λέξε[ο] or λέξαι. 324. καὶ μ' ὀλοφυρομένη] Ἀριστοφάνης, καὶ με λισσαμένη. καὶ ἔστιν οὐκ ἀχαρὶς ἢ γραφὴ Schol. H. So also Eustath. Nitzsch suggests μειλίσσομένη, Nauck καὶ δέ με λισσομένη. But the metre might follow the analogy of πολλὰ λισσομένη Il. 5. 358, etc. 326. ὥς] Bekk. with Nauck and Cobet, Var. Lectt. p. 108, reads πῶς for ὥς, as written above in the text of Vindob. 133 and Cod. Harl. But ὥς may well stand, as being more full of meaning than δτι, suggesting not only the fact but the manner.

320. ἔρχεο.. λέξο. Asyndeton of imperatives, as Od. 17. 529 ἔρχεο, δεῦρο κάλεσσον. λέξο is the imperative of the non-thematic aorist from root λεχ; the same form is found in Il. 24. 650, but λέξο in Il. 9. 617. So ὄρσο in Od. 7. 342, but ὄρσο in Od. 6. 255.

325. τίς πόθεν; see on Od. 1. 170.

326. θαῦμά μ' ἔχει ὥς κ.τ.λ. is analogous to θαυμάζομεν ὅσον ἐτύχθη, so that there is no need to change with Bekk. ὥς to πῶς. And the hiatus in the second foot between ἔχει and ὥς may be paralleled by Il. 6. 126 σφ' θάρσει δ τ' ἔμεινας.

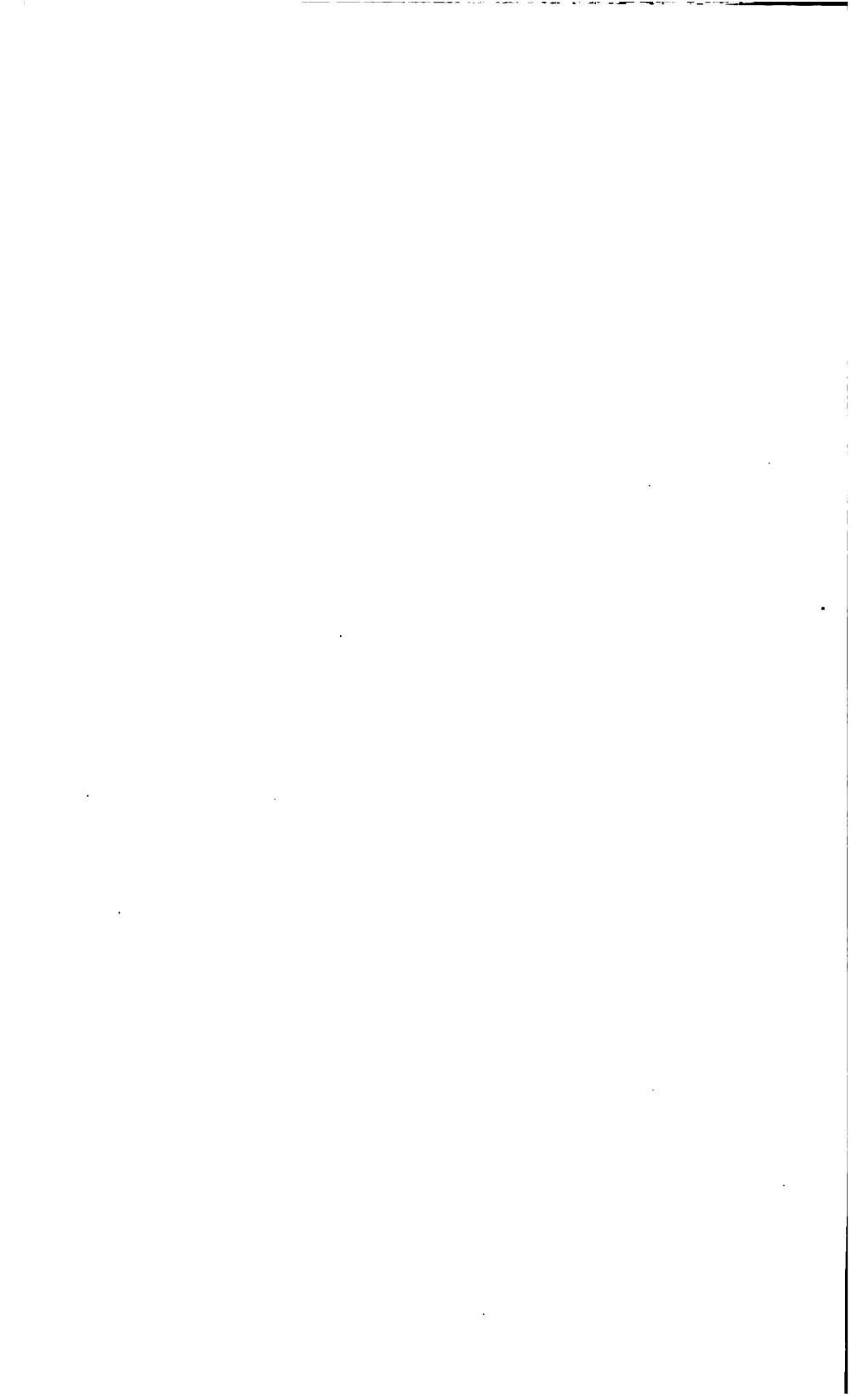
Join οὐ τι with ἐθέλχθης.

327. οὐδὲ γὰρ οὐδέ. See on Od. 3. 27. ἀνέτλη. This is a good illustration of the way in which a succession of

past experiences gives its meaning to the so-called 'gnomic aorist.'

328. ὅς κε πῆγ. Eustath comments well on this sentence, τὸ δὲ ἀμείψεται [aor. subjunct.] ἔρκος ὀδόντων περιφρασὶς ἐστὶ τοῦ πῆγ. κείναι δὲ κατὰ σχῆμα πρῶτον. τοῦ γὰρ πρῶτον προτερεῖν τὸ ἀμείψεται ἔρκος ὀδόντων. ἔχει δὲ τι καὶ ἐλλειπτικὸν ὁ λόγος, λέγων ὅτι οὐδεὶς ἀνέτλη τὰ φάρμακα ὅς ἂν πῆγ καὶ οὐ πρῶτον ἀμείψεται ἦτοι παρέλθῃ τοὺς ὀδόντας, ληφθέντος τοῦ οὐ ἀπὸ κοινοῦ. It would simplify the construction if we could take ἀμείψεται transitive, = 'lets them pass:' but, comparing Il. 9. 409 ἐπεὶ ἄρ κεν [ψυχῇ] ἀμείψεται ἔρκος ὀδόντων, there seems no choice but to make φάρμακα the subject.

ing : subj. after as cond. tense, but a'v'it'ing = present part.?  
so no exception, rule that subj. may not be used in a depend. cl.  
referring to past.



## 10. ΟΔΥΣΣΕΙΑΣ Κ. 329 348. 425

[σοὶ δέ τις ἐν στήθεσσι ἀκήλητος νόος ἐστίν.]

ἦ σύ γ' Ὀδυσσεύς ἐσσι πολύτροπος, δν τε μοι αἰεὶ 330

φάσκεν ἐλεύσεσθαι χρυσόρραπισ ἀργειφόντης,

ἐκ Τροίης ἀνιόντα θαῆ σὺν νηὶ μελαίνῃ.

ἀλλ' ἄγε δὴ κολεῶ μὲν ἄορ θεό, νῶϊ δ' ἔπειτα

εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε

εὐνῇ καὶ φιλότῃτι πεποίθωμεν ἀλλήλοισιν.' 335

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

ᾧ Κίρκῃ, πῶς γάρ με κέλει σοὶ ἥπιον εἶναι,

ἦ μοι σὺς μὲν ἔθηκας ἐνὶ μεγάροισιν ἑταίρους,

αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις

ἐς θάλαμόν τ' ἵεναι καὶ σῆς ἐπιβήμεναι εὐνῆς, 340

ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείης.

οὐδ' ἂν ἐγὼ γ' ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,

εἰ μή μοι τλαίης γε, θεὰ, μέγαν ὄρκον ὁμόσσαι

μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.'

ἌΩς ἐφάμην, ἣ δ' αὐτίκ' ἀπώμυνεν ὥς ἐκέλευον. 345

αὐτὰρ ἐπεὶ ῥ' ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον,

καὶ τότ' ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

'Αμφίπολοι δ' ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο

329.] Schol. H. says, ὁ Σιδανίος (sc. Dionysius) φησὶν ἀθετεῖσθαι τὸν στίχον, perhaps by Aristarchus. See Nitzsch, ad loc., and cp. note on text. 'Versus apertissime ex Γ 63 ὡς σοὶ ἐνὶ στήθεσσι ἀτάρβητος νόος ἐστίν, uno adjectivo novato confictus' Köchly, Diss. ii. 334. ἐπιβείομεν] La Roche ἐπιβήομεν, as in Od. 6. 262 (Textkrit. 408). 348 foll.] 'Versus . . num iam antiquorum suspicionem

329. The grounds of objection against this line are given in Schol. H. Q. καὶ μὴν καὶ τῶν ἄλλων 'νοῦς ἦν ἔμπεδος ὡς τὸ πάρος περ,' so that it was superfluous for Circe to say of Odysseus that he had νόος ἀκήλητος. But the difficulty is more apparent than real; she means that he had that strong and stubborn mind which was generally proof against sorcery. She does not know that he carries an amulet to protect him.

334. ἡμετέρης, used proleptically.

ἐπιβείομεν, see note on Od. 6. 262.

335. πεποίθωμεν, subjunctive of perfect πέποιθα. See Veitch, p. 433.

337. πῶς γάρ; 'Why, how?' cp. Od. 19. 325. Probably the use of γάρ in such interrogative sentences implies

really an unexpressed protasis, as e.g. here, 'you are expecting too much of me.' We find a similar phrase with the protasis given in full in Od. 16. 69 foll. Εὔμαι', ἦ μάλα τοῦτο ἔπος θυμολγὴς εἶπερ | πῶς γὰρ δὴ τὸν ξείνον ἐγὼν ὑποδέξομαι οἶκῳ;

338. The contrast intended would naturally be expressed by ἑταίρους μὲν σὺς ἔθηκας ἐμὲ δ' αὐτὸν κελεύεις κ.τ.λ. For a similar loose opposition introduced by μὲν and δέ cp. Il. 4. 123 νευρὴν μὲν μαζῷ πέλασεν, τόφῳ δέ σιδηρον, where formal accuracy requires μαζῷ μὲν νευρὴν. But the antithesis is really given equally well in the present passage by the juxtaposition of ἑταίρους and αὐτόν.

τέσσαρες, αἶ οἱ δῶμα κατά δρήστειραι ἔασι.  
 γίνονται δ' ἄρα ταῖ γ' ἔκ τε κρηνέων ἀπὸ τ' ἀλσέων 350  
 ἔκ θ' ἱερῶν ποταμῶν, οἳ τ' εἰς ἀλαδε προόρουσι.  
 τάων ἡ μὲν ἔβαλλε θρόνοις ἐνὶ ῥήγεα καλὰ,  
 πορφύρεα καθύπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν.  
 ἡ δ' ἑτέρη προπάροιθε θρόνων ἐτίταινε τραπέζας  
 ἀργυρέας, ἐπὶ δὲ σφί τίθει χρύσεια κάνεια· 355  
 ἡ δὲ τρίτῃ κρητῆρι μελίφρονα οἶνον ἐκίρνα  
 ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·  
 ἡ δὲ τετάρτῃ ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε  
 πολλὸν ὑπὸ τρίποδι μεγάλῳ· ἱαίνετο δ' ὕδωρ.  
 αὐτὰρ ἐπεὶ δὴ ζέσσειεν ὕδωρ ἐνὶ ἥνοπι χαλκῷ, 360

mouerint, ambigi potest, quin recte nostro poetae abiudicauerit Nitzschius dubitari nequit, ut nec Bekkerum nec Ameisium ei obsecutum esse mirer. Sed hi quidem siue reiiciuntur siue retinentur, illud quidem certum est nemiam notissimam vv. 368-372, quae primitus δ 52-56 posita fuit, nec male a recentiorum rhapsodiarum concinnatoribus a 136-140, η 172-176, ο 135-139, ρ 91-95 mutata est, hic quidem ineptissime inferri Circae aedibus, in quibus modo iv ancillas cenam apparantes vidimus. Itaque nec dubito quin v versus, qui in aliquot codd. non leguntur, a recentioribus certatim damnati etiam ab Alexandrinis aut obelo notati aut adeo "ne scripti quidem" fuerint, cuius rei haud scio an aliquid indicii in eo insit quod in scholiis statim ad v. 362 ad v. 374 transitur, nulla intersitorum mentione facta' Köchly, Diss. ii. p. 10. 351. οἳ τ' εἰς ἀλαδε] οὔτε γράφει Ζηνόδοτος. Ἀριστάρχος δὲ εἰς ἀλα, δεύτερον δὲ ἔστιν ἡ εἰς Schol. H. Q. This is very enigmatical. The δε in δεύτερον apparently belongs to the preceding ἀλα, thus settling the point that Aristarchus wrote εἰς ἀλαδε, but whether we should read οὐ δὲ γράφει Ζηνὸδ. ('does not admit them') as Nitzsch suggests, or of τε, is most uncertain. Possibly οὕτω should be read for οὔτε, anyhow Zenodotus seems to have omitted εἰς, and we seem to want some phrase like περισσὴ δὲ ἡ εἰς.

350-1. These verses look much like a later addition (see crit. note), for the present γίνονται is very awkward, and the words read like a description of Naiads, Dryads, and Nereids. With γίνονται Ameis compares such presents as πέλοται Od. 5. 79, φαίνονται Od. 16. 161, χρίεται Od. 18. 194, as expressing certain general customs of the gods: but the cases are hardly parallel. The four maidens may possibly be intended to symbolise the seasons, and would as such be appropriate attendants on Circe, the daughter of the Sun, as Scholl. B. Q. V. suggest: οἱ δὲ ἀλληγοροῦσι κίρην μὲν λέγοντες τὸν ἔναιον, τέσσαρας δὲ θεραπωνίδας τὰς ὥρας. According to this idea, we have Spring spreading her carpet of grass and flowers; Summer bringing her store

of fruit and corn; Autumn supplying her wine; and Winter lighting the fire on the hearth.

351. εἰς ἀλαδε. Compare ἀπὸ Τραπέθεν Od. 9. 38, ἥθη πρό Od. 5. 469.

353. λίθιν. See on Od. 1. 130.

354. τραπέζας. Not several tables,—one for meats, another for drinks,—as Eustath. interprets; but a τράπεζα to each θρόνος. See on Od. 1. 112.

360. ἥνοψ is a word of most uncertain derivation. If, with the ancients, we compound it of δ and ὄψ, to make it mean 'dazzling' or 'blinding,' we may compare Il. 13. 340 ὅσσε δ' ἀμειβεσθαι ἀγῆ χαλκῷ κορέσθων ἀπο λαμπρομένων. Modern philologists suggest a root *vas*, from *va*, *fa*, 'to shine,' or refer the word to Skt. *vas*, 'to burn,' as if ἥνοψ passed through a form *fas-*



61. New actual service of woman at bath - certain. ~~Not in~~  
in the case of Heleni bathing Od. 8252, a Polycastis bathing Tel. 7466

ἔς ῥ' ἀσάμινθον ἔσασα λδ' ἐκ τρίποδος μεγάλοιο,  
 θυμῆρες κεράσασα, κατὰ κρατὺς τε καὶ ὤμων,  
 ὄφρα μοι ἐκ κάματον θυμοφθόρον εἴλετο γυνίων.  
 αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,  
 ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἡδὲ χιτῶνα, 365  
 εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,  
 καλοῦ δαιδαλέον ὑπὸ δὲ θρήνυς ποσὶν ἦεν·  
 [χέρνιβα δ' ἀμφίπολος προχῶν ἐπέχευε φέρουσα  
 καλῇ, χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. 370  
 σίτον δ' αἰδοίῃ ταμὴν παρέθηκε φέρουσα,  
 εἶδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων]  
 ἐσθέμεναι δ' ἐκέλευεν ἐμῷ δ' οὐχ ἦνδανε θυμῷ,  
 ἀλλ' ἦμην ἀλλοφρονέων, κακὰ δ' ὄσσετο θυμός.  
 Κίρκη δ' ὥς ἐνόησεν ἔμ' ἤμενον οὐδ' ἐπὶ σίτῳ 375  
 χείρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,  
 ἀγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·  
 'Τίφθ' οὕτως, Ὀδυσσεῦ, κατ' ἄρ' ἔξειαι ἴσος ἀναῦδα,  
 θυμὸν ἔδων, βρώμης δ' οὐχ ἄπτεαι οὐδὲ ποτήϊτος;  
 ἦ τινὰ που δόλον ἄλλον ὀίεαι οὐδέ τί σε χρὴ 380  
 δειδίμεν· ἦδη γάρ τοι ἀπώμοσα καρτερὸν ὄρκον.'

368-372.] See crit. note on sup. 348. La Roche regards the lines as not older than the thirteenth century, since they were unknown to Eustath. and are not commented on by the Scholl. 374. ἀλλοφρονέων] τινὰ τῶν ἀντιγράφων, ἀλλὰ φρονέων Eustath. ὄσσετο] Schol. N. gives φέτο in lemma, but adds γρ. καὶ ὄσσετο. 376. κρατερὸν] γρ. καὶ στυγερόν, ὃ καὶ κρείττον Schol. H. N. 377. ἀγχι παρισταμένη] ἀγχοῦ δ' ἱσταμένη Schol. H. 380. οὐδέ τί] So Wolf and most modern edd. for οὐδ' ἔτι, which Nitzsch still prefers.

vos. Düntzer proposes to connect it with root *an*, 'to complete,' as in *ἀνω*, *ἀνώω*.

361. ἔσασα, sc. ἐμὰ.

364. Ἄδα, 'she washed me [with water] out of a great cauldron, over head and shoulders, after she had mixed it to my taste, οὐ πάνυ τι ζέον, ἀλλὰ θελαδὴ εὐκρατον.

362. Here *θυμῆρες* is used predicatively with *κεράσασα*. It is doubted whether *θυμῆρες* is identical with *θυμῆρης* (Il. 9. 336; Od. 23. 232, etc.), the accent seeming to contradict it. It is more likely that *θυμῆρης* is to be referred

to stem *-ar*, and that *θυμῆρης* is only an adjectival form from *θυμός*.

366. εἶσε δέ. Here begins the apodosis to *ἐπεὶ* 364.

374. ἀλλοφρονέων. He means, 'with his thoughts elsewhere;' cp. Il. 23. 698.

378. ἔξειαι. Buttmann and Ahrens deny the existence of a present *ἔζομαι* instead of *ἴζομαι*, and require us here to read *ἔζω* from *ἔζομαι*, the aorist. If *ἔξειαι* be retained it is better to scan it as a dissyllable, because of the initial *f* in *ἴσος*.

\*Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
 'ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, ὃς ἐναΐσιμος εἶη,  
 πρὶν τλαίῃ πάσασθαι ἐδητύος ἡδὲ ποτῆτος,  
 πρὶν λύσασθ' ἐτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι; 385  
 ἀλλ' εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,  
 λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω ἐρίηρας ἐταίρους.'

\*Ὡς ἐφάμην, Κίρκη δὲ δι' ἐκ μεγάρου βεβήκει  
 ῥάβδον ἔχουσ' ἐν χειρὶ, θύρας δ' ἀνέφξε συφειοῦ,  
 ἐκ δ' ἔλασεν σιάλοισιν ἑοικότας ἐννεώροισιν. 390  
 οἱ μὲν ἔπειτ' ἔστησαν ἐναντίοι, ἡ δὲ δι' αὐτῶν  
 ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο.  
 τῶν δ' ἐκ μὲν μελέων τρίχες ἔρρεον, ὃς πρὶν ἔφυσε  
 φάρμακον οὐλόμενον, τό σφιν πόρε πόντια Κίρκη  
 ἄνδρες δ' ἄψ' ἐγένοντο νεώτεροι ἢ πάρος ἦσαν 395  
 καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράσθαι.  
 ἔγνωσαν δ' ἐμὲ κείνοι, ἔφυν τ' ἐν χερσὶν ἕκαστος.  
 πᾶσιν δ' ἱμερβεῖς ὑπέδν γόος, ἀμφὶ δὲ δῶμα  
 σμερδαλέον κονάβιζε, θεὰ δ' ἐλέαιρε καὶ αὐτή.

385. λύσασθ'] Schol. H. quotes this as the reading of Aristarchus, which seems to imply a variant λύσαι θ'. 393. τῶν δ'] Ἀριστοφάνης, τοῖς δ' Schol. H. 394. πόντια Κίρκη] γρ. δια θέαν Schol. H. 395. ἄψ'] The reading of Aristarchus. Al. αἰψ'. 399. κονάβιζε] So La Roche restores from the majority of MSS. Al. κανάκιζε.

383. Join κεν with τλαίῃ.

384. The former πρὶν is only preparatory to the second. Translate, 'Why, what man who was right-minded could have the heart to taste meat and drink before that he had rescued his comrades?'

385. Notice the difference between the voice of λύσασθαι, by which Odysseus describes his own act, and λῦσον, as applied to Circe.

386. πρόφρασσα, 'in earnest.' See on Od. 5. 161.

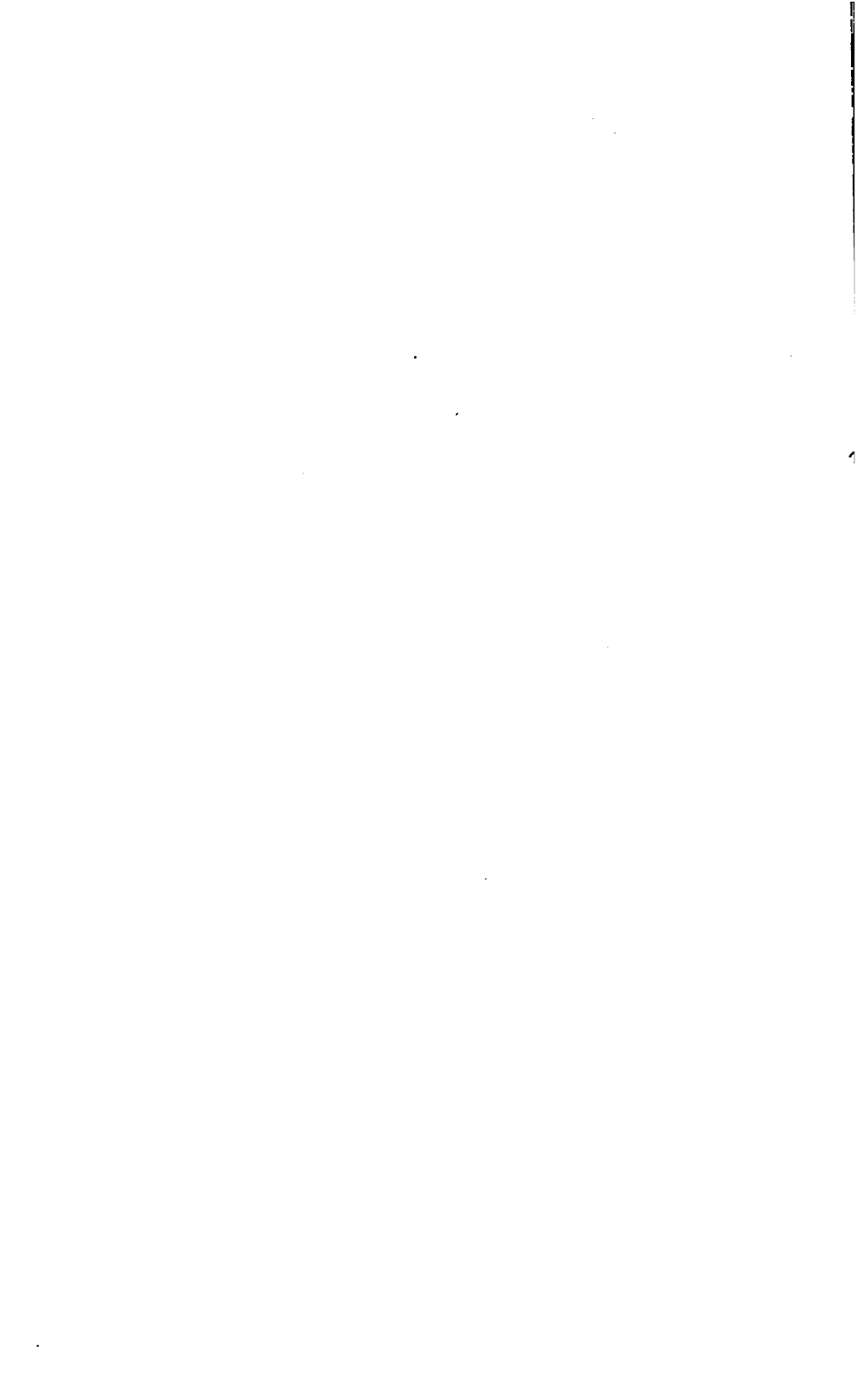
390. ἐννεώροισι, see on sup. 19.

393. Ovid goes into details here, Met. 14. 303 foll. 'Erigimur, saetaeque cadunt, bifidosque relinquit | rima pedes, redeunt humeri, et subiecta lacertis | brachia sunt. flentem flentes amplectimur ipsi, | haeremusque ducis collo.'

397. ἔφυν . . ἕκαστος. For this distributive singular after a plural verb

compare ἔβαν . . ἕκαστος Od. 1. 424, σκίδνασθε . . ἕκαστος 2. 252; 3. 396, etc. A somewhat different usage, τοῖς δὲ καθίζον . . ἕκαστοι, is found in Od. 13. 76.

398. ἱμερβεῖς . . γόος. The epithet may be rendered by 'longing' or 'yearning.' We have κρυερὸς γόος in Od. 4. 103, ὀλοὸς γόος Il. 23. 10; but this describes the tenderer feeling produced by the ἱμερος γόοιο Od. 4. 113, which is called γλυκὺς ἱμερος Od. 22. 500. The regular construction of ὑποδύναμις is with the personal accusative, but it is used here with an ethical dative, as Soph. Phil. 1111 ἀλλὰ μοι ἄσκητα | κρυπτά τ' ἐπη δολερὰς ὑπέδν φρενός. Seiler quotes as instances of εἰσεῖναι or εἰσέρχασθαι τιτι Soph. O. C. 372; Eur. I. A. 1580; Hdt. 1. 24. 3. 14; Plato, Pol. 330 D; Phaed. 59 A. But in Eur. Med. 57 ὥστ' ἱμερός μ' ὑπῆλθε.





ἡ δέ μεν ἀγχι σταῖσα προσηύδα δια θεάων 400

‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,  
ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.  
νῆα μὲν ἄρ πάμπρωτον ἐρύσσετε ἡπειρόνδε,  
κτῆματα δ’ ἐν σπῆεσσι πελάσσετε ὅπλα τε πάντα·  
αὐτὸς δ’ ἄψ ἵεναι καὶ ἄγειν ἐρίφρας ἐταίρους.’ 405

‘Ὡς ἔφατ’, αὐτὰρ ἐμοί γ’ ἐπεπείθετο θυμὸς ἀγῆνωρ,  
βῆν δ’ ἵεναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.  
εὗρον ἔπειτ’ ἐπὶ νηὶ θοῇ ἐρίφρας ἐταίρους  
οἶκτ’ ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χέοντας.  
ὥς δ’ ὅτ’ ἂν ἀγραιβοὶ πόριες περὶ βοῦς ἀγελαίας;  
ἐλθούσας ἔς κῆπον, ἐπὴν βοτάνης κορέσωνται,  
πᾶσαι ἅμα σκαίρουσιν ἐναντίαι· οὐδ’ ἔτι σηκοὶ  
ἴσχουσ’, ἀλλ’ ἀδινὸν μυκώμεναι ἀμφιθέουσι  
μητέρας ὥς ἐμὲ κείνοι, ἐπεὶ ἴδον ὀφθαλμοῖσι,

404. ἐν σπῆεσσι] This, or ἐν σπείεσσι, is the reading of all MSS. But Schol. H. gives as a variant δὲ σπείεσσι, which La Roche supposes to point to the reading of Aristarchus. Nauck would write σπείεσσι. See note on text. 405. ἄψ] This, the reading of a few good MSS, seems to suit the sense better than the common αἰψ’.

412. οὐδ’ ἔτι] Al. οὐδέ τι.

404. ἐν σπῆεσσι πελάσσετε. La Roche adopts the reading σπῆεσσι without the preposition, on the ground that πελάζω is joined in Homer with the simple dative, which is indeed true, if we except οὐδ᾽ οὗτε πελάζειν Od. 10. 440, and Od. 7. 254. But the common reading seems required here by the sense, ‘bring them to—and stow them in—the grottoes;’ the whole expression being a similar construction to ἔς θρόνους ἵζεσθαι. The phrase is illustrated by h. Hom. Merc. 523 μηδὲ ποτ’ ἐμπελάσσειν πικρὸν δόμῳ.

ὅπλα are the movable parts of the ship’s tackling.

405. ἄψ ἵεναι, i.e. ‘come back again.’

410. ἀγραιβοί, ‘in the fold-yard.’ ἀγρός itself is used much in this sense by Eumæus, Od. 16. 27; where he complains to Telemachus that he οὐ .. θάμ’ ἀγρὸν ἐπέρχεται οὐδὲ νομῆας, | ἀλλ’ ἐπιθήμευς, where he intends a contrast between the buildings of the homestead and the houses in the town.

πόριες (from πόρις, more commonly

πόρτις, but see Eur. Bacch. 737), connected with root πορ, as in πορ-εῖν, and Lat. pario, and perhaps παρθένος.

412. The indicative σκαίρουσιν (for which Bekk. ii. conjectures σκαίρωνσιν) is a real anacoluthon, ὥς δ’ ἂν being always followed by the subjunctive. But the construction is broken by the introduction of the parenthetical clause, and σκαίρουσιν begins as it were a principal sentence. The cows have been out in a drove (ἀγελαίας) to pasture, and when they return to the fold-yard (κῆπος, lit. = ‘the mixen’), the calves who have remained at the farm, penned up, welcome them with frisking and lowing.

413. ἀδινόν must be joined not (as Düntz.) with ἀμφιθέουσι, but with μυκώμεναι, on the analogy of ἀδινόν or ἀδινὰ στενάχειν, κλαίειν, etc.

414. ὥς ἐμὲ .. ἔχυντο. Bekk. ii. puts no comma at κείνοι, but makes ἐμὲ to be governed by ἴδον. But it is better to stop off ἐπεὶ ἴδον ὀφθαλμοῖσι, making ἐμὲ governed by ἔχυντο, either as an equivalent to χόμενοι ἴκοντο, cp. La

δακρυδέντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς 415  
ὥς ἔμεν ὥς εἰ πατρίδ' ἰκόιατο καὶ πόλιν αὐτὴν  
τρηχέης Ἰθάκης, ἵνα τ' ἔτραφεν ἡδ' ἐγένοντο  
καὶ μ' ὀλοφυρδόμενοι ἔπεα πτερόντα προσηύδων

Ἔσολ' μὲν νοστήσαντι, διοτρεφές, ὥς ἐχάρημεν,  
ὥς εἰ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαῖαν· 420  
ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον Ὀδυσσεύς·

Ὡς ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσιν·  
νῆα μὲν ἄρ' ἀμπρωτον ἐρύσσομεν ἡπειρόνδε,  
κτῆματα δὲ σπῆσσι πελάσσομεν ὅπλα τε πάντα·  
αὐτοὶ δ' ὀτρύνεσθε ἐμοὶ ἅμα πάντες ἔπεισθαι, 425  
ὄφρα ἴδῃθ' ἐτάρους ἱεροῖς ἐν δώμασι Κίρκης  
πίνοντας καὶ ἔδοντας· ἐπηετανὸν γὰρ ἔχουσιν·

Ὡς ἐφάμην, οἱ δ' ὅκα ἐμοῖς ἐπέεσσιν πίθοντο·  
Εὐρύλοχος δέ μοι οἶος ἐρύκανε πάντας ἐταίρους·  
[καὶ σφεας φωνήσας ἔπεα πτερόντα προσηύδα:] 430

Ἄ δειλοὶ, πῶς ἔμεν; τί κακῶν ἱμείρετε τούτων,  
Κίρκης ἐς μέγαρον καταβήμεναι, ἥ κεν ἅπαντας

416. πόλιν αὐτὴν] πόλιν αὐτὴν Ἀρίσταρχος Schol. H. With the exception of Cod. Aug. all MSS. read αὐτῶν. 425. ὀτρύνεσθε... ἐπεισθαι] So Bekk. with best MSS. instead of the common ὀτρύνεσθε ἵνα μοι ἅμα πάντες ἐπεισθαι, in which the use of ἵνα after ὀτρύνεσθαι is very strange. The variant ἐπεισθε for ἐπεισθαι is a mere itacism, says La Roche. 429. ἐρύκανε] For this ἀναξ. elp. La Roche reads with three MSS. ἐρύκακε, a form occurring nine times in Homer. Nauck adopts it. 430.] Wanting in most MSS. The Schol. H. does not know it, but writes λέγει τὸ λέγων.

Roche, Hom. Stud. § 60. 4, or, better, as retaining something of the force of the preposition in ἀμφιθέουσι, and so = ἀμφέχυντο, cp. ἀμφιχυθεὶς πατέρ' ἐσθλόν Od. 16. 214, θεῇ δέ μιν ἀμφέχυντ' Ὀμήρ. II. 2. 41. To make δακρυδέντες ἔχυντο mean no more than 'in lacrimas effusi sunt' gives no sort of antithesis to σκαίρουσιν ἐναντία. Further, ἐπεὶ ἴδον ὀφθαλμοῖσι stands as a set phrase, in Od. 2. 155; 3. 373; II. 615; 23. 92. 'They threw themselves upon me weeping.'

But ἐμὲ is really determined by the position in which it stands with regard to μητέρας, as though ἐμὲ also was to be governed by ἀμφιθέουσι, for which, by a necessary change of scene, ἔχυντο is substituted.

415. δόκησε δ', 'and their feeling seemed to be just as if.'

419. σὺ... νοστήσαντι... ἐχάρημεν. With this construction cp. τῷ... χαίρων νοστήσαντι Od. 19. 463, χάρη δ' ἄρα οἱ προσίοντι II. 5. 682; cp. II. 24. 706.

423. ἐρύσσομεν and πελάσσομεν are probably the aorist subjunctive.

431. πῶς ἔμεν; 'Whither are we going?' Cp. πόσος φεύγετε; Od. 6. 199.

432. καταβήμεναι, an appositional infinitive, exepexegetical of κακῶν τούτων. With καταβήμεναι ἐς μέγαρον we may compare καταδύναι πόλιν Od. 4. 246, καταδύναι Διὸς δόμον II. 8. 375, καταβαίνειν θάλαμον Od. 2. 337. It would seem that there is therefore no need to press the force of κατά in such passages any more than in καθικέσθαι or καταλθεῖν.





ἢ σὺς ἢ ἐ λύκους ποιήσεται ἢ ἐ λέοντας,  
οἳ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,  
ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαυλον ἴκοντο 435  
ἡμέτεροι ἔταροι, σὺν δ' ὁ θρασὺς εἶπετ' Ὀδυσσεύς  
τούτου γὰρ καὶ κείνοι ἀτασθαλίῃσιν δλοντο.'

ᾠς ἔφατ', αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριζα,  
σπασσάμενος ταυῦνης ἀορ παχέος παρὰ μηροῦ,  
τῷ οἱ ἀποπλήξας κεφαλὴν οὐδάσδε πελάσσαι, 440  
καὶ πηῶ περ ἐόντι μάλα σχεδόν· ἀλλὰ μ' ἑταῖροι  
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

ᾠδιγενές, τοῦτον μὲν ἑάσομεν, εἰ σὺ κελεύεις,  
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·

437. καὶ κείνοι] La Roche gives this as the reading of Aristarchus, instead of the crasis in the MSS. *κακείνοι*. 440. ἀποπλήξας] A variant given by Eustath. for the Vulg. ἀποτμήξας. La Roche gives the former as the reading of Aristarchus, and credits Zenodotus with ἀποτμήξας.

Some however think that *καταβήμεναι* here reminds us that Circe's house was *ἐν βήσσησι*, into which one must descend from the *ἀκρῆς* over which Odysseus had to walk. This is possible enough, but Eustath. is merely fanciful when he says, *δοτειότερον, ὡς εἶπερ ἐφη εἰς ἔδου καταβῆναι διὰ τὸν ἐλπιζόμενον δλεθρον*.

434. οἳ κεν, as being the direct relative to σὺς and λέοντας, would naturally take a verb in 3rd pers. plur., but as Eurylochus means by *ἅπαντας* 'all of us,' there is no difficulty in attracting the verb into the 1st. pers. Transl. 'So that we should have perforce to keep Circe's great house for her.'

The word *φυλάσσοιμεν* is interpreted by the Schol. *τηροῦμεν. οὐχὶ φυλάσσειν ἐν δῶμα, ἀλλὰ τὸ δεῖ ἐκείσε εἶναι*. The phrase 'keep the house' presents the same ambiguity; cp. *δῶμα φυλάσσοις* Od. 5. 208. It is better however to understand that the swine and the lions are forced to keep ward at the house of the sorceress, like the gold and silver dogs at the palace of Alcinoüs, which were posted on either side of the door, *δῶμα φυλασσέμεναι* Od. 7. 93. Cp. the Latin phrase 'servare domum.'

435. ὥς περ Κύκλωψ ἔρξας. Eustath.

finds great fault with this: *διανόητόν ἐστιν. οὐ γὰρ δὴ πον καὶ ὁ Κύκλωψ μετέβαλε τοὺς περὶ τὸν Ὀδυσσεῖα ἐπὶ φυλακῇ τοῦ κατ' αὐτὸν σπηλαίου· ἀλλ' ἐθουήσατο καὶ ἀνέλεσε*. But the reference to the Cyclops is to illustrate especially καὶ ἀνάγκη, though the construction is quite broken. Eurylochus remembers how his comrades had entered the dwelling of the Cyclops, and had been kept fast prisoners therein. *ἔρξας* here is from *ἔργω* (penned us up) as in Od. 14. 411, and not from *ἔρδω*.

437. τοῦτον γάρ. The participle takes up and explains *θρασύς*. 'Foolhardy, I say, for it was through his infatuation, etc.'

440. τῷ οἱ, 'therewith having struck off his head to dash it to the ground, kinsmen though he were to me, very near.'

441. πηῶ is probably a connection by marriage, like 'affinis.'

*μάλα σχεδόν* is added as an intensification of *πηῶ*. A later story makes Eurylochus to have married *Κριμένη*, the sister of Odysseus, Od. 15. 363.

443. εἰ σὺ κελεύεις, i.e. 'if thou wilt consent to that.'

444. ἔρυσθαι, 'to protect,' 'guard.' In later times the practice sometimes was to enclose the ships in a stockade (*σταυροῦν*), see Thuc. 7. 25.

ἡμῖν δ' ἡγεμόνεν' ἱερὰ πρὸς δώματα Κίρκης. 445

ὥς φάμενοι παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.

οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λείπειτο,

ἀλλ' ἔπετ'· ἔδεισεν γὰρ ἐμὴν ἑκπαγλον ἐνιπὴν.

Τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κίρκῃ

ἐνδυκέως λουσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ, 450

ἀμφὶ δ' ἄρα χλαίνας οὖλας βάλεν ἠδὲ χιτῶνας·

δαιτυμένους δ' εὖ πάντας ἐφεύρομεν ἐν μεγάροισιν.

οἱ δ' ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ' ἐσάντα,

κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.

ἡ δέ μιν ἄγχι στᾶσα προσηύδα διὰ θεῶν 455

·[Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,]

μηκέτι νῦν θαλερὸν γόνον ὄρνυτε· οἶδα καὶ αὐτὴ

ἡμὲν δσ' ἐν πόντῳ πάθει' ἄλγεα ἰχθυόεντι,

ἡδ' δσ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου.

ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον, 460

εἰς δ' κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε,

οἶον ὅτε πρῶτιστον ἐλείπετε πατρίδα γαίαν

τρηχέης Ἰθάκης· νῦν δ' ἀσκελέες καὶ ἄθυμοι,

αἰὲν ἄλλης χαλεπῆς μεμνημένοι· οὐδέ ποθ' ὕμιν

θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἦ μάλα πολλὰ πέποσθε.' 465

453. φράσσαντό τ' ἐσάντα] This variant (unice vera lectio, Buttm.) is preserved in Schol. H., and implied in the gloss ἐσαντα. The MSS. give φράσσαντό τε πάντα.

456.] Bracketed by Wolf and later edd. as wanting in the majority of MSS. and in Eustath. The objection against the passage was that the address to Odysseus was followed by the plural imperative. But it may well stand, for Odysseus shows, by using ἡμῖν in v. 466, that he feels himself included in the address.

457. θαλερόν] Ἀριστοφάνης, στυγερόν γόνον, καὶ οὐκ ἀχαρὶς ἡ γραφή

Schol. H. 465. πέποσθε] See note on text.

453. φράσσαντό τ' ἐσάντα, 'recognised one another face to face.' So ἐσάντα ἰδεῖν Od. II. 143, etc.

457. θαλερόν, καθ' ὁμοίτητα τοῦ θαλερόν δάκρυ, τὸ ἀπαστον καὶ αἰ νεάζον Eustath. Cp. also θαλερὴ φωνή Od. 4. 705.

463. ἀσκελέες. Here in its primary physical sense, from σκέλλω, 'dry.' They are represented as 'withered,' or perhaps rather, 'weakened,' as the good condition at least of the first batch of visitors had been renewed since their

restoration to human shape. With ἀσκελέες compare the use of ἀυσταλέος, as contrasted with one who has been duly washed and anointed, Od. 19. 327.

465. πέποσθε. Eustath. says Ἀριστοφάνης πέποσθε γράφει, ὅπερ ἐστὶ κείτησθε. Probably the reading should be adopted, but not the interpretation of Eustath. The normal form in Homer would be from an original πεί-παθ-τε (not πεί-πύθ-α-τε, for the strong form of the root and the vowel a are not found in the 1st and 2nd pers. plur. till later). Then





Ἦς ἔφαθ', ἡμῖν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
 ἔνθα μὲν ἡματα πάντα τελεσφόρον εἰς ἐνιαυτὸν  
 ἡμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ'  
 ἀλλ' ὅτε δὴ ῥ' ἐνιαυτὸς ἔην, περὶ δ' ἔτραπον ὄραι,  
 [μηνῶν φθινόντων, περὶ δ' ἡματα μακρὰ τελέσθη,] 470  
 καὶ τότε μ' ἐκκαλέσαντες ἔφαν ἐρίηρες ἐταῖροι·

Ἰ Δαιμόνι', ἥδη νῦν μιμνήσκειο πατρίδος αἴης,  
 εἴ τοι θέσφατόν ἐστι σωθῆναι καὶ ἰκέσθαι  
 οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν·

[Ἦς ἔφαν, αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγῆνωρ. 475  
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἡμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ'.  
 ἦμος δ' ἥελιος κατέδυνε καὶ ἐπὶ κνέφας ἦλθεν,  
 οἱ μὲν κοιμήσαντο κατὰ μέγαρον σκιδέντα.]

Αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς 480  
 γούνων ἑλλιτάνευσσα, θεὰ δέ μεν ἔκλυεν αὐδῆς·  
 [καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·]

Ἦ Κίρκη, τέλεσόν μοι ὑπόσχεσιν ἦν περ ὑπέστης,

470.] This line has been rejected by modern edd. since Wolf, because it is wanting in the best MSS. [as in the places where it recurs, Od. 19. 153; 24. 143] and in Eustath. 475-479.] These verses are wanting in three MSS. and in Eustath. In the Harl. they are only on the margin. Wolf rejected them, and most modern edd. concur. Perhaps they were inserted as a stop-gap; the transition from 474 to 480 being decidedly abrupt. We should expect an answer from Odysseus to the remonstrance made by his comrades. 482.] This verse, which is wanting in three MSS. and in Eustath., has been generally rejected since Bekk.

πέπαθε may become πέπασθε, 1st by assimilation πέπαθε, and then by dissimilation. The three forms of the root are πενθ, πονθ, and the weak form παθ, but not ποθ. The form of the participle πεπαθὺν occurs in Od. 17. 555.

469. ἐνιαυτὸς ἔην, 'a year was past:' so ἐστὶν ἔτος Od. 2. 89.

περὶ... ἔτραπον means 'returned on their course,' so as to begin the circuit of a new year; cp. περιπλομένην ἐνιαυτῶν Od. 1. 16, different from ἐπὶλυθόν ὄραι in Od. 2. 107.

470. This line is probably borrowed from Hes. Theog. 59, where πολλὰ is read for μακρὰ. The 'long days that come circling round' must be the days of spring, as in Od. 18. 367 ὥρη ἐν ἐλαργῇ ὅτε τ' ἡματα μακρὰ πέλονται.

472. δαιμόνιος always implies that the man is 'possessed,' or under the influence of something superhuman, whether the influence be bad or good. Thus it is used when a man's behaviour, or intentions, or powers are such as to excite marvel. See Od. 4. 774; 14. 443.

481. γούνων, 'by her knees;' so λίσσομαι Ζηνός, 'in the name of Zeus,' Od. 2. 68. Cp. λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων Il. 22. 338. Other phrases are γούνων λαβεῖν Il. 6. 45, γούνων ἀνέμενοι λιτανεύσομεν Il. 24. 357.

483. ὑπόσχεσις. Such a promise is nowhere distinctly given. We may suppose it to have been contained in her oath, sup. 345, or in the words of welcome in 460, etc. But as we have

οἴκαδε πεμψέμεναι· θυμὸς δέ μοι ἔσσυται ἤδη,  
 ἡδ' ἄλλων ἐτάρων, οἳ μευ φθινύθουσι φίλον κῆρ 485  
 ἀμφ' ἔμ' ὀδυρόμενοι, ὅτε που σύ γε νόσφι γένηαι.  
 Ὡς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δια θεάων  
 'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ  
 ἀλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἰκέσθαι 490  
 εἰς Ἀἶδαο δόμους καὶ ἐπαινῆς Περσεφονείης,  
 ψυχῇ χρησομένους Θηβαίου Τειρεσίου,

the doings of a whole year unrecorded, there was plenty of opportunity for the promise to have been made.

484. *θυμὸς δέ μοι . . ἡδ' ἄλλων ἐτάρων.* We should expect either *μον* or *ἐτάροις*, but *μοι* standing so near the verb is more like an ethical dative, while *ἐτάρων* is in more close connection with *θυμὸς*. The change of cases in *Od.* 9. 256 shows a similar principle, *ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ, δεισάντων.*

486. *ἀμφ' ἐμέ*, local, 'lamenting around me.' Cp. *Od.* 11. 228, 510.

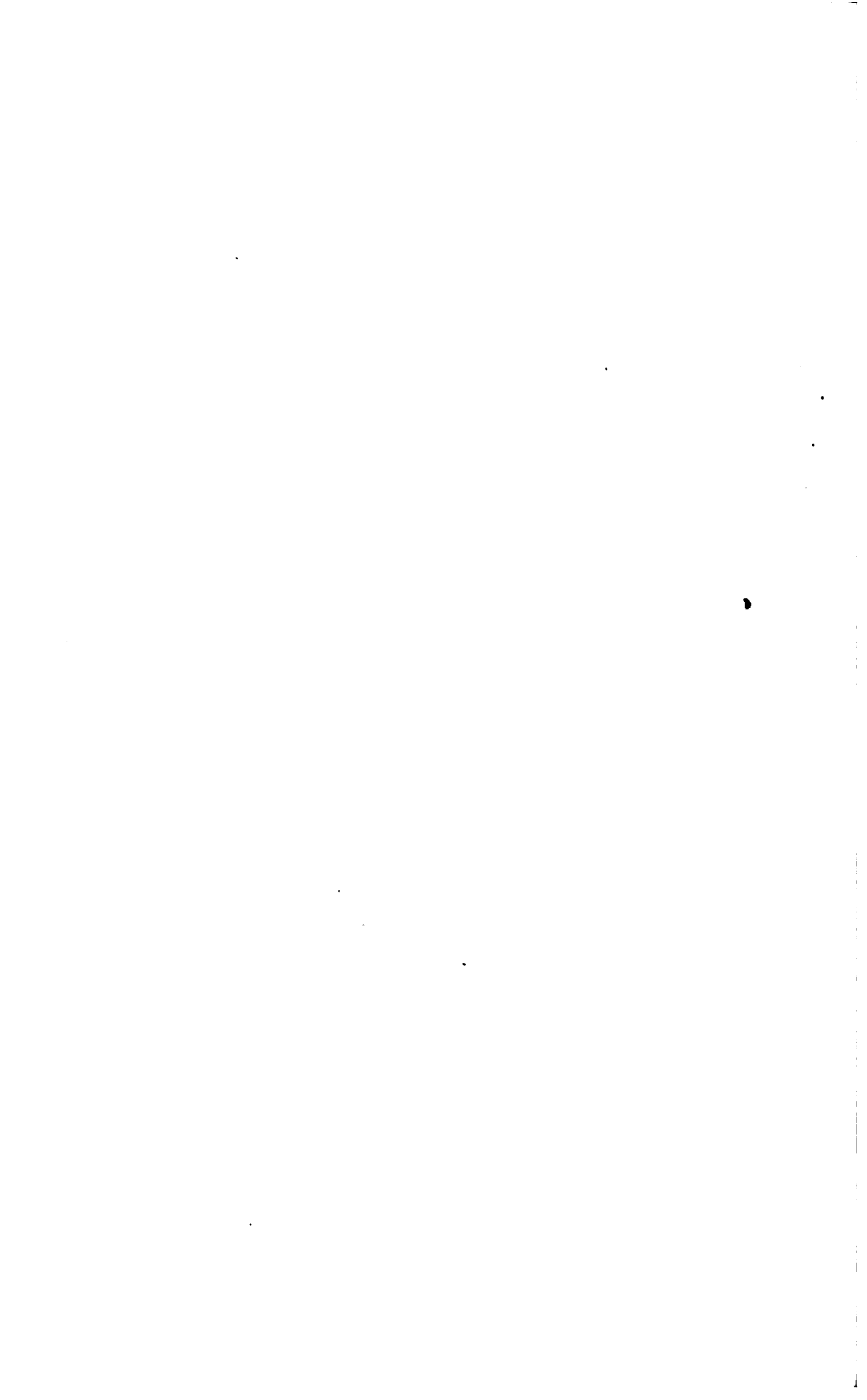
*ὅτε . . γένηαι.* The use of *ὅτε* with the subjunctive is rare. Cp. *Il.* 19. 337; 14. 522; 16. 386 [1]; *Od.* 4. 400.

490. *πρῶτον.* Cp. *Virg. Aen.* 3. 384 'ante et Trinacria lentandus remus in unda, | et salis Ausonii lustrandum navibus aequor, | infernique lacus.'

491. *ἐπαινῆς.* This epithet of Persephone is used five times in Homer, e.g. *Il.* 9. 457 *Ζεὺς τε καταχθόνιος καὶ ἐπαινῆ Περσεφόνηα*, ib. 569 *Ἀἴδην καὶ ἐπαινῆ Π.*, in the present passage, inf. 534, and *Od.* 11. 47. In every instance the epithet belongs to Persephone as the companion of Hades. Some regard the word as meaning 'praiseworthy' (like *ἀγαθή* or *ἀγαθή*, which are other epithets of Persephone), supposing that it may be another form of *ἐπαινετή*, or a direct verbal adjective from *ἐπαινος* with change of accent. Thus we have the substantive *ἀσφάδελος*, and the adjective *ἀσφοδελός* (*Od.* 11. 539), *φόνος* and *φονός*, *κέρας* and *κεράς*, and so, possibly, *ἐπαινος* and *ἐπαινός*. But in this inseparable connection with Hades, Persephone is likely to have a more terrible title than this, and thus it

is preferable to take *ἐπαινῆ* from an adjective compounded of *ἐπί* and *αἰνός* (fearful); or with Buttm. to write *ἐπὶ αἰνῆ*, 'and besides,' and along with him (sc. Hades), 'awful' Persephone. In later Greek, e.g. Tryphiodor. 2 the epithet is used wrongly in the sense of 'laudabilis', and applied to Deidameia. The name *Περσεφόνη (εια)* was also written *Φερσεφόνη*, and, according to the double view which regarded the goddess as dispenser of wealth or of death, it was variously derived from *φέρειν* .. *ἀφενος*, and *φέρειν* .. *ὄνησιν* (Hesych.), or from *φέρειν* .. *φόνος* (Eustath.). Cp. *Orph. H.* 29. 16 *Φερσεφόνηα, φέρεις γὰρ δὲ καὶ πάντα φονεύεις.* According to Plato, *Cratyl.* 404, this name was avoided as too awful, and the title *Περσέφασσα* or *Φερσέφασσα* preferred, which was thought to have an allusion to some sort of sacred dove. Porphyry. de abst. 4. 16 *τῆς δὲ Φερσέφαιδος παρὰ τὸ φέρειν τὴν φάτιαν φασὶν οἱ πολλοὶ τοῦτομα τῶν θεολόγων ἱερὸν γὰρ αὐτῆς ἡ φάτις.* See Preller, *Gk. Myth.* § 628. But *Περσέφασσα* is probably *Περσε-φασία* from root *φεν.φω*, in the weak form *φα*.

492. *Τειρεσίου* belongs to the Theban cycle of legend. Different stories were current as to the cause of his blindness, some referring it to the anger of Athena, others to that of Hera. Zeus is represented as having given him the power of prophecy and length of days as compensation for his blindness. After the war of the Epigoni, he died (as the story goes) near Haliartus, and his tomb was shown there in the time of Pausanias (7. 3. 1; 9. 18. 4). There was an oracle of Teiresias in Orchomenus. His name either comes im-





μάντηος ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι·  
τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια  
οἶφ' πεπνύσθαι· τοὶ δὲ σκιαὶ ἀίσουσιν.' 495

ἌΩς ἔφατ', αὐτὰρ ἔμοί γε κατεκλάσθη φίλον ἦτορ·  
κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ τι θυμὸς  
ἤθελ' ἔτι ζῶειν καὶ ὄρᾱν φάος ἡέλιοιο.  
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθην,  
καὶ τότε δὴ μιν ἔπεσσιν ἀμειβόμενος προσέειπον· 500

Ἦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει;  
εἰς Ἄιδος δ' οὐ πῶ τις ἀφίκετο νηὶ μελαίνῃ.'

ἌΩς ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο δῖα θεῶων·  
'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω, 505  
ἰστὸν δὲ στήσας ἀνά θ' ἰστία λευκὰ πετάσσας  
ῥῆσθαι· τὴν δέ κέ τοι πνοιῇ Βορέας φέρησιν.  
ἀλλ' ὅπότερ' ἂν δὴ νηὶ δι' Ὠκεανοῖο περήσῃς,

493. μάντηος] This is the reading of Cod. Venet. Marc. 613, which is followed by almost all modern edd. The other MSS. give μάντιος, which may be retained if we adopt Ahrens' reading ἀλάοο for ἀλαοῦ. See note on Αἰόλου sup. 36. With the form μάντιος cp. πόλῃος Od. i. 185. 495. τοὶ δέ] Plato, quoting this line Rep. 386 D, reads τὰ δέ. 502. εἰς Ἄιδος δ'] The reading Ἄιδός δ' adopted by Fäsi, on slight authority, is no real analogy to εἰς ἀλαε, as Ἄιδος (Ἦ) is always a person and not a place in Homer, and after a question introduced by γάρ it is usual to begin the next clause with δέ or ἀλλά, as Od. io. 383, 386; 14. 115, 117; 19. 325, 328.

mediately from τέρας, as implying the 'interpreter of portents,' or else from its derivative τείρεα, the 'signs of heaven,' or 'constellations.'

494. τῷ καί, 'to whom even after his death did Persephone grant sense, for him alone of all men to have wisdom.'

495. οἶφ' is attracted from the usual accusative construction with the infinitive into the same dative as τῷ. The rest of the dead flit like shadows: as Cicero translates, 'solum sapere, ceteros umbrarum vagari modo' De Div. i. 40. Plato, Rep. 386 D, comments on this line as giving a false picture of the underworld. The dead, according to this view, are not invisible but unsubstantial, as Virgil describes them, Aen. 6. 292, 'tenuēs sine corpore vitae,' 'cava sub imagine formae.' It was a

special privilege to retain, as did Teiresias, even the φρένες. Cp. Il. 23. 103, of the shade of Patroclus, ἥ βί τις ἔστι καὶ εἰν Ἄϊδαο δόμοισι | ψυχὴ καὶ εἰδωλόν, ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν.

505. παρὰ νηὶ seems to go best with μελέσθω, as though Odysseus might be hanging about the ship, waiting for a pilot.

507. καὶ φέρησιν, 'will carry.' The subjunctive implies that such is the intention, as it were, of Boreas.

508. Ὠκεανός. We may suppose that, according to Homer's idea, the earth (whether he regarded it as a flat plain, or had some notion of its globular shape) is roughly circular, the various lands being more or less closely grouped round a central sea. The whole is surrounded by a ring of water, which he

ἐνθ' ἀκτὴ τε λάχεια καὶ ἄλσεα Περσεφονείης,  
μακραὶ τ' αἰγειροὶ καὶ ἰτέαι ὠλεσίκαρποι,  
νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὀκεανῷ βαθυδύνῃ,

510

509. λάχεια] οὐ δεῖ γράφειν ἐλάχεια. οὐ γὰρ εἰσὶ ἐλάχιστον ἀκούειν τῆς Περσεφονείης τὸ τέμενος Schol. B. H. Q. T. ἐλαχίστη Schol. V.

calls *ὠκεανός*, and the heavens arch it over like a dome. The poet does not in so many words describe the earth as flat, but it seems generally taken for granted. Helios is able to look upon his pastures in Thrinacia, both when he rises and when he sets (Od. 12. 379), and Hephaestus represents the earth as the flat, or slightly rounded, part of the shield of Achilles, and makes the ocean form its rim: ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὀκεανοῖο | ἀντὶγα πὰρ θυμάτων Il. 18. 607. The word ποταμός settles at once what was his idea of the ocean. It is not a sea; it is a river. The Schol. derived the word from *ὠπός* and *νάω*, but it is more probably connected with the Skt. *ḍgha*, 'a stream.' This river has a current, κύμα βόοιο, and perhaps rapids and swirling eddies (*βαθυδύνῃ* Od. 10. 511), but the general movement of the stream is not violent, as the epithet *ἀκαλαρρεΐτης* (Il. 7. 422) shows. That it encompassed the whole earth we infer from the fact that it is found at all points of the compass. It is on the east, for the sun rises from it, Od. 19. 433; 22. 197: it is on the west, for the sun sets in it, Il. 8. 485: it is on the south, for Iris says (Il. 23. 205) εἰμι . . ἐπ' Ὀκεανοῖο ῥέεθρα | Ἀλθόσπων ἐς γαίαν. And that it lies on the north too Strabo acknowledges (1. 1. 3), *ὅτι δὲ καὶ ἡ πρὸς ταῖς ἄρκτοις ἐσχατιὰ ὠκεανῆος ἐστὶν οὐρανὸν ἠνέκατο, εἰκὼν περὶ τῆς ἄρκτου, ὥς δ' ἄμμορός ἐστι λοιστρῶν Ὀκεανοῖο.* It is therefore the limit of the earth on every side, and as such it is spoken of as *πεῖρατα Ὀκεανοῖο* (Od. 11. 13), 'the limit set by ocean.' As a river then, with a current setting in one direction, it is well called *ἀπόρροος* (Il. 18. 399), because its waters are ever flowing back, as it were, to the point from which they may be supposed to start; an epithet which Virgil renders by 'refusus' Aen. 7. 225 (cp. Lucan, 8. 795) though perhaps with a somewhat different meaning. Ὀκεανός is quite distinct from the sea, under what-

ever name it is known (*πρότος, θάλασσα, ἄλς, πέλαγος*), and seems to flow round the sea, in contact with it and yet unmixed with it, for we get no allusion to any separating strip of land. Just as it is almost possible to draw a line marking the edge of the gulf-stream at its swiftest pace through the Atlantic, so, much more distinctly, was the ocean separated from the salt waters of the sea, its own water probably being regarded as fresh, *ἐξ ὅπερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα, | καὶ πᾶσαι κρήναι καὶ φρεῖατα μακρὰ νῆοντες* Il. 21. 196. It was possible to sail without interruption from the sea across Oceans and to reach the *ἀκτὴ* on the farther side. Translate, 'but when with thy ship thou hast made thy way across ocean, where there is a rough-grown coast, and groves of Persephone, both tall aspens, and willows that shed their fruit—there, on the edge of the swirling ocean, beach thy ship, but go thyself to the mouldering house of Hades.'

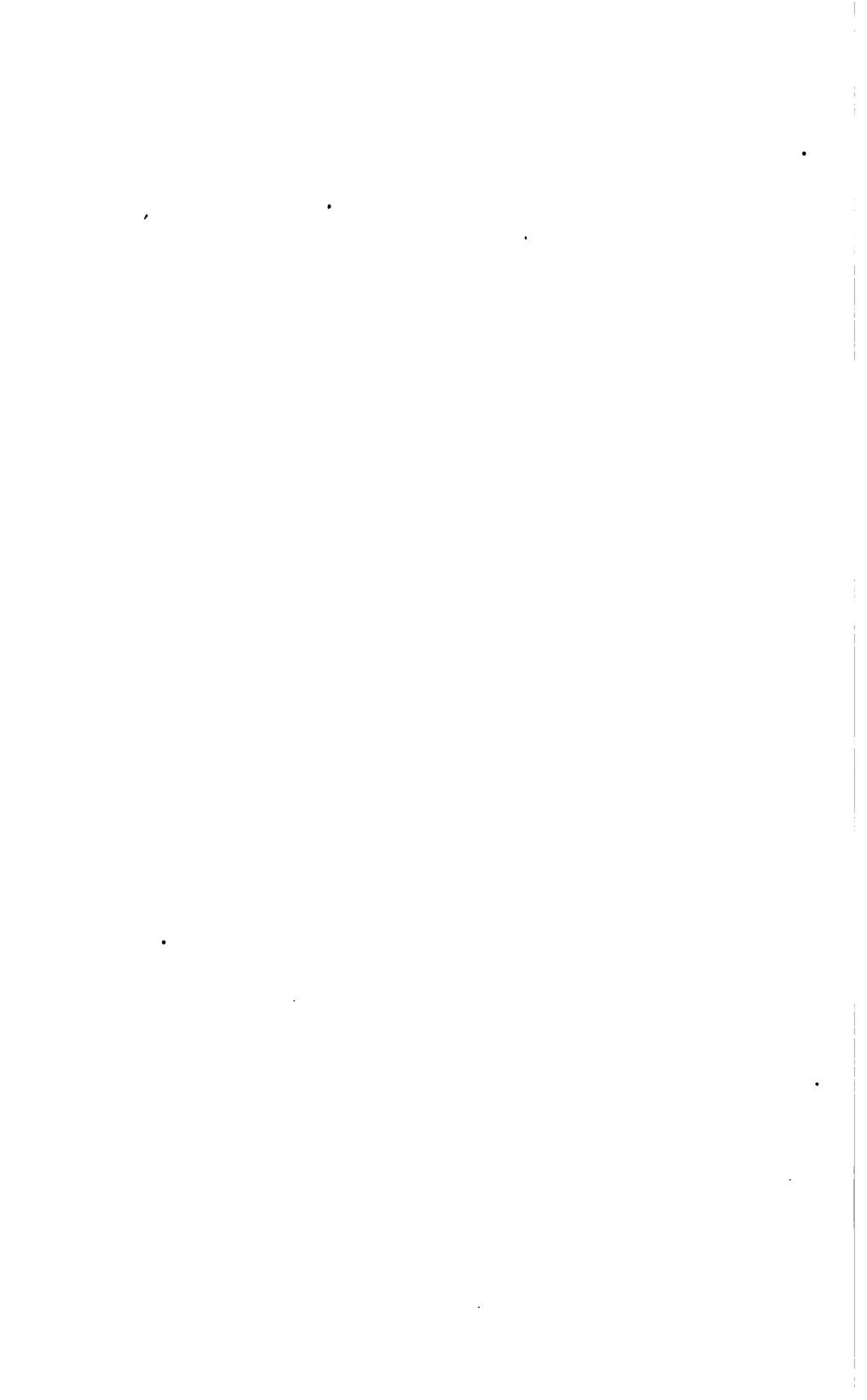
509. λάχεια. See on Od. 9. 116.

510. ἰτέαι has the initial *F*, and is connected with Skt. *vi-ti-kā*, 'a string for tying'; Lat. 'vitta', 'vitex', 'vimen'; Germ. *weide*; Eng. *withy*.

ὠλεσίκαρποι. Pliny, N. H. 16. 26, says, '*ocissime* salix amittit semen antequam omnino maturitatem sentiat, ob id dicta Homero, frugiperda.' Probably this notion of a waste of life made the willow seem a suitable tree for the groves of Persephone. So the Schol. *ὠλεῖα γὰρ νεκροὶς τὰ ἄκαρπα.*

511. κέλσαι. This imperatival infinitive forms the apodosis to the sentence beginning *ἀλλ' ὅτι δ' ἄν*. The words ἐπ' Ὀκεανῷ are expository of αὐτοῦ. In Od. 11. 20 foll., where the injunctions of Circe are being carried out, Odysseus and his comrades, after beaching their ship and disembarking, proceed some distance along the ocean-stream, till they reach *χωρὸν δὲ φρεῖσι Κίρκη*, but no such definite directions are given in the present book.





αὐτὸς δ' εἰς Ἀΐδew λέναι δόμον εὐρώεντα.  
 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσι  
 Κώκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ,  
 πέτρῃ τε ξύνεσις τε δῶα ποταμῶν ἐριδούπων

515

512. Ἀΐδew... δόμον. It is not easy to realise the Homeric conception of the kingdom of Hades. In a general way it would seem as if the place of the departed was to be regarded as subterranean; such phrases constantly recurring as *χθόνα δύνειν* Il. 6. 411, *γαίαν ὑπο στυγερὴν ἀφικέσθαι* Od. 20. 81. The house of Hades is distinctly placed *ὑπὸ κεύθεσι γαίης* in Il. 22. 482; Od. 24. 204; and the soul of Patroclus when it leaves the body *κατὰ χθονὸς ἦντε καπνὸς | ὤχετο τετρίγυιά*. But the voyage that Odysseus makes at the bidding of Circe puts a very different picture before us. He steers a south-west course from Circe's isle (10. 507), crosses the ocean-stream, to the shore where stand the groves of Persephone, and moves along some way till he comes to the place Circe had told him of (11, ad init.). Here we have no account of any descent into subterranean gloom, but a description of the people and city of the Cimmerians, who seem to have lived, as one might say, beyond the west, as the fabled Hyperboreans beyond the north. The word Cimmerians is intended to be suggestive; and some have found an etymology for it in *χειμέριος*, others, as Voss, in the Phœnician *kamar* or *kimmer*. As in the case of the Laestrygonæ, we may suppose that in the endless night that lies upon the Cimmerians, uncheered by a single ray of sunlight, we have an allusion to the gloomy winter months of northern latitudes; the scene being again transferred from north to west. Here Odysseus digs his pit and waits for the souls of the dead to come up and taste the blood. But he is still on the earth's surface. He has indeed come *ὑπὸ ζόφον ἡρώεντα*, but there is not a word of his descent into the *κεύθεα γαίης* like that of Heracles, or Orpheus, or Peirithous. There are, no doubt, inconsistencies in b. 11, which make it seem occasionally as if the whole of the nether world was visible to Odysseus' eyes; yet he never steps upon the meadow of asphodel, never

comes into the presence of Persephone; but he takes his departure somewhat suddenly at last, in fear that she might send up some ghastly spectre from beneath, to petrify him with horror.

513. ἔνθα must really mean 'at the entrance to the house of Hades.'

εἰς Ἀχέροντα. Pausanias (1. 17) thinks that the scenery of the Homeric *νέκυια* is taken from the Acherusian lake in Thesprotia, with its rivers Acheron and Cocytus. The truth may lie just the other way; and the rivers may have got their names from the national poetry. But there can be no doubt that the natural scenery of Greece is reproduced in the description of Hades. The gloomy valley, and the plunge that the Arcadian Styx made over its rocks; the gorge of the Acheron near Suli, the subterranean channels that drained a lake or swallowed a river, suggest the picture given here; just as the scenery at Baiæ, the laurel-plantations, and the grand palaces at Rome re-appear in Virgil's more artificial description. But the Styx is the great river of the nether-world; originally, we may suppose, the only one. This passage which introduces the 'river of Miseries' (*Ἀχέρον ἄχα βροτοῖσι πορθμύνει* Pind. Fr. 120), the 'river of Howling' (*πολυκῆρυτοι Ἀΐδαο δόμοι* Theogn. 214), and the 'river of Flaming Fire' (an evident reminiscence of the lava-stream), is probably a later invention.

Πυριφλεγέθων τε ῥέουσι Κώκυτός θ'. When the plural verb stands between substantives of the singular number, the grammarians call the figure *σχῆμα Ἀλκμανικόν*, as Eustath. says, *διὰ τὸ τὸ Ἀλκμᾶνα κατακόρος αὐτῷ χρῆσθαι*. We have too few remains of Alcman to enable us to criticise this statement, but one instance of a similar construction occurs in the fragments we possess, *Κάστωρ ἑκόντων πάλιν ἑλατῆρες καὶ Πολυδέκην*. Other instances in Homer are Il. 5. 774; 20. 138; Od. 14. 216.

515. πέτρῃ τε. The construction is loose. The literal rendering is 'there

ἐνθα δ' ἐπειθ', ἥρως, χριμφθεὶς πέλας, ὥς σε κελεύω,  
 βόθρον ὀρύξαι ὅσον τε πυγούσιον ἐνθα καὶ ἐνθα,  
 ἀμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκύεσσι,  
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνω,  
 τὸ τρίτον αὐτ' ὕδατι· ἐπὶ δ' ἀλφίτα λευκὰ παλύνειν. 520  
 πολλὰ δὲ γουνοῦσθαι νεκῶν ἀμενηνὰ κάρηνα,

is a rock and a confluence of two roaring rivers.' This probably means that the Cocytus and Pyriphlegethon run at a higher level than the Acheron, and that just at the place where their two currents join, there is a ledge of rock over which their united waters plunge into the Acheron.

ἐριδούπων seems to point to the noise of a cataract, and the πέτρῃ may possibly be a mass of rock just parting the falls of the two rivers. In the second νέκυια (Od. 24. 11 foll.) Hermes is represented as conducting the souls of the slain suitors to the meadow of asphodel; their path lying παρ' Ὀκεανοῦ τε ῥοὰς καὶ Λευκάδα πέτρην, | ἡδὲ παρ' Ἑελίοιο πύλας καὶ θῆμον Ὀνει-  
 ρων | ἦσαν. It is possible that Λευκάς πέτρῃ contains an allusion to the rock mentioned here, and it may have been so called from being 'white' amid the constant foam, or wet and glistening in the spray. For a description of the Styx see on Od. 5. 185. It is not easy to understand how the Cocytus is a 'branch' of the Styx. In Il. 2. 751 foll. the river Titaresios is called Ξτυγὸς ἀπορροῆς, and is said to fall into the Peneus, but not to mix with its waters, ἀλλὰ τέ μιν καθύπερθεν ἐπι-  
 ρεῖε ἥν' ἔλαιον.

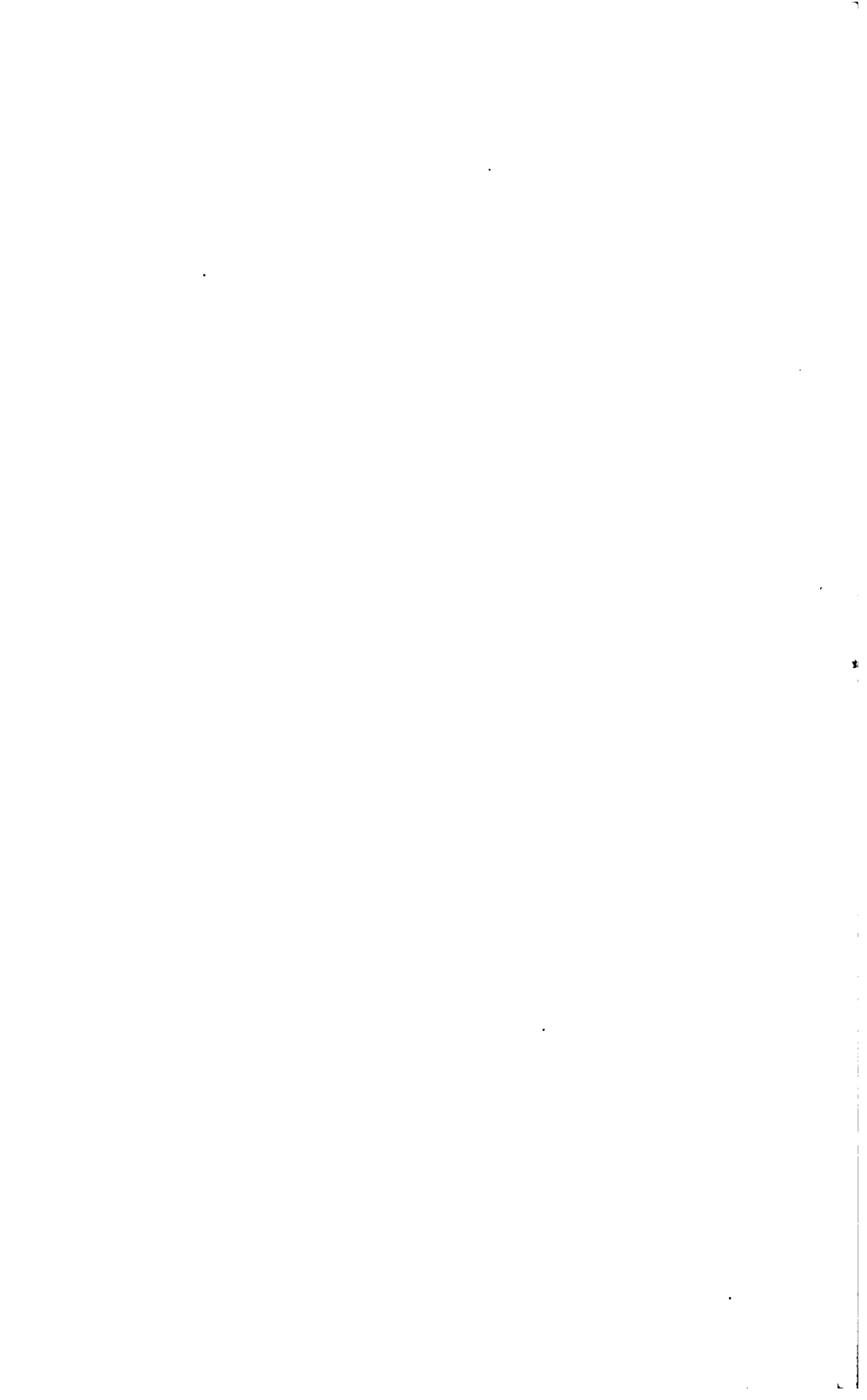
517. βόθρον.. ἐνθα, 'dig a pit a cubit's length this way and that,' i.e. in length and breadth. For ὅσον τε see on Od. 9. 322. The use of the βόθρος, in lieu of the βωμός, was common in the cult of the gods of the nether world. So Lucian, Necyomant. 9, speaking of an oracle of the dead at Babylon, says, βόθρον τε ὀρυξάμεθα καὶ τὰ μῆλα ἐσφάζαμεν καὶ τὸ αἷμα περὶ τὸν βόθρον ἐσπέσαμεν. Such oracles of the dead (νεκρομαντεῖα, ψυχομαντεῖα) were especially common in places where clefts in the ground, dark tarns of unknown depth, hot springs, or mephitic exhalations seemed to suggest a means of passage to or from the under-world.

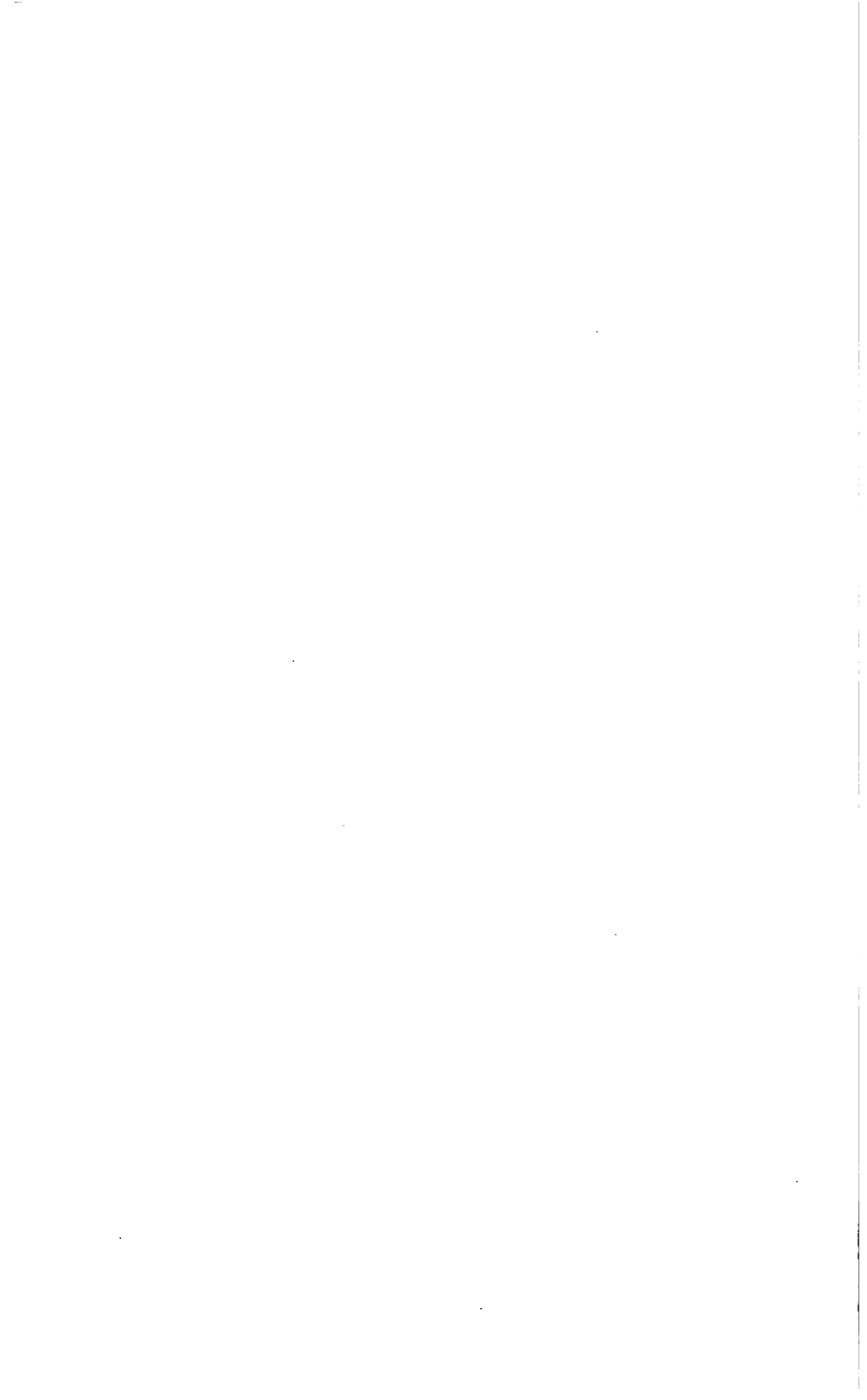
One of the oldest was near the Acheronian lake in Thesprotia (Pausan. 1.175; Hdt. 5. 92); another was in the Arcadian Phigalea (Pausan. 3. 17. 8); a third near Cape Taenarus, παρ' ἁρίων Ἀῖθα στόμα, Ταίναρον ἐς ἱερὸν ἔδωκεν (Pind. Pyth. 4. 44). The Italian and Asiatic Greeks had two such oracles at Cumae and Heraclea. Pausanias speaks of the rites performed before a descent into the cave of Trophonius in Lebadea, in words that recal the present passage (Paus. 9. 39) ἐν δὲ τῇ πυλὶ ἢ κἀτεινὸν ἕκαστος ἐν ταύτῃ ἐκὼν θύουσι εἰς βόθρον.

518. χοὴν χεῖσθαι. This is the proper term for a drink-offering to the dead, οἰκεῖον δὲ νεκροῖς ἢ χοὴ οὐ μὲν ἢ σπονδὴ ἢ ἢ λοιβή Eustath. (but see Soph. Electr. 52). So Aesch. Cho. 15 χοὰς νεκτέροις μελίγματα, ib. 87, 92, 109, Soph. Ant. 431 χοαῖσι νέκυν στέφειν, etc.

519. μελικρήτον is a mixture of honey and milk, so Eur. Orest. 115 μελίκρατα γάλακτος, cp. I. T. 159 χοὰς μέλλω κρατῆρά τε τὸν φθιμένον | ὑπαί-  
 νειν γάλας ἐν νότοις | πηγὰς τ' αἰρέων ἐκ μούσων | βάκχου τ' οἰνήρας λαβεῖν. |  
 ζουθᾶν τε πόνημα μελισσῶν. The whole process described is an offering of the ordinary supports of life to the dead, a superstition that made it common to place food near or in the graves of the departed, or to bury with them their arms or treasures for use in another world, or as here (v. 523) 'to pile the pyre with costly things.'

521. ἀμενηνὰ, probably compounded of ἀ, μένος = 'powerless,' which suits well with the description given of the dead by Anticlea, Od. 11. 217 foll. and with the thin and 'squealing' voice that characterises them (cp. τριζέων). Döderl. prefers to compound ἀμενηνός of ἀ and μένος, as describing one 'who fleeth as a shadow and never continueth in one stay.' But this meaning seems incompatible with the use of the word as





ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἥ τις ἀρίστη,  
 ῥέξειν ἐν μεγάροις πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,  
 Τειρεσίη δ' ἀπάνευθεν διν ἱερευσέμεν οἶφ  
 παμμέλαν', δς μῆλοισι μεταπρέπει ὑμετέροισιν. 525  
 αὐτὰρ ἐπὴν εὐχῇσι λίσση κλυτὰ ἔθνεα νεκρῶν,  
 ἐνθ' οἷν ἀρνειὸν ῥέξειν θήλυν τε μέλαιναν  
 εἰς Ἑρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι  
 ἴμενος ποταμοῖο ῥοάων ἐνθα δὲ πολλαὶ  
 ψυχαὶ ἐλεύσονται νεκρῶν κατατεθνηώτων. 530  
 δὴ τότ' ἐπειθ' ἐτάροισιν ἐποτρῦναι καὶ ἀνῶξαι  
 μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλεί χαλκῷ,

532. *κατάκειτ'*] See note below. *κατάκειτ'* is found in Cod. Venet. Marc. 456, and *κατάκειται* in Cod. Stuttg. Other MSS. *κατέκειτ'*.

an epithet of a wounded man, *ἀμνηνός* εἰς χαλκοῖο τυπτοῖ Il. 5. 887. Eurip. speaks of *νεκρῶν ἀμνηνῶν ἀγῶμα* Troad. 193; and Sophocl. (Aj. 890) uses it of the crazed Ajax, where Schneidewin renders, 'wandering,' 'restless.' See Od. 19. 562.

522. *ἐλθὼν*. this line introduces the very words of the vow implied in *γονούσθαι*.

*στείραν*. Schol. *ἀγῶνα γὰρ καὶ στείρα τὰ τῶν νεκρῶν*.

523. *ἐσθλῶν*. Eustath. numbers under this, *μέλι, ἀνθή, χλαῖνας, ὄπλα καὶ τοιαῦτά τινα ἐνιέμενα κατ' ἔθος ταῖς νεκρικαῖς πυραῖς*. See Il. 23. 165 foll., where a description is given of the contents of the pyre of Patroclus.

524. *ἀπάνευθεν*, i. e. at a different spot, in order that the offering in his honour should not be confounded with the general offering to the *νεκρῶν ἀμνηνὰ κήρυα*.

525. *παμμέλαινα*. White victims were offered to the gods of the upper, and black to the gods of the nether, world. Cp. Virg. Aen. 6. 251 foll.

526. *κλυτὰ*, because most of the personages about to be described are heroes or famous women, so that the word is something more here than a mere 'epitheton ornans.'

527. *θήλυν*. For this form of the feminine see on Od. 5. 467.

528. *εἰς Ἑρεβος στρέψας*, 'turning them towards Erebus;' that is, bending

their necks downwards, the usual custom in sacrificing to the gods below; whereas in sacrificing to the gods of heaven the contrary was the practice. The words *αὐερεύειν* Il. 1. 459, and *ἀνελύν* Od. 3. 453, describe this drawing back of the creature's neck, which forced it to look up to the skies, and also exposed its throat to the sacrificial knife. Meanwhile Odysseus is to turn away (*ἀπονόσφι τραπέσθαι*), as though to prevent him witnessing the mysterious coming of the gods to taste of the blood (cp. Od. 5. 530).

529. *ἴμενος*, 'moving towards the current of the (Ocean-)stream.' Odysseus is supposed to be standing on the *διτῇ* on the further side of Ὠκεανός, facing the western darkness: now he is bidden to turn away towards the stream and so to face the living world. Thus the words form an epexegetis to *ἀπονόσφι*. Dr. Hayman quotes Soph. O. C. 490; Theocr. 24. 94; Virg. Ecl. 8. 102; Aen. 6. 224.

530. *νεκρῶν κατατεθνηώτων*. A similar pleonasm is found in *νεκρῶσι καταφθιμένοις* Od. 11. 491. Cp. *νήσοι ἀμφιρότῃ* Od. 1. 50.

532. *κατάκειτ'*. It is quite necessary to adopt this reading; see crit. note. *κατέκειτ'* [o] is right in point of tense in Od. 11. 45, and the reading must have been transferred thence to the present passage. The only possible way of rendering *κατέκειτ'* would be the sheep

- δείραντας κατακῆαι, ἐπέβασθαι δὲ θεοῖσιν,  
 ἰφθίμῳ τ' Αἰδῇ καὶ ἐπαινῇ Περσεφονείῃ·  
 αὐτὸς δὲ ξίφος ὀξύ ἐρυσσάμενος παρὰ μηροῦ 535  
 ῥσθαι, μηδὲ ἔαν νεκύων ἀμενηνὰ κάρηνα  
 αἵματος ἄσπον ἵμεν πρὶν Τειρεσίαιο πυθέσθαι.  
 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,  
 ὃς κέν τοι εἴησιν ὁδὸν καὶ μέτρα κελεύθου  
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεται ἰχθυόεντα.' 540  
 ὦς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἡώς.  
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσαν  
 αὐτὴ δ' ἀργύφειον φᾶρος μέγα ξννυτο νύμφη,  
 λεπτόν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱξυῖ  
 καλὴν χρυσεῖην, κεφαλῇ δ' ἐπέθηκε καλύπτρην. 545  
 αὐτὰρ ἐγὼ διὰ δῶματ' ἰὼν ὠτρυνον ἐταίρους  
 μειλιχίοις ἐπέεσσι παρασταδὸν ἀνδρα ἕκαστον  
 'Μηκέτι νῦν εὐδοντες ἀωτεῖτε γλυκὺν ὕπνον,  
 ἀλλ' ἴομεν· δὴ γάρ μοι ἐπέφραδε πόντια Κίρκη.'  
 ὦς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ. 550  
 οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἐταίρους.

545. ἐπέθηκε] ἐφύπερθε Aristarchus; Od. 5. 232. 549. ἐπέφραδε πόντια] Codd. Vind. 56 and 5 read θέσφατα for πόντια, which Bekk. would adopt, as φράζω commonly has a direct object. But cp. Il. 23. 138.

which 'were lying there,' after the process described in 528: but this can hardly be justified. For the elision of αι compare inf. 363; Od. 17. 532; Il. 1. 117 etc.

533. δείραντας, though referring to ἑτάροισι, is drawn into the accusative by the influence of the infinitive. The Schol. on Il. 1. 541 says, ἡ δὲ φράσις συνήθης ἀπὸ δοτικῆς εἰς αἰτιατικὴν ἔρχεσθαι. Ameis quotes as parallel passages, Od. 1. 90; 6. 60; 8. 508; 14. 195; 16. 466; 23. 211; Il. 1. 541; 4. 341; 6. 529; 14. 162; 15. 58. See also inf. 565.

542. εἵματα, 'for clothing'; in apposition with χλαῖνάν τε χιτῶνά τε.

546. διὰ δῶματα. Odysseus was probably sleeping in the μυκῶς Od. 3. 402, and his comrades in the αἰθουσας, so that he would have to pass down the whole length of the palace to join them.

548. ἀωτεῖτε... ὕπνον. It seems as if

ἀωτεῖν must be connected with root ἀφ, as ἀφμ, ἀφσαι, and the reduplicated verb λαῖω (λάφω). This is a natural idea enough 'breathing sleep's [deep] breath.' But the rendering of Schol. V. etc. ἀπανθί(ερε τὸν ὕπνον, like 'carpere somnos,' presupposes that ἀωτεῖν is derived immediately from ἀωτος, and that 'flower' is the primary sense of this noun. We may either suppose that ἀωτος belongs to a different set of words, perhaps to Skt. *avi*, A. H. O. *avi*, Lat. *avis*; or, if parallel with ἀωτεῖν and derived from root ἀφ, that it signifies light downy particles that can be blown away: cp. Lat. *flocus* from *flo*. See Od. 1. 443.

549. ἐπέφραδε, i.e. 'given her directions,' (φράζω).

551. οὐδὲ μὲν οὐδέ = ἀλλ' οὐ μὲν οὐδέ, 'but not even thence could I carry off my comrades unharmed.'



unburied person.

64. Here a flat roof. But pointed roof prob. more common (cf. ἀρείσσορες cross-beams supporting roof Ψ 712).

## 10. ΟΔΥΣΣΕΙΑΣ Κ. 552-573 441

Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λῆην  
 ἀλκιμος ἐν πολέμφῳ οὔτε φρεσὶν ᾗσιν ἀρηρῶς,  
 ὅς μοι ἀνευθ' ἐτάρων ἱεροῖς ἐν δώμασι Κίρκης,  
 ψύχεος ἱμείρων, κατελέξατο οἰνοβαρείων· 555

κινυμένων δ' ἐτάρων ὄμαδον καὶ δοῦπον ἀκούσας  
 ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ᾗσιν  
 ἀψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,  
 ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν  
 ἀστραγάλων ἐάγη, ψυχὴ δ' Ἀιδόσδε κατήλθεν. 560  
 ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον

Ῥάσθε νύ που οἰκόνδε φίλην ἐς πατρίδα γαῖαν  
 ἔρχεσθ'· ἄλλην δ' ἡμῖν ὁδὸν τεκμήρατο Κίρκη  
 εἰς Ἀῖδαο δόμους καὶ ἐπαινῆς Περσεφονείης,  
 ψυχῇ χρησομένους Θηβαίου Τειρεσίαο· 565

Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ,  
 ἐξόμενοι δὲ κατ' αὐθι γόων τίλλοντό τε χαίτας·  
 ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

Ἄλλ' ὅτε δὴ ῥ' ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης  
 ᾔομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες, 570  
 τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ  
 ἀρνεῖον κατέδησεν διν θῆλύν τε μέλαιναν,  
 ρεῖα παρεξελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα

567. κατ' αὐθι] So La Roche, with Schol. on Il. 13. 633. Al. καταῦθι. So κατ' αὐτόθι, or καταντόθι Od. 21. 90, παρ' αὐθι, or παραῦθι Il. 23. 163.

553. φρεσὶν . . ἀρηρῶς, 'steady in mind,' like the later φρενήρης.

558. The important clause is ἰὼν ἐς κλίμακα μακρὴν, he forgot that this was the only way in which to descend safely from the flat roof, where he had been lying to cool himself. Instead of this καταντικρὺ τέγεος πέσεν. Eustath. describes his position ἐν ὑπαθρῶν ἄνω κείμενος διὰ τὸ τὰ δώματα μὴ κεραματὰ εἶναι, ἀλλ' ὅποια καὶ νῦν ἐς εἰκὸς μυριαχού ἂν ταῖς δοκοῖς (trabibus) γῇ ἐπαμᾶται, ὥς ἐντεῦθεν τὴν στίγην χρῆσιμον εἶναι πρὸς τὸ ἐγκοιμᾶσθαι.

ἀψορρον only means 'back again,' after having mounted the roof.

559. ἐκ . . ἀστραγάλων ἐάγη, i. e. ἐξ ἐάγη, 'wrenched out of its vertebrae.' So, without ἀστραγάλων, Il. 11. 175 ἐκ δὲ οἱ αὐχὴν ἔαγε, of a lion breaking the neck of a cow.

562. Ῥάσθε νύ που, 'Ye deem, I trow.'

563. For the construction of ἡμῖν . . χρησομένους see sup. 533.

573. ρεῖα παρεξελθοῦσα, 'having easily slipped past us.' The apodosis begins at τόφρα δέ, and οἰχομένη

ὀφθαλμοῖσιν ἴδοιτ' ἢ ἔνθ' ἢ ἔνθα κινόντα ;

means 'having withdrawn from us;' the method of her withdrawal is given in the words *ρεία π.* Then she tethers the ram and the ewe by the side of the ship, to be ready for the sacrifice.

574. ἢ ἔνθ' ἢ ἔνθα, 'backward or forward,' 'to and fro,' 'in or out.' A

phrase to express 'at any time,' or 'in any place.' The gods are visible and invisible at pleasure, cp. Od. 16. 161 οὐ γάρ ποτε πάντεσσι θεοὶ φαίνονται ἐναργεῖς, Il. 1. 198 οἷα φαινόμενα, τῶν δ' ἄλλων οὐ τις ὄρατο.



4. The cheap were prob. placed under the stewards, not in the place where the masses of Chinese  
fell ( = 479)

# ΟΔΥΣΣΕΙΑΣ Λ. 1-13

## Νέκυια.

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,  
 νῆα μὲν ἄρ' ἀμπρωτον ἐρύσσαμεν εἰς ἄλα δῖαν,  
 ἐν δ' ἰστὸν τιθέμεσθα καὶ ἰστία νηὶ μελαίνῃ,  
 ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἅν δὲ καὶ αὐτοὶ  
 βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. 5  
 ἡμῖν δ' αὖ μετόπισθε νεὸς κυανοπράοιο  
 ἔκμενον οὖρον ἔει πλησίστιον, ἐσθλὸν ἑταῖρον,  
 Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα.  
 ἡμεῖς δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα  
 ἤμεθα· τὴν δ' ἀνεμὸς τε κυβερνήτης τ' ἴθυνε. 10  
 τῆς δὲ πανημερίης τέταθ' ἰστία ποντοποροῦσης·  
 δύσετό τ' ἡέλιος, σκίοντό τε πᾶσαι ἀγυαί.  
 'Ἡ δ' ἐς πείραθ' ἔκανε βαθυρρόου 'Ωκεανοῖο.

1. κατήλθομεν, the regular word for coming from inland to the coast, as Od. 1. 303. The antithesis is ἀνίεναι as in Od. 10. 274. 446.

4. τὰ μῆλα, 'those sheep,' already spoken of in Od. 10. 572.

ἐν . . ἐβήσαμεν, 'we put them aboard,' = εἰσεβιβάσαμεν Schol.

5. ἀχνύμενοι. Their sorrow was caused by the dreadful journey in prospect.

9. ὅπλα, 'and we, after we had set in order the tackling throughout the ship,' etc. The process is described in Od. 2. 423 foll. With πονησάμενοι cp. Od. 9. 250.

11. τῆς δέ, 'and all the day long, as she fared over the sea, her sails were filled,' lit. 'stretched tight.'

πανημερίης, which agrees with τῆς

(νηός), belongs adverbially to the whole sentence, as in Il. 17. 384 τοῖς δὲ πανημερίοις ἐρίδος μέγα νείκος δράρει. This use is common with adjectives indicative of time, as Od. 2. 434 παννυχίη μὲν ῥ' ἦ γε καὶ ἡὺ πείρε κέλευθον, Od. 2. 357 ἐσπέριος . . αἰρήσομαι, Od. 9. 52 ἤλθον . . ἡέροι, Od. 2. 262 χθιζὸς . . ἤλυθες, Od. 2. 104 ἡματιὴ ὑφαίνεσκεν, Il. 21. 37 ἐννύχιος προμολών. Notice the dactylic rhythm of the line descriptive of the ship dancing over the waves.

13. πείρατα . . 'Ωκεανοῖο, 'Ocean's bounding-line.' 'Ωκεανοῖο is almost a material genitive here, like ἔρκος κασσινίτερον Il. 18. 564; for the expression does not mean 'Ocean's furthest marge,' but, the 'boundary formed by Ocean' to the land of the living. Cp.

ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμος τε πόλις τε,  
 ἥρι καὶ νεφέλῃ κεκαλυμμένοι· οὐδὲ ποτ' αὐτοὺς 15  
 Ἥελιος φαέθων καταδέσκειται ἀκτίνεσσιν,  
 οὐθ' ὅπῳτ' ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα,  
 οὐθ' ὅτ' ἂν ἀψ' ἐπὶ γαίαν ἀπ' οὐρανόθεν προτράπηται,  
 ἀλλ' ἐπὶ νύξ ὅλῃ τέταται δειλοῖσι βροτοῖσι.  
 νῆα μὲν ἔνθ' ἑλθόντες ἐκέλαμεν, ἐκ δὲ τὰ μῆλα 20  
 εἰλόμεθ'· αὐτοὶ δ' αὐτε παρὰ ῥόον Ὠκεανοῖο  
 ῥοεν, ὅφρ' ἐς χῶρον ἀφικόμεθ' ὃν φράσε Κίρκη.

14. Κιμμερίων] Ἀρίσταρχος Κερβερίων Schol. H. ἔτι καὶ γράφουσι χειμῆρων.  
 οἱ δὲ Κερβερίων, ὡς Κράτης Schol. P. V. Eustath. quotes the same variants, and  
 Aristoph. Ran. 187 has Κερβερίους. The Et. Mag. adds Κεμμερίους. 16. κατα-  
 δέσκειται] So Aristoph. and Aristarch. according to Schol. H. ἐπιδέσκειται is the  
 reading of MSS. here and in Hes. Theog. 760, where the same line occurs.

Il. 8. 478 νεῖστα πείρατα . . | γαίης καὶ  
 πόντοιο, ἵν' ἴαπετος τε Κρόνος τε |  
 ἦμενοι οὐτ' αὐγῆς Ἰσπερίονος Ἥελιοιο |  
 τέρονοντ' ὅτ' ἀνέμοισι, βαθὺς δὲ τε  
 Τάρταρος ἀμφί, Il. 14. 200 εἰμι γὰρ  
 ὀφρομένη πολυφόρβου πείρατα γαίης, |  
 Ὠκεανὸν τε, θίων γένεσιν, καὶ μητέρα  
 Τηθύν.

14. Κιμμερίων. These Cimmerians  
 are not to be identified with the his-  
 torical people of that name (Hdt. i.  
 15). They merely represent the land  
 of darkness, and the description of their  
 sunless life may contain a hint of the  
 long dark winters of northern latitudes.  
 This may have suggested the reading  
 (see crit. note) χειμῆριους, of which  
 possibly Κιμμερίους is only a slightly  
 altered form.

15. κεκαλυμμένοι is assimilated in  
 number and gender to Κιμμέριοι, im-  
 piled in the words Κ. δῆμος τε πόλις  
 τε. The use of the words δῆμος and  
 πόλις gives a sort of reality to the  
 narration; but it is difficult to conceive  
 of social life going on in a country  
 overshadowed by perpetual night. So  
 Schol. B. V. asks πῶς οὖν ζῶσιν;

16. καταδέσκειται. Aesch. in de-  
 scribing αἱ Φορκίδες, whom he locates  
 in the πεδία Κισθῆνης, probably in the  
 far West, says, ἄς οὐθ' ἥλιος προσδέ-  
 σκειται | ἀκτίσιν οὐθ' ἡ νύκτερος μήνη ποτὶ  
 P. V. 796.

18. ἀπ' οὐρανόθεν. See on Od. 5.  
 469.

προτρέπασθαι is used of forward  
 movement in Il. 5. 700 οὐτε ποτὶ προ-  
 τρέποντο μελαυνίαν ἐπὶ νηῶν. As simi-  
 lar descriptions of the movement of  
 the sun we find ἐς οὐρανὸν ἀνιόντων  
 Od. 3. 1, οὐρανὸν εἰσανιέναι Il. 7. 423,  
 λέναι εἰς οὐρανὸν Od. 12. 380, or  
 simply ἀνιέναι Od. 1. 24. The highest  
 point of the sun's course is ῥέον  
 οὐρανός Od. 4. 400, from which he  
 descends as here, ἐπὶ γαίαν, and then  
 εἰς' ἐπὶ γαίαν Od. 10. 191, ready to  
 rise again in the morning, viz. ἐπερχο  
 γαίης Il. 11. 735.

22. χῶρον . . ὃν φράσε Κίρκη. Circe  
 had directed him to make for the  
 groves of Persephone, and to beach  
 his ship upon the ἀντὶ λάχεια on the  
 farther side of the Ocean-stream at  
 that particular point (Od. 10. 508 foll.).  
 In the present passage we hear nothing  
 further of the ἀντή and the ἄλσος,  
 but the notice of the Cimmerians and  
 their gloomy land is introduced instead.  
 In bk. 10, Circe speaks of the confluence  
 of the rivers and the rock over which  
 their waters fall: here we have no  
 further allusion to them. Odysseus is  
 only described as going with his com-  
 rades (παρὰ ῥόον) 'along the side of  
 the Ocean-stream,' till he reached the  
 place indicated by Circe. φράζεω, ac-  
 cording to the rule of Aristarchus,  
 refers not to her actual words, but  
 generally to the signs and marks given,  
 by which the spot may be known.





Ἔνθ' ἱερῆια μὲν Περιμήδης Εὐρύλοχος τε  
 ἔσχον· ἐγὼ δ' ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ  
 βόθρον δρυξ' ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα, 25  
 ἀμφ' αὐτῷ δὲ χοῆν χεόμην πᾶσιν νεκύεσσι,  
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἶνῳ,  
 τὸ τρίτον αὐθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ πάλυνον.  
 πολλὰ δὲ γουνούμην νεκῶν ἀμεννῆνὰ κάρηνα,  
 ἔλθων εἰς Ἰθάκην στείραν βοῦν, ἥ τις ἀρίστη, 30  
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,  
 Τειρεσίῃ δ' ἀπάνευθεν διν ἱερυσέμεν οἶφ  
 παμμέλαν', ὃς μήλοισι μεταπρέπει ἡμετέροισι.  
 τοῦς δ' ἐπεὶ εὐχολῆσι λιτῆσί τε, ἔθνεα νεκρῶν  
 ἔλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμῃσα 35  
 ἐς βόθρον, ῥέε δ' αἷμα κελαινεφές· αἱ δ' ἀγέροντο  
 ψυχαὶ ὑπ' ἐξ Ἑρέβους νεκῶν κατατεθνηῶτων.  
 [νύμφαι τ' ἡίθεοι τε πολύτλητοί τε γέροντες

26. χεόμην] So corr. for χέομεν in Schol. M. Ζηνόδοτος χεάμην Schol. H. 38-43.] See notes below.

23. Perimedes and Eurylochus are the two most important of the companions of Odysseus: cp. Od. 12. 195; 10. 205.

24. ἔσχον, 'set,' or 'held fast' the victims which had been brought so as to make them ready for sacrifice.

35. The apodosis seems, by comparison with Od. 10. 527, to begin at τὰ δὲ μῆλα, otherwise the change of scene more naturally suggests its commencement at αἱ δ' ἀγέροντο. We may parallel ἀπεδειροτόμῃσα ἐς βόθρον by εἰς Ἑρέβου στρέψας 10. 528, where see note. Translate, 'I cut their throats *over* the pit;' the preposition εἰς seems to include the notion of the heads bent down in the direction of the pit, and of the blood from the throats flowing into it. Cp. Il. 23. 147 μῆλ' ἱερεύουσιν ἐς πηγάς.

38-43. These verses were rejected by the Alexandrine critics. Οἱ ἐξ παρὰ Ζηνοδότῃ καὶ Ἀριστοφάνει ἡθεύοντο ὡς ἀσύμφωνοι πρὸς τὰ ἐξῆς. οὐ γὰρ μεμυγμέναι παραγίγνονται αἱ ψυχαὶ νῦν δὲ ὁμοῦ νύμφαι, ἡίθεοι, γέροντες, παρθέναι. καὶ ἄλλως οὐδὲ τὰ τραύματα ἐπὶ τῶν εἰδώλων ὁράται. ὅθεν ἱερῶν, τίς νύ

σε κῆρ ἐδάμασσε; τὸν Ἀγαμέμνονα [inf. 398] Schol. H. Q., and similarly Schol. V. Eustath. too says, *ιστέον δὲ ὅτι τὰ ρηθέντα Ὀμηρικὰ ἐξ ἑπὶ ἀθεοῦσιν οἱ παλαιοί*. But, says Eustath., those who sought to solve the difficulty (οἱ λυτικοί) answered the first objection, (viz. that really the shades came up separately) by describing the whole scene as an 'anticipated summary' (προανακεφαλαιώσις); and replied to the second one, that the shades did appear in the very same condition which characterised them when alive—Orion is seen with his club, still hunting; Agamemnon with the comrades who fell round him; Ajax with his haughty mien. So it is but natural that brides should be recognisable by their nuptial dress, and warriors by their armour and their wounds. Wolf rejected the lines as a later interpolation, and while D. Montbel and Bothe advocate their retention, the latest editors, Bekker, Düntzer, and Ameis bracket them, but Nauck retains them in his text. The reasons for rejection seem hardly conclusive; but if the description of the

παρθενικαί τ' ἀταλαί νεοπενθέα θυμὸν ἔχουσαι·  
 πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείρῃσιν,  
 ἄνδρες ἀρηίφατοι βεβρωμένα τεύχε' ἔχοντες·  
 οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἀλλοθεν ἄλλος  
 θεσπεσίῃ ἰαχῇ· ἐμὲ δὲ χλωρὸν δέος ἦρει.]  
 δὴ τότ' ἔπειθ' ἐτάροισιν ἐποτρύννας ἐκέλευσα  
 μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλεί χαλκῷ,  
 δείραντας κατακῆαι, ἐπέυξασθαι δὲ θεοῖσιν,  
 ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείῃ·  
 αὐτὸς δὲ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ

40

45

mixed multitude be really incompatible with the narrative that follows, we may perhaps save the lines, by transferring them (with Bergk. Griech. Lit. i. 692) to the end of the book, and making them follow directly upon v. 632 ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν, | νυμφαί τ' ἡθροὶ τε κ.τ.λ. . . θεσπεσίῃ ἰαχῇ [ἰαχῇ θεσπεσίῃ], ἐμὲ δὲ χλωρὸν δέος ἦρει | μὴ μοι κ.τ.λ. About the intrinsic beauty of the lines there is no question; and Virgil's imitation of them is well-known (Georg. 4. 471) 'at cantu commotæ Erebi de sedibus imis | umbræ ibant tennes, simulacraque luce carentum: | matres atque viri, defunctaque corpora vita | magnanimum heroum, pueri innuptæque puellæ, | impositique rogis iuvenes ante ora parentum,' cp. Aen. 6. 306.

39. παρθενικαί is used here and in Il. 18. 567 as equivalent to παρθένοι. It may be compared with the substantival use of ζεφυρίη Od. 7. 119, ἀναγκαίη 19. 73, ὕγρῃ 1. 97 etc. In Od. 7. 20 we have παρθενικῇ εἰκνία νηϊνίδι, where παρθενικῇ may be considered either as the adjective in agreement with νηϊνίδι (as ζωρὴ νηϊνίσιν Il. 18. 418), or in apposition with it. ἀταλαί is generally accepted as equivalent to 'tender,' but its etymology is very uncertain. It may be connected with ἀτάλλειν, the first meaning of which is to 'leap' or 'skip' like a young animal (Il. 13. 27), referred by Lobeck to ἀλλεσθαι, σαλεύειν etc.

νεοπενθέα θυμὸν seems to mean 'a heart whose sorrow was just fresh;' so we have τεκούσα νεοπαθῆς Aesch. Eum. 514, and πένθος ἔχων νεοκηδεί θυμῷ Hes. Theog. 98. The epithet brings

before our eyes a picture of the maidens with all the passionate expression of sorrow—dishevelled hair and streaming eyes. This is the meaning of the words of the Schol. αἱ νεαὶ ἔχουσαι τὸ πάθος ἢ νέον παθεῖσαι, and is better than the alternative interpretation ἐν τῇ νεότητι περνοῦσαι.

40. οὐτάμενοι. See on Od. 4. 807. Aristarchus and Herodian both decide in favour of the proparoxytone accent, considering the form to be the present participle of the passive. Cp. Et. Mag. 46. 4 τὸ δὲ οὐτάμενος καὶ ἐληλάμενος ὁ Ἡρώδιανός οὐ φησι κατὰ πάθος γίνεσθαι προπαροξύτονα ἀπὸ τοῦ οὐτάσμενος καὶ ἐληλασμένος, ἀλλ' ἀπὸ τῶν ἐς μὲν τῶν τε οὐτήμι καὶ ἐλήλημι. εἰσὶ δὲ ἐνεστώτες (present), ὡς ἴστημι, ἵσταμαι, ἱστάμενος. Pamphilus is said to have written these words paroxytone, as if perfect passive participles syncopated. But οὐτάμενοι is better described as a participle of the non-thematic aorist of the middle voice with passive signification: similar forms being the infinitives οὐτάμεν Il. 5. 132, and οὐτάμενοι Od. 9. 301; 19. 419. οὐτάμενοι is thus parallel to κατακτάμενος Od. 16. 106; compare ἔκτα Od. 1. 300, and κτάμενοι Od. 10. 295. Such aorist participles have almost a purely adjectival force, as φθίμενος Il. 8. 359, ἀλιτήμενος Od. 4. 807, ὀνήμενος Od. 2. 33, ἐκτετίμενος Il. 2. 501, etc.

43. There seems no reason why Odysseus should be seized with panic, unless at the weird sound of the cries raised by the shades. In v. 633 (see note above on vv. 38-43) there is a good ground for terror.



51. In what sense is opium conceal? The wrath of fruit & that is in 2. v. dust.

ἦμην, οὐδ' εἶων νεκῶν ἀμενηνὰ κάρηνα  
αἵματος ἄσπον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι.

50

Πρώτη δὲ ψυχὴ Ἑλπήνορος ἦλθεν ἐταίρου  
οὐ γάρ πω ἐτέβαπτο ὑπὸ χθονὸς εὐρυοδείης·

52-54.] εἰ ἀποφαίνεται νῦν περὶ τοῦ θανάτου αὐτοῦ, πῶς ἐξῆς διατάξων φησὶ 'πῶς

51. The episode of Elpenor has given great offence to commentators, and the genuineness of the passage is open to doubt. As Ad. Hermann remarks (*De xi<sup>a</sup> Odys. Rhapsodia*, Götting. 1833), 'Mirum est quod unius socioli sortibus atque animae tantae partes tribuuntur, cum ceterorum quos Ulixes perdidit nulla mentio fiat.' And Lauer (*Quaest. Hom.* i<sup>ma</sup> Berol. 1843) puts the fact more strongly, remarking that the interview with Teiresias, the great purpose for which Odysseus visited the kingdom of Hades, is needlessly delayed by the colloquy with a man who is described (10. 552) as νεώτατος οὐδέ τι λην | δλκιμος ἐν πολέμῳ οὐδέ φρεσὶν ᾔσων ἀρηράς. Again, we gather from v. 53 that Odysseus knew of the fact and mode of Elpenor's death, and that hot haste alone forbade the delay of burial. How then does Odysseus ask him πῶς ἦλθες? It may be said that the gist of the question is, 'How didst thou come so quickly?' But Elpenor's answer implies that he understood the question to apply to the circumstances of his death. The claim for burial urged by Elpenor—μή τοί τι θεῶν μῆνιμα γένομαι—is a post-Homeric refinement. The gods are not represented as taking offence at the sight of an unburied corpse (cp. *Antig.* 1064 foll.); for the passage quoted from Il. 22. 358 foll. does not refer to the denial of burial to Hector, but to the indignities perpetrated on his corpse. Again (v. 69 foll.), the knowledge that Elpenor shows of the issue of Odysseus' voyage is unaccountable. Where did he learn the revelations made by Circe to Odysseus? Eustath. suggests that Elpenor speaks μαντικῶς, and Nitzsch attempts to weaken the force of οἶδα (69) into an expression of strong belief, comparing *Od.* 10. 266; 14. 303; Il. 4. 163. As to the request which Elpenor prefers to Odysseus, that he may have a cairn surmounted by his oar to mark the place of his burial, Eustath. says, not

amiss, ὅρα δτι καὶ οὐδὲ ἐν Αἴδου φρεσὶν ἀρῆεν ὁ Ἑλπήνορ, οὐ μόνον δτι ἀφελὺς περὶ εὐτελῶν ἀξιοῦ, ἀλλὰ καὶ δτι εἰς οὐδὲν χρήσιμον ζητεῖ τὸ τύμβου χῶμα ἐπὶ θυνὶ θαλάσσης καὶ τὴν ὥσανεὶ διὰ τοῦ ἔρεμῳ ἀναστήλῃσιν, for no one would see it in the remote Aean isle. On the whole it seems difficult to accept the passage as genuine. It is probably a later addition belonging to a period when the νεκρία was recited as a separate rhapsody, and when there were temptations to enlarge and develop the original story. The interpolator seems to have designedly made the beginning and the end of the episode tally in form with the beginning and the end of the scene between Odysseus and Anticlea; cp. v. 51 with 84, and 48-50 with 81, 82. Lauer (l. c. p. 19) gives a list of the sources from which he supposes the lines forming this episode have been 'collecti et quasi corrasi,'—v. 51=v. 84, 90; v. 55=v. 87; 56=395; 57, 58=155 foll.; 59=Od. 9. 506; 60=92, 405, 473, 617, etc.; 63, 64, 65=Od. 10. 558 foll.; 66=Il. 15. 665; 67=Od. 1. 435; 72=Il. 23. 386; 73=Il. 23. 358; 76=Od. 3. 204, 21. 255, 24. 433; 77=Od. 12. 15; 79=138. 163, 435. 462, 477, 504; 81=465, cp. 225; 82=cp. 48 foll.; 83=cp. Od. 21. 368, 22. 211.

51. Πρώτη. Elpenor's ghost is represented as appearing *first*, because not being buried he was unable to pass right within the gates of Hades and take his place among the rest of the departed. Cp. Il. 23. 71, where the ghost of Patroclus beseeches Achilles, θάπτε με ὅττι τάχιστα, πύλας Αἴδου περῶσω. | τῇλέ μ' ἐέργουσι ψυχαί, εἶδαλα καμόνταν, | οὐδέ μὲ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἑώσω, | ἀλλ' αὖτως ἀλάληαι ἀν' εὐρυπυλῆς Αἴδου δῶ. Cp. *Plutarch. Sympos.* 9. Q. 5. 3 τῶν Ὀμηρικῶν ψυχῶν ὅσας ἐν νεκρίᾳ κατανόμακεν ἡ μὲν Ἑλπήνορος, ὅσῃα καταμεμυμένη ταῖς ἐν ᾧδου διὰ τὸ μὴ τιθάφθαι τὸν νεκρὸν ὥσπερ ἐν μεθορίαις πλανᾷται. See also *crit. note* on vv. 52-54.

σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς  
 ἀκλαυτον καὶ ἀθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγε.  
 τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

55

‘Ἐλπήνор, πῶς ἦλθες ὑπὸ ζῆφον ἡερόεντα;  
 ἔφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ.’

‘Ὡς ἐφάμην, ὁ δὲ μ’ οἰμώξας ἡμίβετο μύθῳ·

‘[Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεύ,]

60

ἄσέ με δαίμονος αἴσα κακὴ καὶ ἀθέσφατος οἶνος·

Κίρκης δ’ ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα

ἄσπορον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,

ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δέ μοι αὐχὴν

ἀστραγάλων ἔαγῃ, ψυχὴ δ’ Αἰδόσδε κατῆλθε.

65

νῦν δέ σε τῶν ὑπιθεν γουνάζομαι, οὐ παρεόντων,

ἦλθες ὑπὸ ζῆφον;’ διὰ δὲ Κάλλιστατος ἀθετεῖ, εἰ μὴ ἀρα φησὶν ὅτι, οὐκ ἠσθόμεθα τὸν θάνατον διὰ τὸ περὶ ἄλλα ἀσχολεῖσθαι Schol. H. Q. La Roche, comparing the notice of Aristonicus on Il. 23. 73, infers that Aristarchus rejected these two lines as well. 58. ἰὼν] πᾶσαι ἰὼν γρ. Schol. H. The MSS. with two exceptions give ἰὼν. Nitzsch, Ameis, and Düntz, adopt ἰὼν. 60.] Wanting in the majority of MSS, and, since Wolf, bracketed in all modern editions as inconsistent with οἰμώξας.

53. σῶμα, always used of the dead body in Homer. Cp. Lehrs, Aristarch. p. 80.

58. ἔφθης ἢ ἡ. ‘Thou hast been quicker coming afoot than I with my dark ship.’ For the construction cp. Il. 23. 444 φθήσονται τούτοις πόδες καὶ γούνα καμόντα | ἢ ὑμῖν. With the singular naiveté of these words we may compare what Telemachus in the island of Ithaca says to his guest. Od. 1. 173 οὐ μὲν γὰρ τί σε πεζὸν δίομαι ἐνθάδ’ ἰκίσθαι. The Schol. is careful to remark that the address is not to be understood as banter (οὐκ ἐστὶ κερτορίας ὁ λόγος), but rather the expression of astonishment that there was any quicker means of transit to the realm of Hades than he himself had enjoyed, οὐρίῳ χρησάμενος πολλῷ. The Scholl. further ask how it is that none of the men who fell fighting with the Laestrygones or who were eaten by Cyclops, come forward to meet their captain. And the reason suggested is that they were not hanging about the gates of Hades, as was Elpenor, οὗτοι γὰρ, εἰ καὶ ἀθέσ-

μοις, ἀλλ’ οὖν ἐτάφησαν. Nor is this explanation absurd, for the great supposed disadvantage of being unburied was the being left visible in the upper-world after death. Now to have been eaten by the monster Cyclops secured at any rate the advantage of being hidden away from sight. Cp. Strabo 11. 517 ζῶντας παραβάλλεσθαι τρεφόμενοις κυσὶν ἐπιτηδὲς πρὸς τοῦτο ὡς ἐνταφιαστὰς καλοῦσι, Antig. 1081 δὸν σπαράγματ’ ἢ κύνης καθήγισαν, Elect. 1487 κτανὼν πρόθεσ | ταφεῖσιν ἂν τὸν εἰκός ἐστι τυγχάνειν, Aesch. S. c. T. 1004 πετεινῶν τὸνδ’ ὑπ’ οὐρανῶν δοκᾷ | ταφέντ’ ἀτίμως τοῦτιτίμων λαβεῖν, Ennius 141 ‘Vultur in silvis miserum mandebat hominem, | heu quam crudeli condebat membra sepulcro,’ Lucr. 5. 993 ‘Viva videns vivo sepeliri viscera busto.’ Vultures are similarly called by Gorgias ἐμψυχοὶ τάφοι.

61. δαίμονος, quite vaguely, ‘some [evil] power,’ and not with any allusion to Circe.

66. τῶν ὑπιθεν. This use of the article comes very near to its force in

The emergency of departure - unmatived at the end of K - look procedures over  
obligation to ensure the safe of repatriation; unless we assume that Sep. was not missed  
in the hurry of departure. & but they call it three to each of the men who has been killed by 'Girona'.

73. μῆνιμα, cause wrath to. Od. I do not refer (says S. 471) to any harm to done by  $\sigma$  ghost nor to any future punishment of Hades, but only indicates the displeasure of the gods. Cf. X 358

75. Γνοσσι Echion L 240. Sarpedon II 671

78. Elfenbein war in his personal possession

πρὸς τ' ἀλόχου καὶ πατρὸς, δ' σ' ἔτρεφε τυτθὸν ἐόντα,  
 Τηλεμάχου θ', δν μῦνον ἐνὶ μεγάροισιν ἔλειπες  
 οἶδα γὰρ ὡς ἐνθένδε κιὼν δόμου ἐξ Αἴδαο  
 νῆσον ἐς Αἰαίην σχήσεις εὐεργέα νῆα· 70  
 ἔνθα σ' ἔπειτα, ἀναξ, κέλομαι μνήσασθαι ἐμείο·  
 μή μ' ἄκλαυτον, ἀθαπτον, ἰὼν ὀπιθεν καταλείπειν,  
 νοσφισθεῖς, μή τοί τι θεῶν μήνιμα γένωμαι,  
 ἀλλὰ με κακῆαι σὺν τεύχεσιν, ἄσσα μοί ἐστι,  
 σῆμά τέ μοι χεῦαι πολιῆς ἐπὶ θινὶ θαλάσσης, 75  
 ἀνδρὸς δυστήνιοι, καὶ ἐσσομένοισι πυθέσθαι·  
 ταῦτά τέ μοι τελέσαι πῆξαι τ' ἐπὶ τύμβῳ ἑρετμόν,  
 τῷ καὶ ζωὸς ἔρεσσον ἐὼν μετ' ἐμοῖς ἐτάροισιν·  
 \*Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

74. κακῆαι] ἡ κοινὴ κακκαία, Ἀρίσταρχος κακῆαι. περιτωμένος δέ' ἀπαρ-  
 ἔμφατον (infinitive) γάρ ἐστιν Schol. H. Q. So Schol. on Od. 13. 26.

later Greek. We may compare with it Il. 9. 524 τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν, ib. 558 δς κάρτιστος ἐπιχθονίαν γένητ' ἀνδρῶν | τῶν τότε, Od. 21. 220 κτήμαθ' ὅποσσαι τοι ἐσσι, τά τ' ἐνδοθι καὶ τὰ θύρῃν. Here τῶν ὀπιθεν is rightly interpreted by the Schol. τῶν καταλειμένων οἰκοί.

The words οὐ παρεόντων are added as exegesis of ὀπιθεν, and must be compared with Il. 15. 662 foll. ἐπὶ δὲ μνήσασθε ἕκαστος | παῖδαν ἢδ' ἀλόχων καὶ κτήσιος ἢδὲ τοκῶν, | ἡμὲν ὅτεφ' ἴκονσι, καὶ φ' κατατενθήκασιν | τῶν ὑπερ ἐνθάδ' ἐγὼ γονιζόμεαι οὐ παρεόντων. For the use of the simple genitive to express the thing or person to which the appeal refers cp. Od. 2. 68. In the next line the construction with πρὸς is used, as in Od. 13. 324.

68. μῦνον. See note on Od. 2. 365.

69. οἶδα. See note on sup. 51.

72. καταλείπειν, infin. with imperativ force.

73. νοσφισθεῖς defines the direction of ἰὼν, in the preceding verse. Transl. 'turning away from me,' with the idea of desertion, as in inf. 425; Od. 4. 263; 19. 339; 21. 77; h. Hom. Cer. 92. For the feeling expressed by Elpenor see on 51 sup.

74. σὺν τεύχεσιν, cp. Soph. Aj. 577 τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται, Il. 6. 418 μιν κατέκειρε σὺν ἔντεσι δαυδαλείωσι. See too Il. 23. 171 foll., where not only the arms of the dead, but his costliest treasures are laid upon the funeral pile, the idea being that in this way the dead would be able to regain the use of them in another world. The mound was to be topped with the oar which Elpenor had used when alive, and being on the shore the mound would be visible to all who went by: who however must have been few indeed off the solitary coasts of the Aeaeon isle. Nitzsch quotes an epitaph of Sappho (from Palat. Anthol. 7. 505) on Pelagon the fisherman; 76. γριπεῖ Πελάγωνι πατὴρ ἐπέθηκε Μενέστροφ' αὐτὸν καὶ κῆπαν, μῦθμα κακοῖσιν, and notices (from Aristot. Polit. 7. 3) a custom among the Iberians to plant on the grave of the dead man a row of spears equal in number to the foemen who had been slain by him.

76. ἀνδρὸς δυστήνιοι, instead of assimilating these words to the case of μοι, the poet uses the genitive as if in direct dependence upon σῆμα.

With ἐσσομένοισι πυθέσθαι see on Od. 3. 204.

73. μηδ' ἔμελλ' cause: worth t. O.D. It does not refer (says S. 471) to any harm to be done by <sup>or</sup> shoot us to any future punishment O.D. Hades, but only indicates the displeasure of the gods. Cf. X 358

75. Γένος of Εχέμον L 240. Σαυπάδων Π 671

78. Ελφενόριος as was his personal possession

πρὸς τ' ἀλόχου καὶ πατρὸς, δ' σ' ἔτρεφε τυτθὸν ἔοντα,  
 Τηλεμάχου θ', ὃν μόνον ἐνὶ μεγάροισιν ἔλειπε·  
 οἶδα γὰρ ὡς ἐνθὲνδε κίων δόμου ἐξ Ἀΐδαο  
 νῆσον ἐς Αἰαίην σχήσεις εὐεργέα νῆα· 70  
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With ἔσσομένοισι πυθέσθαι see on Od. 3. 204.

‘ταῦτά τοι, ὦ δόστηνε, τελευτήσω τε καὶ ἔρξω.’

80

Νῶι μὲν ὡς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν  
ἤμεθ’, ἐγὼ μὲν ἀνευθεν ἐφ’ αἵματι φάσγανον ἴσχω,  
εἰδῶλον δ’ ἐτέρωθεν ἐταίρου πόλλ’ ἀγόρευεν.

Ἦλθε δ’ ἐπὶ ψυχῇ μητρὸς κατατεθνηυῖης,  
Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια,  
τὴν ζῶν κατέλειπον ἰὼν εἰς Ἥλιον ἰρήν.

85

τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ  
ἀλλ’ οὐδ’ ὡς εἶων προτέρην, πυκινὸν περ ἀχέων,  
αἵματος ἄσπον ἔμεν, πρὶν Τειρεσίαο πυθέσθαι.

83. ἀγόρευεν] τινὲς εἰκαυότερον ἀγορεύον (corr. for ἀγορεύσον Buttm.) Schol. H. ἀγόρευεν MSS. The participle seems a later assimilation to ἴσχω.

80. On this line Lauer (Quaest. Flom. p. 18) remarks, ‘His vero ab Elpenore dictis quale responsum probabile est Ulixem dedisse? Longe aliud profecto atque id quod versu octogesimo continetur. Dicit enim brevius et nimis abrupte: ταῦτά τοι, ὦ δόστηνε, τελευτήσω τε καὶ ἔρξω. Quod ideo ab Ulixē factum videtur ut quam celerrime inutilem illum hominem dimittat. Sed clarum est eum qui hos versus fecerit recte sensisse pro gravitate narrationis fere majus spatium esse consumptum. Itaque properat ut ad id ipsum, quod nervus est Νεκίας et summa, veniat.’

81. στυγεροῖσιν here = ‘lamentable,’ as στυγερὴ μύθη Od. 12. 278. So inf. 465.

82. ἤμεθα, ‘we bided there.’ It does not seem that the posture of sitting is necessarily implied in ἦσθαι. Ameis (Anh. II. 2. 235) quotes Od. 2. 255; 3. 186, 263; 4. 101; 8. 506; 10. 260, 536; 11. 82, 142; 13. 407; 14. 41; 18. 224; 20. 221; 21. 100, 425; II. 1. 134, 565; 2. 255; 3. 134; 4. 412; 15. 10, 740; 18. 509; 24. 542, as instances of this usage. Probably Odysseus was standing. ‘We stayed there, I apart from him holding my sword over the blood (in the pit), and on the other side the soul of my comrade was telling his long story.’ Others join ἀνευθεν with ἴσχω, meaning ‘holding out far,’ i. e. at arms length; but this destroys the parallelism with ἐτέρωθεν. Odysseus stands at the side of the pit

nearest to the land of the living, and holds his sword out over the blood. Elpenor does not seem to have required to drink the blood before he could remember or speak. Not having been buried, he had not passed into the full condition of the νεκίων ἀμενηνὰ κάρη.

85. Αὐτολύκος, son of Hermes by Chione or Philonis, lived on Parnassus with his sons, and is described (Od. 19. 395) as one who, by the teaching of Hermes, ἀνθρώποις ἐκέκαστο | ελετοσύνη θ’ ὄρεω τε. He is described (Od. 19. 403 foll.) as having given the name of Odysseus to his grandson, and in II. 10. 266 foll. as having stolen the cup of Amyntor, πυκινὸν δῶμον ἀντιτορῆς. Anticleia speaks of herself (inf. 201) as having died of yearning for her absent son, ἀχέϊ οὐ παιδὸς ἀπέφθιτο κυδάλισσος | λευγάλεω θανάτῳ Od. 15. 358. A later story records ὅτι ταυτὴν ἀήρηται. Ναυπλίου ψευδὲς μνηστῆρας θάνατον Ὀδυσσεύς, cp. Hygin. fab. 243.

88. οὐδ’ ὡς is explained by the words πυκινὸν περ ἀχέων. The characteristic prudence of Odysseus in sacrificing feelings to interest is very noticeable here. Eustath. moralises on it, ὅτι διδάσκων ὁ ποιητὴς προτιμᾶσθαι τὸν ἡδέων τὰ συμφέροντα πλάττει τὸν καρτερικὸν Ὀδυσσεῖα οἰκτιζόμενον μὲν ἐπὶ τῇ μητρὶ φανείσθαι καὶ πυναιὸν ἀχεύοντα, καὶ ἔδοντα δὲ δῶμα αἵματος ἄσπον ἐλθεῖν αὐτῶν. πρὶν Τειρεσίαο πυθέσθαι.

With προτέρην followed by πρὶν cp. πρὶν . . πρὶν II. 1. 97, etc., πάρος . . πρὶν Od. 2. 127.



91. The golden staff comes from source - his description. It appears also - Phereasdas (Apoll  
(Bib. 3 6-7). Zent. is cognate O3. - but in K 493 he is blind).

93. TIRT' aBRE : K 281 mij J'aBRE. The tone is that of reproach and pity.

\* Ἦλθε δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίαο, 90

χρύσειον σκήπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπε·

['Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεύ,]

τίπτ' αὐτ', ὦ δύστηνε, λιπὼν φάος ἡελίοιο

ἦλυθες, ὄφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον;

ἀλλ' ἀποχάζεο βόθρου, ἀπισχε δὲ φάσγανον δέδν, 95

αἵματος ὄφρα πῖω καὶ τοι νημερτέα εἴπω.

\* Ὡς φάτ', ἐγὼ δ' ἀναχασσάμενος ξίφος ἀργυρόηλον

κουλεῷ ἐγκατέπηξ'. ὁ δ' ἐπεὶ πῖεν αἷμα κελαινὸν,

καὶ τότε δὴ μ' ἐπέεσσι προσηύδα μάντις ἀμύμων

92. Only found in Eustath., Codd. Ven. 456. 613 and Ed. Rom. Most modern editors since Wolf bracket it. Its retention or omission is important as bearing on the question as to the power of Teiresias to recognise Odysseus without tasting the blood. 93. τίπτ' αὐτ', ὦ] Zenodotus. τίπτ' αὐτῶς Schol. H.

90. ψυχῇ.. ἔχων, a similar 'construction ad sensum,' as sup. 34 τοὺς.. ἔδνεα νεκρῶν. Cp. Od. 16. 476 μέλ-  
θησεν δ' ἱερῇ ἰς Τηλεμάχοιο | ἑς πατέρ'  
ὀφθαλμοῖσιν ἰδάν. Such a 'golden-  
studded staff' (χρυσείοις ἥλοις πεπαρ-  
μένον Il. 1. 246) was the badge of  
office. It was carried by kings, Il. 1.  
234; Od. 3. 412; by priests and  
prophets, Il. 1. 15, and here; by  
heralds, Il. 7. 277; 18. 505, and by  
judges, Il. 18. 505; inf. 569.

Τειρεσίαο. See on 10. 492.

94. ἦλυθες, ὄφρα ἴδῃ. For this use  
of the subjunctive after historical tense  
see note on Od. 10. 65. Cp. Od. 3. 15  
πόντον ἐπέπλωσ ὄφρα πύθῃαι, Il. 5. 127  
ἀχλὺν.. ἀπ' ὀφθαλμῶν ἔλον.. ὄφρ' εὖ  
γυγνώσκῃς. So in Attic Greek Ἀβροκό-  
μας τὰ πλοῖα κατέκαυσεν ἵνα μὴ ὁ Κῦρος  
διαβῇ Xen. Anab. 1. 4. 18, Ἀριστεὺς  
ἐμβαδύει.. τοῖς ἄλλοις ἐκπελεύσῃσι ὅπως  
ἐπὶ πλεόν ὁ σῖτος ἀντίσχυ Thuc. 1. 65. In  
Attic Greek the construction is common;  
but in Homer it is exceptional.

Odysseus calls (Od. 7. 279) the in-  
hospitable beach on which he was  
dashed by the waves ἀτερπέης χῶρος,  
here it is used of the 'joyless realms'  
of the shades, like Ovid's 'inamoena  
regna' Met. 10. 15.

96. αἵματος ὄφρα πῖω. Teiresias  
had received the special privilege οἷον  
πεννέσθαι, in contradistinction to the  
rest of the shades. His φρένες were

still ἔμπεδοι. Now Elpenor made no  
request, and showed no need, to drink  
of the blood in the pit; see on sup. 82.  
And Teiresias had no need of the blood  
to enable him to resume his powers of  
mind and memory; though it would  
seem to have been necessary for the  
other shades, as in the case of Anticleia  
(inf. 153), who ἦλυθε καὶ πῖεν αἷμα  
κελαινεφές, αὐτίκα δ' ἔγνω. Teiresias  
recognises Odysseus and addresses him  
before he drinks of the blood, therefore  
it was not the drinking that gave him  
either the power of recognition or of  
holding communication. The blood  
was craved by him as a gratification,  
and the pouring of it into the pit was  
the exact antithesis to the offering of  
the bloody sacrifice on the raised altar  
to the gods of heaven. The blood was  
a welcome drink-offering to the dead;  
their peculiarly appropriate libation  
(χοή). Compare the words of Neoptole-  
mus at the sacrifice of Polyxena, ὦ παῖ  
Πηλέως, πατήρ δ' ἐμὸς, | δίξαι χοάς μοι  
τάσδε κλητηρήριους, | νεκρῶν ἀγαγούς-  
ἐλθὲ δ', ὥς πῆς μέλαν | κύρης ἀραιφνὲς  
αἷμα. The Schol. on v. 37 says that  
the ψυχαί come up to the blood, like  
flies to honey, ὥς μυῖας νομιστόν αὐτὰς  
ἦκειν. Eustath. puts it well, ὁ Τειρεσίας  
εἰ καὶ γνωρίζει πρὸ τοῦ πῖν, ἀλλ' οὐ  
μαντεύεται, μυσθὸν δὲ αὐτὸ τοῦ πῖν  
ἀντιδίδωσιν.

99. καὶ τότε δὴ, apodosis to ἐπέε.

- 'Νόστον δίζηαι μελιθδέα, φαίδιμ' Ὀδυσσεύ· 100  
 τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ δῖω  
 λήσειν ἐννοσίγαιον, ὃ τοι κότον ἐνθετο θυμῷ,  
 χῳόμενος ὅτι οἱ υἷδν φίλον ἐξαλάωσας.  
 ἀλλ' ἔτι μέν κε καὶ ὧς κακά περ πάσχοντες ἴκοισθε,  
 αἶ κ' ἐθέλῃς σὸν θυμὸν ἐρυκακέειν καὶ ἐταίρων, 105  
 ὁππότε κε πρῶτον πελάσῃς εὐεργέα νῆα  
 Θρινακίῃ νήσῳ, προφυγὼν ἰοειδέα πόντον,  
 βοσκομένας δ' εὖρητε βόας καὶ ἵφια μῆλα  
 Ἥελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.  
 τὰς εἰ μέν κ' ἀσινέας ἐάας νόστου τε μέδῃαι, 110  
 καὶ κεν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἴκοισθε·  
 εἰ δέ κε σῖνῃαι, τότε τοι τεκμαίρομ' ὀλεθρον  
 νηί τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,  
 ὃψ' ἐ κακῶς νεύει, ὀλέσας ἀπο πάντας ἐταίρους,  
 νηὸς ἐπ' ἀλλοτρίῃς· δῆεις δ' ἐν πῆματα οἴκῳ, 115

102. λήσειν] τινὲς δὲ λήσειεν [?] Schol. H. Perhaps for οὐ γὰρ, δῖω, λήσεις.

100. δίζηαι. With the form δίζηαι, from which the σ of the 2nd pers. is omitted, cp. βέβληαι Il. 5. 284, μέμνηαι Il. 21. 442.

101. λήσειν. The subject probably is σε = 'that thou wilt escape the notice of.' Cp. inf. 128 φήρ' ἔχειν.

ὃ, 'in that he hath stored up wrath in his heart against thee.' Cp. Od. 2. 116. In Il. 14. 50 we have Ἀχαιοὶ ἐν θυμῷ βάλλονται ἑμοὶ χόλον.

104. ἀλλὰ... καὶ ὧς, 'but still for all that ye may yet come home (ἴκοισθέ κε, sc. ἐς Ἰθάκην, suggested by νόστον) if only thou dost choose to restrain thy desire and that of thy comrades.'

105. With σὸν parallel to ἐταίρων cp. Od. 19. 514 ἐς τ' ἑμὰ ἔργ' ὀρώσῃ καὶ ἀμφιπόλῳ.

107. Θρινακίῃ, see on 12. 127.

108. εὖρητε is still in the government of ὁππότε κε. 'You may see your homes again if you can restrain yourselves, when you land on Thrinacia and when you find the grazing herds.'

109. πάντ' ἐφορᾷ, cp. Schol. Q. ὑποσημαίνει ὅτι οὐκ ἂν τις ἀδικήσας τοιοῦτον θεὸν διαλάθῃ.

111. καὶ κεν ἔτ'. For a similar introduction of the apodosis by καὶ after a conditional sentence, cp. inf. 358; Il. 5. 898.

113. αὐτός is emphatic in antithesis to ἐταίρους.

114. νεύει, 2nd sing. from νέομαι, with future signification, cp. Od. 12. 188.

115. δῆεις... κατέδουσι. The visit of Odysseus to the shades falls at the end of the third year after the taking of Troy. Now the words in Od. 2. 106 foll. make it evident that the misconduct of the suitors, which lasted till Odysseus reached home, did not begin more than four years before his arrival, that is to say it may have shown itself first in the seventh year after the end of the war. But Teiresias speaks as if the outrages in the house of Odysseus were already going on, unless we can persuade ourselves that the tense of δῆεις colours the whole passage, and throws the force of a future upon κατέδουσι. Another way of disposing of the difficulty is to treat κατέδουσι as a sort of prophetic present. But a

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16. dvīpās, harsh appellation to niṣeṣa

ἀνδρας ὑπερφιάλους, οἱ τοι βίοντον κατέδουσι  
 μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες.  
 ἀλλ' ἦ τοι κείνων γε βίας ἀποτίσσαι ἐλθών·  
 αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσι  
 κτείνης ἡὲ δόλφῃ ἢ ἀμφαδὸν ὀξείῃ χαλκῷ,  
 ἔρχεσθαι δὴ ἔπειτα, λαβὼν εὐήρες ἑρετμὸν,  
 εἰς δ' κε τοὺς ἀφίκηαι οἳ οὐκ ἴσασι θάλασσαν

120

116. κατέδουσι] Aristoph. κατέδοιεν Schol. E. H. M. Q. R. S. on Od. 2. 313. See note below.

comparison of vv. 184-189, and 449, shows a further inaccuracy; for Telemachus is spoken of as a grown man, which he may have been at the time of his father's return; but which he was not seven years earlier. This is noticed by Schol. on Od. 2. 313 ἐγὼ δ' ἐτι νῆπιος ἦα, to which is added, τοῦτο σημειοῦται Ἀριστοφάνης, ὅτι ἱκανὰ ἐτη ἐγεγόνει ἀπ' οὗ οἱ μνηστῆρες συνήχθησαν· τοῦτο δὲ πρὸς τὸ ἐν τῇ Νεκυῳ, ὅτι δεῖ εἶναι 'οἱ τοι βίοντον κατέδοιεν' οὐ 'κατέδουσι.' But, as La Roche remarks, Aristarchus must have read κατέδουσι, as may be gathered from the Schol. of Aristonicus on this passage, ὅτι οὐκ ἐνῆλλαται ὁ χρόνος ὡς τὸ 'σὺν τε μεγάλῃ ἀπέτισαν' (Il. 4. 161, where Zenodotus wrote τίσουσιν): οὐ γὰρ ἦσαν οἱ μνηστῆρες συνηγμένοι ἐς τὸν οἶκον Ὀδυσσεύς.

For the collocation δῆνα δ' ἐν πῆματα οἴκῳ see on Od. 6. 167, crit. note.

120. κτείνης is the subjunctive of 1st aor.

119. What is the meaning of the concluding part of Teiresias' speech? Eustath. says, λαφύγματα χρησμοῦ μμεῖται ὁ τοιοῦτος λόγος διὰ τὸ ἀσαφὲς καὶ δυσεξηγήτων, but still we seem to see what is, or, at least, what ought to be its meaning.

The commands laid upon Odysseus are evidently serious; they cannot be neglected. When in Od. 23. 248 foll. he shows that he must tear himself away from Penelope again, he explains to her that 'a necessity is laid upon him; he has a last ordeal to undergo and a last journey to make. As the wrath of Poseidon was the prime cause of his dangers and trials, so a final reconciliation with him must be the

prelude to the peaceful close of his life. He must make his way to some spot far inland, perhaps in the heart of the great continent that lay over against Ithaca; and when he finds by the prophet's test that he has reached a people to whom the very existence of the sea, and, still more, the name of Poseidon is unknown—there, in that most unlikely place, he shall publish the name of the ruler of the ocean, and offer sacrifices in his honour, leaving his oar planted there as a standing memorial. Then,—that last labour performed,—he must return home again and make oblations to all the gods in heaven. After that the terrible sea shall work him no more mischief, but far away from the sight and sound of it, he shall spend a happy and an honoured old age, and then shall come the 'Passing of Odysseus' by a calm and painless death. Penelope, when this prophecy is recounted to her, evidently understands something like this as its meaning, saying (Od. 23. 286) εἰ μὲν δὴ γῆρας γε θεοὶ τελέουσιν ἄριον, | ἐλπωρὴ τοι ἔπειτα κακῶν ὑπάλυξιν ἔσσεσθαι.

The difficulty that disturbs this interpretation is the description given of the circumstances of the death which awaits him, 134 foll., where see notes.

121. ἔρχεσθαι, as ἀποστείχεν inf. 132, has the force of an imperative.

122. of οὐκ ἴσασι θάλασσαν. The ancients understood by these words the Epirots or Thesprotians, who certainly seem to answer very badly to this description. Probably the tradition only means to imply that Odysseus went as far inland as possible on the

ἀνέρες, οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ ἔδουσιν  
 οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρήους,  
 οὐδ' εὐήρ' ἔρετμὰ, τά τε πτερὰ νηυσὶ πέλονται. 125  
 σῆμα δέ τοι ἔρέω μάλ' ἀριφραδές, οὐδέ σε λήσει·  
 ὁππότε κεν δῇ τοι ξυμβλήμενος ἄλλος ὁδίτης  
 φῆη ἀθηρηλοῖγόν ἔχειν ἀνὰ φαιδίμφ' ὦμφ,  
 καὶ τότε δῇ γαίῃ πῆξας εὐήρες ἔρετμδν,  
 ρέξας ἱερὰ καλὰ Ποσειδάωνι ἀνακτι, 130  
 ἀρνεῖδν ταῦρβν τε συῶν τ' ἐπιβήτορα κάπρον,  
 οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερὰς ἐκατόμβας  
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,

continent nearest to Ithaca. If not to know the sea implies not using salt, it is evident that salt was, as a rule, made by evaporating sea-water, and was not dug from mines. Perhaps this is also pointed to in the plural ἄλες, as meaning 'salt-grains' or crystals, rather than lump or block salt, cp. Il. 9. 214. We need not trouble ourselves to speculate whether any particular people is intended by this description; still less, to puzzle about the barbarous names of places suggested by οἱ παλαιοί, and quoted by Eustath. as Βουνίμαν and Κελέαν. We may be content to accept his interpretation of the purpose of this strange journey, ἵνα δηλαδὴ τιμηθῇ Ποσειδῶν ἡπειρώτης ἐν τόποις οἷς οὐ φέρεται αὐτοῦ ὄνομα. Sallust, Bell. Jug. 89, speaking of the Numidians, says, 'plerumque lacte et ferina carne vescabantur, et neque salem neque alia irritamenta gulæ quærebant.'

128. ἀθηρηλοῖγόν. The proof that this country had been reached would be an unmistakable one. The complete ignorance of the sea would be shown by a traveller meeting Odysseus and mistaking the oar that he was carrying, for a winnowing shovel. Nor, under such circumstances, would the mistake be absurd; both may fairly be called πλάται, as Eustath. says, πλάτη θαλασσία ἐστὶ τὸ ἔρετμόν, χειρσαία δὲ τὸ πτύον. Sophocles copies this in his Ὀδυσσεὺς ἀκοντοπλῆξ (see inf. on 134), but gives the word in a somewhat different form, (Frag. 404 Dind.) ὦμοις ἀθηρόβρωτον ὄργανον φέ-

ρον, which reminds us of his epithet σιδηροβρώς Aj. 820.

129. εὐήρες ἔρετμδν. The epithet εὐήρης is not connected with ἐρ-ίσου but with ἀρ-ίσκου, its meaning being the same as the Lat. 'habilis' Virg. Aen. 1. 318, etc. Oars are called here the 'wings of ships,' not only because they speed them along, but because the row of oars rising and falling at either side of the ship bears a resemblance to the movements of a bird's wing. In Eur. I. T. 1346 we find the curious phrase ταρσὶ πύγλος ἐπτερομένος to describe the splash made by the wing-like oars, and similarly πύγλος ἐπτεροκυνία (Polyb. 1. 46. 9) represents a ship with her oars ready for a start. As a sort of converse we may quote Virgil's expression 'remigium alarum.' The idea of planting the oar as a memorial reminds us of the request of Elpenor, sup. 77.

131. ἀρνεῖδν . . κάπρον. Eustath. ἡ τοιαύτη θυσία τριττία λέγεται παρὰ τοῖς παλαιοῖς, οἱ τριττίαν ἔλεγον τὴν ἐκ τριῶν ζώων θυσίαν. The triplet might be made up in different ways from sheep, oxen, goats, and swine. The number three gave the sense of completeness. Nitzsch compares the τριττία with the Roman 'suovetaurilia.' This sacrifice to Poseidon must be regarded as quite special in its character, for the usual offering to the sea-god was a black bull, see Od. 3. 5.

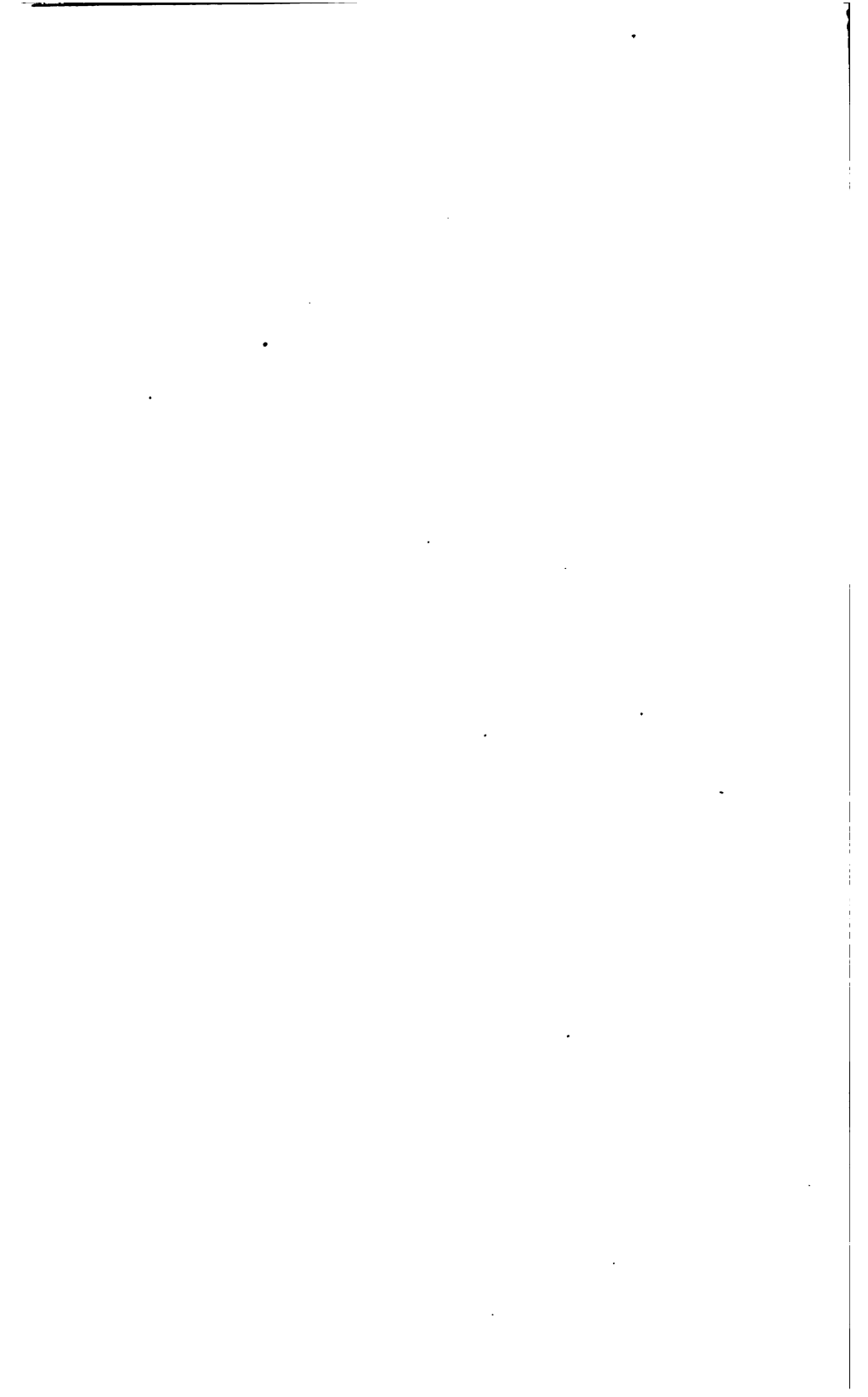
ἐπιβήτωρ, 'mate.' ἐπιβαίνειν is similarly used of the stallion, Arist. H. A. 5. 2. 3; the common word is δχεύειν.

Salt used on meat by Pseudochus I 214. Salt commonly eaten (p 455)

φοινικοστέχους: blue or red pious. The blue may have been very dark. κυανόσπερος  
482. - πτερυγούς 'cheeked' hence the bows were not very sharp. The Hom. ship slipped  
on waves rather than cleaves the waves

πτερά: sails: greater importance than sails in Hom. age. Late sails are wing, of a ship.  
From 468 δινόστερ... ναυτίλων δέματα

ἀθρηλοισχόν: hence 'broad' ear was broad/thick. The winging-fan (σπύον)  
in Hom. ἀθρ'ε with head of an ear of corn, or ear itself.



πᾶσι μάλ' ἐξείησ' θάνατος δέ τοι ἐξ ἄλλος αὐτῷ

134. ἐξ ἄλλος] ἑξαλος Ptolem. Ascalon. διπλή ἡ ἀνάγνωσις, καὶ ἑξαλος προπαροξύτων ἀντὶ τοῦ ἔξω καὶ πύρρον τῆς θαλάσσης, καὶ ἐξ ἄλλος διγρημένως, διὰ τὸ τῆς τρυγόνος κέντρον, ᾧ δ' Τηλέγονος ἀντὶ αἰχμῆς ἐχρήτο Schol. M. N. V. Vind. 56.

134. ἐξ ἄλλος. Interpreters seem almost unanimous in rendering this, 'far away from the sea.' So Eustath. *εἰ καὶ δυστυχεῖς, ὧ 'Ὀδυσσεύ, κατὰ θάλασσαν, ἀλλ' ὁ θάνατός σοι οὐκ ἐν αὐτῇ ἔσται ἀλλ' ἔξω αὐτῆς.* To establish this, passages are quoted like Od. 15. 272 ἐκ πατρίδος, 'far from my country' (but here the context supplies the word ἡλθον); Od. 16. 288 ἐκ καπνοῦ κατέθηκα, 'I stowed it away from the smoke'; Il. 8. 213 ὅσον ἐκ νηῶν ἀπὸ πύργου τᾶφρος ἔεργε, 'outside the ships'; Il. 14. 129 ἐχώμεθα δημοτῆτος ἐκ βέλτων, 'out of the range of darts.' To which we may add Hdt. 2. 142 τετράκις ἔλεγον ἐξ ἡθέων τὸν ἥλιον ἀνατεῖλαι, 'out of his usual quarter.' But a difficulty was early felt about the meaning, and Ptolemy of Ascalon read ἑξαλος, i.e. *ἡπειρωτικὸς καὶ οὐ θαλάσσιος*, the Scholl. quoting as a parallel *ἐκβίος* = 'deprived of life.' This evidently shows that they felt how unnatural it was to render *ἐξ ἄλλος*, 'far away from the sea,' especially when used in connection with *ἐλεύσεται*. Unless for some very special reason, anyone would translate this, 'will come upon you out of the sea.' Just as ἐκ Πύλου εἰλήλυθας Od. 15. 42; Il. 1. 269; or ἐλθόντ' ἐξ ἀπίης γαίης Od. 16. 18; or ἐκ Λυκίης Il. 5. 645; ἐξ ἀστεος ἐκείσθαι Il. 18. 207; or, more exactly, *ἐνοσίχθων*... ἐξ ἄλλος ἦλθε Il. 20. 14. And this so completely falls in with the later legends about the death of Odysseus, that it seems impossible to reject the view that we have in this prophecy of Teiresias a post-Homeric interpolation. So Lauer, (Hom. Quaest. p. 50) speaking of the whole passage, says, 'tantum abest ut poetae sit eiusdem qui fabulam de Ulixē patriam appetente composuerit, ut nonnisi ea potuerit aetate exoriri, qua, cum fabula illa de Telegono conformata esset, hanc rhapsodi studerent cum illa de Ulixis erroribus coniungere.' Now, the Cyclic Epic called 'Telegonia' was ascribed by Proclus and the general tradition of the ancients to Eugammon of Cyrene (566 B.C.); but he is said to have pirated his poem

from a 'Thesprotis,' written several centuries earlier by the mythic poet Musaeus. The plot of the Telegonia, (and, we may suppose, of the Thesprotis) makes Odysseus come into Thesprotia, and espouse Callidice, the queen of that country. This will account for the view that the Thesprotians are intended by the men, οἱ οὐκ ἴσασι θάλασσαν—a strange description of a people possessing a considerable coastline. On the death of Callidice (the story proceeds) Odysseus returns to Ithaca. About the same time, Telegonus, son of Odysseus by Circe, wandering in search of his father, lands on Ithaca and ravages the coast, and Odysseus attacking the invaders falls by the hand of his son. Later forms of the story, however, are careful to introduce the fact that death must come to Odysseus 'out of the sea,' and this is interwoven with the story about Telegonus, the son being represented as having wounded his father with a spear tipped with the bone of a sea-fish, called *τρύγαν*. This legend must have formed the plot of a lost play of Sophocles called 'Ὀδυσσεὺς ἀκανθοπλήξ', and Parthenius (Erot. 3) quotes from the Εὐρύκλος of the same poet the line *τρωθεὶς ἀκάνθη τρυγόνος θαλασσίας*. In the *Ψυχαγωγοί* of Aeschylus, the story reappears in a most absurd form, *εραδιὸς* (a heron) γὰρ ὑπόθεν ποτῶμενος | ὤνθη σε πλήξει, νηδὺς χειλώμασιν, | ἐξ ἧς ἀκανθα ποντίου βοσκήματος | σήψει παλαιὸν δέρμα καὶ τριχορρύνει. Some current form of this story cannot but be alluded to in our passage, unless we can persuade ourselves that all the stories about 'death coming from the sea' are only refinements upon a misconception of *ἐξ ἄλλος*. In favour of the interpretation, 'far away from the sea,' emphasis is laid upon the words *ἀβαληχρὸς*, 'mild,' and *λιπαρόν*, which through the idea of 'fat and well-liking' takes the meaning of 'comfortable.' To this it may be answered that *ἀβαληχρὸς* in Homer has far more the notion of 'weak' or 'exhausted,' than 'mild'; cp. Il. 6.

ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὃς κέ σε πέφνη  
γῆραι ὑπο λιπαρῷ ἀρνημένον· ἀμφὶ δὲ λαοὶ  
ὀλβιοι ἔσσονται· τὰ δέ τοι νημερτέα εἶρω.

‘Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
‘Τειρεσίη, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί.  
ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον’  
μητρὸς τήνδ’ ὀρώω ψυχὴν κατατεθνηυῖος  
ἢ δ’ ἀκέουσ’ ἦσται σχεδὸν αἵματος, οὐδ’ ἐδν υἱὸν  
ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.  
εἰπὲ, ἀναξ, πῶς κέν με ἀναγνοίῃ τὸν ἔοντα;’

136. ἀμφὶ δὲ λαοί] ἀμφὶ δ’ ἐταῖροι Eustath.

337; 8. 178 (where ἀβλήχρ’ οὐδενόσωρα are coupled together); and in Ap. Rhod. 2. 205, the miserable exhaustion of Phineus culminates in the phrase ἀβληχρῷ δ’ ἐπὶ κόματι κέκλιτ’ ἀναυδος. It is strange that a death which is only the gradual decay of natural power should be said ‘to slay’ (ὃς κέ σε πέφνη); an expression more suitable to describe sudden death, which death when painless is not called ἀβληχρὸς, but rather ἀγανός, in the familiar phrase οἱ ἀγανοὶς βελέεσσιν ἐποικύμενος (η) κατέπεφνεν. The impersonation of θάνατος too is very suspicious here. Again whatever argument might be grounded on the meaning of λιπαρός seems to lose its force by the use of ἀρνημένος, a word commonly employed in connection with such ideas as ‘weariness,’ ‘sleepiness,’ ‘sorrow,’ etc., and not employed with ἐπὶ, but coupled with the simple dative, compare γῆραι λυγρῷ ἀρνημένον Il. 18. 435. No doubt the concluding words are intended to give a picture of a king dying of old age in the midst of loyal and prosperous subjects. But the whole passage must be regarded as a later addition.

135. ἀβληχρὸς (cp. Il. 5. 337; 8. 178), probably from euphon. ἀ and βληχρὸς related to μαλακός; see Buttm. Lex. s. v. βλίττειν.

For μάλα τοῖος = ‘ever so [gentle],’ see on Od. 1. 209. Here the gesture that interprets τοῖος (δευκτικῶς) may be a slow dropping of the hand; as σιγῇ τοῖον (Od. 4. 776) is the finger on the

lip; μέγα τοῖον the outspread arms; μείδῃσε σαρδάνιον μάλα τοῖον (Od. 20. 302) a grimace.

136. Teiresias does not do what Circe foretold. He was to inform Odysseus (Od. 10. 539) of the ὁδὸν καὶ μέτρα κελεύθου, | νόστον θ’ ὡς ἐπὶ πάντων ἐλεύσεαι ἰχθυόεντα. He may perhaps be said to have described the μέτρα κελεύθου, but not the ὁδόν.

139. τὰ μὲν ἄρ που. The use of που gives a tone of resignation to the sentence; cp. Il. 2. 116 οὕτω που Διὶ μέλλαι ὑπερμενεί φίλον εἶναι. There is an emphasis upon αὐτοί, at the end of the line, as though he would say, ‘of their own will,’ ‘without consulting me.’

141. τήνδε, ‘yonder.’ Cp. πῶς δέ μοι ἦδ’ ἔστιν Od. 1. 185, εἶναι δὲ τίς τῷδε Od. 4. 26.

144. πῶς κεν ἀναγνοίῃ, ‘how may she recognise me, that I am he;’ i.e. ἔοντα τούτου, ‘being that man,’ sc. ‘her own son.’ This interpretation seems settled by the passage, Od. 24. 156 foll. τὸν δὲ (Ὀδυσσεύα) συμβότης ἦγε κακὰ χροὶ εἶματ’ ἔχοντα... οὐδέ τις ἡμῶν δύνατο γνῶναι τὸν ἔοντα; | ἐξασίγῃς προφανέντα. Cp. Od. 23. 116 τοῖνεκ’ ἀτιμά(α)ι με καὶ οὐ πῶ φησι τὸν εἶναι, Od. 16. 475 καὶ σφέας αἰσθῆναι τοὺς ἐμμεναι, οὐδέ τι οἶδα. The ghost of Anticlea seems to be lingering about the place, as though she had a dim consciousness of some familiar presence. πῶς here introduces a direct question, and is not to be taken in dependence on εἰπέ.





ἌΩς ἐφάμην, ὁ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπε· 145  
 ' ῥηϊδίον τοι ἔπος ἐρέω καὶ ἐνὶ φρεσὶ θήσω·  
 ὅν τινα μὲν κεν ἔᾱς νεκύων κατατεθνηότων  
 αἵματος ἄσπον ἴμεν, ὁ δὲ τοι νημερτὲς ἐνίψει·  
 ᾗ δέ κ' ἐπιφθονέοις, ὁ δὲ τοι πάλιν εἰσιν ὀπίσσω·'  
 ἌΩς φαμένη ψυχὴ μὲν ἔβη δόμον Ἄιδος εἶσω 150  
 Τειρεσίαο ἀνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν·  
 αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ  
 ἦλυθε καὶ πῖεν αἶμα κεκαινεφές· αὐτίκα δ' ἔγνω,  
 καὶ μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·  
 ' Τέκνον ἐμὸν, πῶς ἦλθες ὑπὸ ζόφον ἡρόεντα 155  
 ζωὸς ἑών; χαλεπὸν δὲ τάδε ζωοῖσιν δρᾶσθαι.  
 [μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,

146. ἐνὶ φρεσὶ] La Roche with good MSS. reads ἐνὶ φρεσί, as in Il. I. 55  
 149. ἐπιφθονέοις] So Vulg. But Codd. Aug., Meermann, Stuttg., give ἐπιφθονέεις  
 Bekk. ii., Ameis, La Roche, and Nauck read ἐπιφθονέης. 157-159.] ἀθετοῦνται  
 τρεῖς Schol. H. See note below.

146. ῥηϊδίον .. ἔπος means a 'simple rule,' for holding or refusing communication with the dead.

147. ὅν τινα μὲν, 'whomsoever of the departed dead thou mayest suffer to draw near the blood, he shall tell thee what is true; but to whomsoever thou mayest refuse it, he will go back again.'

148. For this use of ὁ δὲ in introducing the apodosis cp. Il. 2. 188-9 ὅν τινα μὲν .. κίχη, | τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε, Od. 12. 41 ὅς τις ἀκούσῃ .. τῷ δ' οὐ τι γυνή .. παρίσταται κ.τ.λ.

149. ἐπιφθονέοις. It seems simpler to write the subjunctive in exact parallelism with ἔᾱς, but if (see crit. note) we decide in favour of ἐπιφθονέοις, it must be taken to mark a degree further from probable occurrence than the subjunctive. So Herm. de legg. subtil. serm. Hom. 1. 19 'colloqui enim Ulixes cum umbris cupiebat, quæsieratque non quomodo eas arceret sed quomodo perduceret ad colloquendum.' Cp. Od. 12. 345, 349 ἀφικοίμεθα .. ἐθέλω, marking a remoter and nearer contingency; Od. 14. 183 ἀλφῆ .. φύγοι, and Od. 22. 444 ἐξαφίλησθε .. ἐκλελάθοιντο.

With πάλιν .. ὀπίσσω cp. ἀψ αὐτίς, ἀψ πάλιν, etc.

157-159. The lines were rejected by the Alexandrian critics; the reason of the objection being implied in the mutilated Schol. V. τὸ γὰρ ἐξῆς, μέσον Ἀϊκλεῶνος γελοῖον δὲ καὶ περὶν ἔοντα. The difficulty is rather this: Anticlea marvels to see her living son in the kingdom of death; so that πῶς ἦλθες; is almost exclamatory. Whereas the three discredited lines emphasise the interrogatory force of πῶς, as though Anticlea were questioning her son about the method of his coming, and were dealing with the difficulties of the route. In accordance with this idea, then, we have the description of the intervening rivers, introduced by γὰρ, to explain in what the difficulty consists; and the allusion to the ship, as a tentative answer to πῶς ἦλθες; In itself the naiveté of περὶν ἔοντα (Eustath. ἰόντα) is not un-Homeric: cp. Od. 1. 173 οὐ μὲν γὰρ τί σε περὶν ὀλομαι ἐνθάδ' (sc. to Ithaca) ἰκίσθαι. In Od. 10. 502 the direct contrary of this line is asserted, εἰς Ἄϊδος δ' οὐ πῶ τις ἀφίκετο νηὶ μελαίνῃ. The words μὲν πρῶτα would lead us to believe that a description of the ποταμοὶ and ῥέεθρα was intended to follow: but nothing more is said about them.

Ὀκεανὸς μὲν πρῶτα, τὸν οὖ πῶς ἔστι περῆσαι  
 περὶν ἐόντ', ἦν μή τις ἔχῃ εὐεργέα νῆα.]  
 ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἰκάνεισσι 160  
 νηί τε καὶ ἐτάροισι πολλὸν χρόνον; οὐδέ πῶς ἦλθες  
 εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα;  
 ὦς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 'μήτηρ ἐμή, χρεῖώ με κατήγαγεν εἰς Αἶδαο  
 ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο· 165  
 οὐ γάρ πῶς σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πῶς ἀμῆς  
 γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι οἷζυν,  
 ἐξ οὗ τὰ πρῶτισθ' ἐπόμην Ἀγαμέμνονι δίφῳ  
 Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μαχοίμην.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 170  
 τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο;  
 ἦ δολιχὴ νοῦσος; ἦ Ἄρτεμις ἰοχέαιρα  
 οἷς ἀγανοῖς βελέεσσιν ἐποικομένη κατέπεφνεν;  
 εἰπὲ δέ μοι πατὴρ τε καὶ υἱός, ὃν κατέλειπον,

161, 162.] Ἀριστοφάνης ἀθετεῖ Schol. H. οὐς κατέλειπον Schol. H.

174. ὃν κατέλειπον] Ἀριστοφάνης.

161. νηί τε καὶ ἐτάροις. This is not an omission of σύν, but a regular dative of the instrument, the ship and the rowers being the means by which one comes on one's journey. Nitzsch would prefer to read νηί τε σύν θ' ἐτάροις, but ἐτάροις is drawn into the same construction as νηί, and, indeed, we have an instrumental dative of the person in Il. 21. 45 ἔνδεκα δ' ἥματα θυμὸν ἐτέρπετο οἷσι φίλοισι, compared with φρένα τερόμενον φόρμυγγι λιγείῃ Il. 9. 186. Cp. also Od. 4. 8 ἱπποῖσι καὶ ἄρμασι πέμπε νέεσθαι, and note on Od. 10. 140.

Join ἀλώμενος with πολλὸν χρόνον, as Virg. Aen. 6. 532 'pelagine venis erroribus actus?'

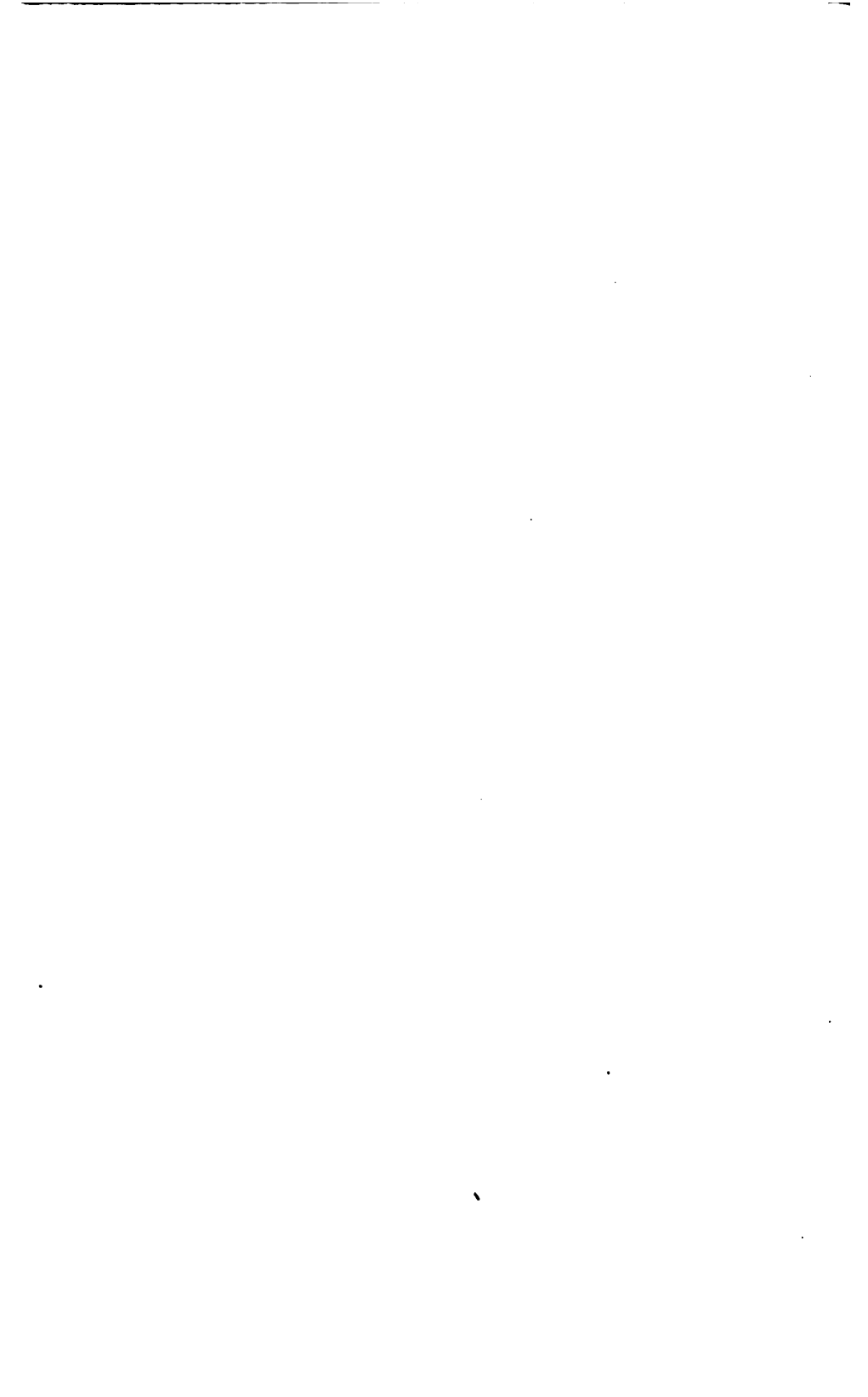
166. Ἀχαιῖδος, sc. γῆς, so Τροίης Od. 10. 332. Not only has he not been home, but he has not even been near Achaea.

ἀμῆς, 'our' land; i.e. 'thine and mine,' for he is speaking to his mother. Most modern editors write

ἀμός with the rough breathing, following the rule of Apollon. de pron. There seems to have been much uncertainty about the word, whether it stood for ἡμέτερος or ἐμός. In Il. 6. 414 Andromache laments the death of πατέρ' ἀμόν, which might seem to support the latter view; but in v. 421 foll. she mentions her brothers as included in the slaughter. Herodian remarks on the passage, Δημήτριος φησιν ἀντὶ τοῦ ἐμόν, διὸ καὶ ἀντικρὺς φιλοῖ πικρῶτερον δέ ἐστι Δαρειώτερον εἶναι ἀντὶ τοῦ ἡμέτερον ἀμόν, οὕτως Ἀπολλώνιος. We have ὅμός as the corresponding form of the 2nd pers., as πόλιν ὅμην Il. 5. 489.

171. κῆρ.. θανάτοιο is the special form of death that comes to each one, in contrast with μοῖρα ὁμοῖη. Cp. Il. 12. 326 κῆρες ἐφεισάσιν θανάτοιο | μυρίαί, and Od. 12. 341 πάντες... θάνατοι.

174. εἰπὲ.. πατρός, in Od. 15. 347 εἰπεῖν περὶ πατρός. The construction with the simple genitive is analogous



78. But in 17 ff. Surereis informed him that he would stay 'anitos

84. Surereis is regarded as a father's representative and as a rightful claimant & donor.  
The feasts were held successively at houses of different princes. The King has a right to share  
in all feasts given by subjects.

ἢ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἢέ τις ἤδη 175

ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.

εἰπέ δέ μοι μνηστῆς ἀλόχου βουλὴν τε <sup>κρυψάν</sup> νῦν τε,

ἢέ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει,

ἢ ἤδη μιν ἔγρημεν Ἀχαιῶν ὅς τις ἄριστος·

ᾧς ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 180

καὶ λῆν κείνη γε μένει τετληότι θυμῷ

σοῖσιν ἐνὶ μεγάροισιν διζυραὶ δέ οἱ αἰεὶ

φθίνουσιν νύκτες τε καὶ ἡματα δάκρυ χεοῦση.

σὸν δ' οὗ πῶ τις ἔχει καλὸν γέρας, ἀλλὰ ἐκηλος

Τηλέμαχος τεμένεα νέμεται καὶ δαίτας ἑίσας 185

δαίνυται, ὃς ἐπέοικε δικασπύλον ἀνδρ' ἀλεγύνειν·

178.] After φυλάσσει a few MSS. add κτήσιν ἐμὴν δμοῖς τε καὶ ὑπερεφὲς μέγα δῶμα, [εὐνὴν τ' αἰδομένη πόσιος δῆμοιό τε φήμην (Od. 19. 526, 7). 185. τεμένεα] So La Roche with most edd. since Bekk., for τεμένη. The Scholl. seem contradictory. σεσημειώται τὸ ὄνομα ἀδιαιρέτως ἐξενεχθέν H. Q. Ἀρίσταρχος τεμένεα Schol. H.

to that with πυνθάνεσθαι and ἀκούειν. Cp. ἀγγελίην ἐτάρων Od. 10. 245, Soph. Trach. 1122 τῆς μητρὸς ἦκω τῆς ἐμῆς φράσων.

181. καὶ λῆν, like καὶ μάλα, 'in very truth.'

Besides the phrase τετληότι θυμῷ, which occurs nine times in the Odyssey, but not in the Iliad, we find κραδίη τετληνῖα Od. 20. 23.

184. γέρας. 'Telemachus is living in undisturbed possession (ἐκηλος) of the crown-lands (τεμένεα), and feasts on the fairly-portioned feasts, which it is meet that a man who dispenses justice should enjoy (ἀλεγύνειν, see below), for all invite him.' Telemachus is represented as acting king in his father's absence. Or, if we must press the fact that at this period Telemachus could not have been more than fourteen years old, it will be possible to say that he already takes his part in the feasts, which it is the privilege of a king, as dispenser of justice, to enjoy. He is admitted to some of the royal honours.

186. For δικασπύλος see Il. 1. 238, and cp. Callim. h. in Iov. 3 δικασπύλος οὐρανῶσι. The γέροντες might collectively be called δικασπύλοι, the king especially so, as head of the βουλή.

See Buchholz. Hom. Real. vol. 2nd, part 1, § 3. This invitation to public banquets was a regular part of the royal prerogatives, which are summed up in Il. 12. 310 foll., where Sarpedon says to Glaucus, Γλαῦκε, τίη δὴ νῦν τετιμῆμεσθα μάλιστα | ἔδρη τε κρέαςιν τε ἰδὲ πλείους δεπέσσιν | ἐν Λυκίῃ, πάντες δὲ θεοὺς ὃς εἰσορώσι; | καὶ τέμενος νεμόμεσθα, etc. The description given by Anticlea of the state of things in Ithaca shows that she must have died before the suitors began their molestation of Penelope; otherwise she could not have said, Τηλέμαχος ἐκηλος νέμεται τεμένεα.

ἀλεγύνειν. Seiler points out that here ἀλεγύνειν has the force of 'taking interest in,' 'busying oneself about;' not in the sense, generally assigned, of *preparing* the meal, but of *partaking* of it. He compares μεμῆσθαι δαιτός Od. 20. 246, μεμῆσθαι πόσιος καὶ ἰδητύος Il. 19. 231, μεμῆσθαι δόρπου Od. 4. 213, etc. The same meaning is found in ἄλλας δ' ἀλεγύνετε δαίτας Od. 1. 374, etc., and θοὴν ἀλεγύνετε δαίτα Od. 8. 38, where the Schol. gives εὐτρεπίετε, unnecessarily. This view of ἀλεγύνειν renders Nitzsch's proposed alteration for καλέουσι (see crit. note) needless.

πάντες γὰρ καλέουσι. πατὴρ δὲ σὸς αὐτόθι μίμνει  
 ἀγρῷ, οὐδὲ πόλινδε κατέρχεται· οὐδέ οἱ εὔναι  
 δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλδεντα,  
 ἀλλ' ὃ γε χεῖμα μὲν εὔδει δθι δμῶες ἐνὶ οἴκῳ 190  
 ἐν κόνι ἀγχι πυρὸς, κακὰ δὲ χροῖ εἴματα εἴται·  
 αὐτὰρ ἐπὴν ἔλθῃσι θέρος τεθαλυῖά τ' ὀπώρη,  
 πάντῃ οἱ κατὰ γουνὸν ἀλώῃς οἰνοπέδιοιο  
 φύλλων κεκλιμένων χθαμαλαὶ βεβλήταται εὔναι·  
 ἐνθ' ὃ γε κεῖτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει 195  
 σὸν νόστον ποθέων· χαλεπὸν δ' ἐπὶ γῆρας ἰκάνει.  
 οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·  
 οὗτ' ἐμέ γ' ἐν μεγάροισιν εὐσκοπος ἰοχέαιρα  
 οἷς ἀγανοῖς βελέεσσιν ἐποιοχόμην κατέπεφνεν,  
 οὔτε τις οὖν μοι νούσος ἐπήλυθεν, ἥ τε μάλιστα 200  
 τηκεδὼνι στυγερῇ μελέων ἐξείλετο θυμόν·  
 ἀλλὰ με σὸς τε πόθος σά τε μήδεα, φαίδιμ' Ὀδυσσεῦ,

187. καλέουσι] γρ. κοτέουσι Vind. 56, probably a mistake for ποθέουσι, in Cod. Venet. Nitzsch proposes κοτέουσι. 191. εἴται] Here Schol. H. gives ἤσται] οὕτως Ζηρόδοτος. Ἀρίσταρχος, ἤστο. The latter reading is hardly conceivable. 196. σὸν νόστον ποθέων] This is the reading of αἱ χαριέστεραι γραφαὶ according to Schol. H. Most MSS. σὸν πότμον γόδων. 202. μήδεα] Cod. Venet. κήδεα.

187. αὐτόθι, explained by the epexe-  
 gesis ἀγρῷ.

188. οὐδέ οἱ, 'nor has he for bedding (εὔναι as predicative) couches and cloaks and bright-coloured rugs, but in winter time he sleeps where the servants sleep in the house, in the dust near the fire, and sorry clothes has he got on his back.'

191. εἴται, as εἶμαι Od. 19. 72, is referred to pra. ἔννυμ, root *ēs*, *fes*. Laertes is represented as having no θάλαμος of his own, or as not caring to use it.

192. For ὀπώρη, as the latter part of the summer, see Od. 5. 328; 12. 76.

194. βεβλήταται εὔναι. The low bed of leaves strown on the ground is contrasted with the δέμνια of sup. 189.

195. πένθος ἀέξει, so in Od. 17. 489 ἀέζειν is used of cherishing or fostering sorrow. μέγα is to be taken predicatively with ἀέξει.

196. ἐπεί, adverbial, 'while old age cometh on him besides;' i. e. to add to

his other discomfords: the clause is in parataxis. So ἀλγος, πένθος, ἰκάνει με Od. 2. 41, etc.

197. οὕτω, i. e. σὸν νόστον ποθέουσα.

201. ἐξέλκω, gnomic aorist, expressing common occurrence. So εἰσέλυθεν Od. 4. 338, ἤρυσεν ib. 357, ἐφέηκε 14. 464.

202. ἀλλὰ με. 'But longing for thee, and [for] thy counsels and [for] thy tenderness robbed me of sweet life.'

In the phrase σὸς πόθος the possessive pronoun represents the objective genitive of the personal pronoun. Cp. σὴ ποθῇ Il. 19. 321, where La Roche quotes, ἐμὴν, σὴν χάριν ('mea causa', 'tua gratia'), Aesch. Pers. 1046; Soph. Phil. 1413; Trach. 485; ἐμὴν ἀγγελίην Il. 19. 336, ἐμὴν αἰδῶ Aesch. Pers. 699, σὴ προμηθεῖα Soph. O. C. 332, χρεῖα ἐμὴ Eur. Suppl. 20, τὴν θυμέταν εὐνοίαν Lysias, 11. 10, εὐνοία τῇ σὴ Plat. Gorg. 486 A, ἐπὶ διαβολῇ τῇ ἐμῇ

S. O. is given a bed near the fire in Urmassu hut (S 276). Eeven. has no bedstead or mattresses; Palyphorum has no table, bed, or chair. Hom. says nothing about separate women's quarters. In houses O. the women slept together in a room back of the gate; they probably slept in front of the gate.

3 πύγ, time of the dog star (X 27). If οἰσέγ is diff. from δίπας, there are four women. H. does not know the exact division between the women.



σή τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπήγυρα·

ᾧ Ως ἔφατ', αὐτὰρ ἐγὼ γ' ἔθελον φρεσὶ μερμηρίζας

μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηυῖς. 205

τρίς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγει,

τρίς δέ μοι ἐκ χειρῶν σκιῇ εἴκελον ἦ καὶ ὀνείρω

ἔπτατ'· ἐμοὶ δ' ἄχος ὅξυ γενέσκετο κηρόθι μᾶλλον,

καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

ᾧ Μῆτερ ἐμῇ, τί νύ μ' οὐ μῖνεις ἐλέειν μεμαῶτα, 210

ὄφρα καὶ εἰν Ἀΐδαο φίλας περὶ χεῖρε βαλόντε

ἀμφοτέρω κρυεροῖο τεταρπόμεσθα γόοιο;

ἦ τί μοι εἶδωλον τὸδ' ἀγαυὴ Περσεφόνεια

207. εἴκελον] γρ. ἱκέλη, ἡ ψυχὴ Schol. H. Bekk. ἱκελον σκιῇ, metri grat., because εἴκελον takes initial *f*.

Apolog. 20 E, Sallust. Jug. 14 'in mea iniuria despecti estis,' to which add Ter. Hantou. 2. 3. 66 'desiderio id fieri tuo.'

σά τε μήδεα must not be rendered, as by Bothe, 'tuas curae,' for μήδεα has as its regular meaning 'counsels,' 'devices,' etc. and is thus coupled with βουλαί in Il. 2. 340. The word πόθος gives, as it were, the keynote to the whole sentence, and μέδεα and ἀγανοφροσύνη are added as details of what she missed most. 'Longing for thee, that is, for thy loving counsels and thy tender ways.' When Helen is raising the lament over Hector's body, she recalls how he protected her from reproaches—εἰ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι | . . . σὺ τὸν γ' ἐπέεσσι παραφύμενος κατέρυκες | σῇ τ' ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσι Il. 22. 768.

206. τρίς μὲν, cp. Virg. Aen. 2. 792 'Ter conatus ibi collo dare brachia circum: | ter frustra comprehensa manus effugit imago, | par levisbus ventis volucricque similima somno.'

207. εἴκελον is probably best taken adverbially, as ἴσον inf. § 57; 14. 203; though Nitzsch speaks of it as 'almost substantival.' If it be not taken adverbially, it might better be referred to the usage which sometimes introduces a neuter adjective, in loose apposition to a preceding noun in a different gender. See note on Od. 12. 74.

208. γενέσκετο, iterative aorist, ap-

propriate to τρίς. Each disappointed effort brought its sorrow.

211. φίλας περὶ χεῖρε βαλόντε (join περὶ-βαλόντε), 'with a loving embrace.' Notice the mixture of dual and plural. In Il. 23. 97 we have μινυνθά περ ἀμφιβαλόντε | ἀλλήλους ὀλοοῖο τεταρπόμεσθα γόοιο, which is the only passage where χεῖρας, χεῖρε, or πῆχε is omitted; cp. Od. 4. 454; 7. 142; 21. 223; 23. 208; 24. 347. The omission of the direct object enables ἀμφιβαλόντε to be used directly with a personal object, as, probably, ἀμφιχεῖσθαι Od. 16. 214 Τηλέμαχος δὲ | ἀμφιχευθεὶς πατὴρ ἑσθλὸν ὀδύρετο, Od. 22. 498 αἱ μὲν ἄρ' ἀμφεχέοντο καὶ ἡσπάζοντ' Ὀδυσῆα. In the present passage ἀμφοτέρω stands as the equivalent of the reciprocal ἀλλήλους in Il. 23. 98 (quoted above), and therefore is in close connection with the participle, although grammatically the subject of τεταρπόμεσθα. τέρπεσθαι γόοιο (Il. 23. 10; 24. 513; Od. 19. 213, 251) is 'to take one's fill of lamentation.' Seiler quotes Ov. Trist. 4. 3. 37 'est quaedam flere voluptas.'

213. εἶδωλον is best represented by our word 'phantom.' It is used almost identically with ψυχή, as the immaterial ghost that remains when the body is dead, and the θυμὸς extinguished. But it implies more than the notion of ψυχή, first, as conveying specially the idea of something unreal and illusive, and secondly, as presenting a visible though unsubstantial copy of the person whom

δτρυν', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω;

ἌΩς ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο πτόντια μήτηρ 215

ᾧ μοι, τέκνον ἐμὸν, περὶ πάντων κάμμορε φαστῶν,

οὐ τί σε Περσεφόνεια, Διὸς θυγάτηρ, ἀπαφίσκει,

ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν·

οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,

ἀλλὰ τὰ μὲν τε πυρὸς κρατερὸν μένος αἰθομένοιο 220

δαμνᾷ, ἐπεὶ κε πρῶτα λίπη λεύκ' ὀστέα θυμῶς,

218. *ὅτε τίς κε θάνησιν*] So Ameis and La Roche, with good MSS, for the common *ὅτε κέν τε θάνωσι*. Eustath. gives *ὅτε τις θάνησι*. See note below. 221. *δαμνᾷ, ἐπεὶ*] *δάμναται ὡς*, Κράτης Schol. H. See Porson and Butt'm. in Dind. Scholl. ad loc.

it represents. Thus it is coupled with *ψυχαί* in Il. 23. 72; Od. 24. 14 *ψυχαὶ εἰδῶλα καμόντων*, and in Il. 23. 104 the apparition of Patroclus is called *ψυχὴ καὶ εἰδῶλον*, while inf. 475 we even have *νεκροὶ . . . βροτῶν εἰδῶλα καμόντων*. The seer Theoclymenus, Od. 20. 355, when he beholds the prophetic vision of the suitors passing to their doom, cries, *εἰδῶλόν δὲ πλεόν πρόθυρον, πλείη δὲ καὶ αὐλή | ἱεμίαν* Ἐρεβόσδε ὑπὸ ζόφον. But the strongest passage for deciding the use of the word, as meaning the unreal and phantom image, is inf. 601 *ἐνόησα βίην Ἑρακλείην | εἰδῶλον, αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι | τέρεται*, where the contrast between *εἰδῶλον* and *αὐτός* is vividly brought out. In exact harmony with this view we have the phantom of Aeneas, which Apollo fashioned to delude the Greeks, called *εἰδῶλον . . . αὐτῷ τ' Αἰνείας ἱκελὸν καὶ τεύχεσι τοῖον* Il. 5. 449; and when Athena sends a warning dream to Penelope, in the form of her friend Iphthime, we read *εἰδῶλον ποίησε, δέμας δ' ἦκυτο γυναικί* Od. 4. 796, called ib. 824. 835 *εἰδῶλον ἁμυνρόν*. This notion of *εἰδῶλον* has many points in common with the Lucretian *simulacra*.

216. *περὶ πάντων*. See on Od. 1. 235.

*κάμμορε*, Od. 2. 351.

218. *αὕτη δίκη ἐστὶ βροτῶν*, 'this is the way with mortals.' Cp. Od. 4. 691.

The reading *ὅτε κέν τε θάνωσι* may be supposed to be a later assimilation to the number of *βροτῶν*, but the com-

bination *κέν τε* is suspicious. For the change from plural to singular cp. Od. 5. 120 *θεαὶ ἀγάσθε . . . ἦν τίς τε παύεται*, 13. 180 *πομπὴν μὲν παύσασθε βροτῶν ὅτε κέν τις ἱκται*. See also Il. 20. 454. The singular is also more appropriate, as it suggests the special instance of Anticlea herself. For the resumption of the plural cp. Od. 9. 96 *ὅς τις φάγοι . . . οὐκ ἤθελεν . . . ἀλλὰ βοῦλαστο*. 219. *ἔχουσιν*, 'hold together.' Not unlike is *φρένες ἦπαρ ἔχουσι* Od. 9. 301. Cp. *δοιοὶ δ' ἐντοσθεν ὀχῆες | εἴχον ἐπημοιβοί*, sc. *πύλας*, Il. 12. 455, *θύρην δ' ἔχε μῦθος ἐπὶ βλήθης* Il. 24. 453.

221. *θυμός . . . ψυχὴ*. The etymology of *θυμός*, root *θυ*, as in *θύελλα*, *θυμός*, is the Skt. *dhā*, seen in *dhāmas*, 'smoke.' Lat. 'fumus.' Plato, Cratyl. 419, speaks of *θυμός ἀπὸ τῆς θύσεως καὶ ζέσεως τῆς ψυχῆς*. The connection of *ψυχὴ* with root *σπν*, *σρην*, signifying 'to blow,' suggests its identity of meaning with *anima* and *spiritus*. The general meaning of *θυμός* is 'feeling,' 'temper,' 'affection,' or 'desire,' the seat of it is *ἐν στήθεσσι* Od. 23. 215, or *ἐν φρεσὶ*. It is often used for vital principle or vital powers; so we have *θυμὸν ὀλέσσαι*, *ἀφελέσθαι*, *ἀποσπείνειν*, *ἀγρίειν ἐς φρένα*, etc.; and, as here, *λίπ' ὀστέα θυμός*. Generally it is applied to men, but we also find it used for the life of animals, as in Il. 3. 294; 12. 150. We have *ψυχὴ* coupled with *θυμός* in Il. 11. 334, and frequently with *μένος*.

With the phrase *λίπη . . . ὀστέα θυμός* we may compare *τόν δ' ἔλιπε ψυχῇ*, used of swooning, Il. 5. 696; of death,

"An attempt" post to operate with his own belief the old recital taken over by him.  
The groups of people that swarmed about the branch came in this "more than mere  
shades, they were real spirits" Funtin 9/14.



ψυχὴ δ' ἤντ' ὄνειρος ἀποπταμένη πεπότηται.  
ἀλλὰ φῶσδε τάχιστα λιλαίεο' ταῦτα δὲ πάντα  
ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἴπησθα γυναικί.'

Νῶι μὲν ὥς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες 225  
ἤλυθον, ὄτρυνεν γὰρ ἀγανὴ Περσεφόβεια,  
δοσαι ἀριστῶν ἄλοχοι ἔσαν ἡδὲ θύγατρες.  
αἱ δ' ἀμφ' αἶμα κελαινὸν ἀολλέες ἡγερέθοντο,  
αὐτὰρ ἐγὼ βούλευον ὅπως ἐρέοιμι ἐκάστην.  
ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή· 230  
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ  
οὐκ εἶων πῖείην ἄμα πάσας αἶμα κελαινόν.

in Od. 14. 426. Life, as expressed by *ψυχή*, is a separable principle. When the body dies, the *ψυχή* may escape by the mouth, Il. 9. 409; or through a wound, Il. 14. 518. The *ψυχή*, when separated from the body, finds its natural home in the realm of Hades. It is in the fact of having an existence of its own, separate from the body, that *ψυχή* is characteristically distinguished from *θυμός*, which is considered to be extinguished with the death of the body; though in Il. 7. 131 we find *θυμὸν ἀπὸ μελέων δύναι δόμον Ἄϊδος εἶσω*. The disembodied *ψυχή*, though unsubstantial, might preserve exactly the form and lineaments of the body which it had occupied, Il. 23. 65 foll. See note on *εἶδalon* sup. 213. In this passage we may render *θυμός* 'life,' and *ψυχή* 'soul.'

222. *πεπότηται*. The tense here has the force of a continuous condition = 'hovers to and fro.' So *πεποθήσεται* Il. 2. 90, *δέχεται* Il. 12. 147. Nitzsch prefers to regard it as equivalent to *οἴχεται*, and illustrates the tense by Virgil's 'fugere feræ' Georg. 1. 330.

223. *ἀλλὰ φῶσδε*. His mother ends her words by bidding him press forward to regain the light of the upper world again, and 'bear in mind' (*ἴσθ'*), she says, 'all these things, that thou mayest hereafter tell them to thy wife.' We may interpret the last words of Anticlea's speech as expressive of nothing more than a kindly feeling towards Penelope: as Eustath., *πρὸς ἐνδύειν δηλαδὲ φιλίας*.

225. The next hundred lines or so are taken up with a catalogue of noble ladies, mothers and daughters of heroes. It will be noticed (if we omit vv. 321-325, of very questionable authenticity) that all the characters are taken from legends of the Minyans and Thebans, seeming this to point to a Boeotian origin of the passage. Lauer (Hom. Quæst. p. 70 foll.) claims a Boeotian author for the whole of the 11th book; thinking that the entire story of the visit of Odysseus to Hades belongs most appropriately to a country that was singularly devoted to the worship of Hades and Persephone; and where so many oracles of the dead (*νεκρομαντεῖα*) were established. He reminds us that there were oracles of Amphiaraus in Thebes; of Teiresias at the springs of Tilphosa; of Trophonius at Lebadea; and at Coronea there was said to be an opening into the nether-world. Whether we go as far as Lauer in assigning the whole book to Boeotian authorship, we can hardly help accepting his arguments for the nationality of the present passage, especially when he reminds us that the Boeotians had a peculiar fondness in grouping together lists of noble women, as illustrated by the *Ῥοῖαι*, or *κατάλογος γυναικῶν*, of Hesiod. And we may remark that the *κατάλογος νεῶν* in Il. 2 was known by the distinctive title *Βοιωτία*. Cp. Od. 15. 225 foll.

229. *ὅπως* does not point to the *form* of the intended questions, but to the *possibility* of putting them.

αἱ δὲ προμνηστῖναι ἐπήισαν, ἥδ' ἐκάστη  
 ὃν γόνον ἐξαγόρευεν ἐγὼ δ' ἐρέεινον ἀπάσας.

Ἔνθ' ἡ τοι πρῶτην Τυρῶ ἴδον εὐπατέρειαν, 235  
 ἣ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,  
 φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο·  
 ἣ ποταμοῦ ἠράσσατ', Ἐνιπῆος θείοιο,  
 ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἴησι,  
 καί ρ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα. 240  
 τῷ δ' ἄρ' εἰσιάμενος γαιήοχος ἐννοσίγαιος  
 ἐν προχοῆς ποταμοῦ παρελέξατο δινῆεντος·  
 πορφύρεον δ' ἄρα κύμα περιστάθη, οὐρεῖ ἴσον,  
 κυρτωθὲν, κρύψεν δὲ θεὸν θνητὴν τε γυναῖκα.

233. ἡδ[ε] τὸ δὲ, ἡ δὲ, Ἀρίσταρχος ψιλοῖ καὶ οἱ ἄλλοι Schol. H. 236. ἀμύμονος τινὲς ἀτασθάλου γράφουσι Schol. H. See on Od. 1. 29.

233. προμνηστῖναι, 'one before another,' or, as we say, 'one after another.' Eustath. supposes the word to be equivalent to προμενίστναι (or, acc. to Buttm. προμενίσσιναι), i. e. μία μένουσα τὴν ἄλλην. It is more probably a lengthened form of πρόμος, analogous in structure to ἀγχιστῖνοι from ἀγχι. Cp. Od. 21. 230 προμνηστῖνοι ἐσέλθετε, μηδ' ἅμα πάντες, where the meaning is sufficiently explained.

235. Τυρῶ. Cp. Schol. H. T. ταύτην ἐπανόμωσιν οὖτοι καλεῖσθαι φασὶ διὰ τὴν λευκότητά, the name no doubt coming from τυρός, and meaning 'fair-faced,' lit. 'card-white.' She was the daughter of the Thessalian Salmoneus and wife of Cretheus, the founder of Iolcus. By Poseidon she became mother of Pelias and Neleus; by her husband Cretheus, of Aeëon, Pheres, and Amythaon. Cretheus was brother to Salmoneus, both being sons of Aeolus by Laodice; so that, like Arete, Tyro married her uncle. Salmoneus, who originally lived in Thessaly, migrated afterwards to Elis, where he built a city Salmone. The river Enipeus rises in Mount Othrys in Thessaly, and, after receiving the waters of the Apidanus, falls into the Peneus; but as Salmoneus had two homes, one in Thessaly and the other in Elis so we find the name of the river on which his Elean city, Sal-

mone, was built was also called Enipeus.

εὐπατέρειαν. With this form compare εὐρυδῆα, κυανοτράχειος. and, perhaps, ηγένειος. It is used as an epithet of Helen in Il. 6. 292; Od. 22. 227.

239. ἴησι, see on Od. 7. 130.

241. τῷ δ' ἄρ'. 'Now the Earth-shaker having made himself like unto him,' sc. to the river-god. Compare τῇ εἰσαμένη Od. 6. 24. For marriage between a mortal woman and a river-god cp. Il. 21. 142 foll.; 16. 175 foll.

242. ἐν προχοῆς can only mean the outfall or mouth of the river, cp. Od. 5. 453; Il. 17. 263. But the expression is used loosely here, for to admit Poseidon, the river should flow directly into the sea, whereas the Enipeus falls into the Peneus, but see inf. 253.

244. κυρτωθὲν. Cp. Virg. Georg. 4. 350 'At illum | (Aristaeum) curvatus in montis faciem circumstetit unda, acceperitque sinu vasto.' On which passage Conington interprets the Homeric expression as describing 'a wave swelling to the height of a mountain, and furnishing by the displacement occasioned by its rising a cavity beneath its surface, in which a person might hide himself.' The idea readily suggests itself to anyone who watches the over-arching of a wave just before its fall

The subject matter of this review is of no vital interest to OD. - Lewis H.  
appears from Dante, who unconsciously is an imitator of Nietzsche. In the end  
is "hence there is of D's. The catalogue heronias is done & redacted who combines  
with the (which represent a newaking).

54. Spurious birth : Polydore, sister Achilles, had a spurious son. Each boy  
has a spurious brother. Menelaus son Megapenthes born of a slave woman after  
Helen left her husband

[λῦσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνον ἔχουεν.] 245

αὐτὰρ ἐπεὶ β' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,  
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

Ἰ Χαῖρε, γύναι, φιλότῃτι, περιπλομένου δ' ἐνιαυτοῦ

τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εὐναὶ  
ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναί τε. 250

νῦν δ' ἔρχου πρὸς δῶμα, καὶ ἴσχεο μηδ' ὀνομήνῃς·  
αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων ἐνοσίχθων·

ὣς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.

ἢ δ' ὑποκυσαμένη Πελὴν τέκε καὶ Νηλῆα,

245.] ἀθετεῖται. πρὸς τί γὰρ ἐρώση καὶ ἐκουσίως βουλομένη μῆνην κατέχευεν ὕπνον; Ζηρόδοτος δὲ ἀγνοεῖ τὸν στίχον. Eustath. has the line, and all MSS. Modern editors, except La Roche, bracket it. 249. τέξεις] οὕτως Ἀρίσταρχος. Ζηρόδοτος δὲ κακῶς τέξει Schol. H. τέξεις is the reading of the MSS. and Eustath., but Bekk., Dind., and Nauck adopt τέξει. La Roche adds, 'Aristarchea lectio potior est, media enim forma Homerus nonnisi de patre aut de ambobus parentibus utitur.' ἀποφώλιοι] τινὲς ἀνεμώλιοι εὐναί' γράφουσιν. οὐκ εὖ Schol. H.

—'the hollow ocean ridges.' Eustath. expresses it neatly, τὸ δὲ κυρτωθὲν κύμα ὡς εἰς θαλάμου ὄροφον ἐσχεδιάσται. Cp. Il. 21. 239.

245. λῦσε δέ. The Schol. A. speaks of Tyro as already wife of Cretheus, so that λῦσε παρθενίην ζώνην would be incorrect. The expression does not occur elsewhere in Homer. For the objection raised to the latter half of the verse see crit. note. Dr. Hayman suggests that the sleep might have been intended to give the god an opportunity of resuming his own form, but the clause in parataxis, is more likely only equivalent to κατὰ... χεύας ὕπνον. He compares, however, h. Hom. Ven. 171 foll., where Aphrodite, as she rises from the bed of Anchises, Ἀγκίστη μὲν ἐπὶ γλαυκὸν ὕπνον ἔχουεν, and then resumes her immortal shape, and reveals herself to her lover.

248. χαῖρε, intended as a blessing, 'Be happy in this love.'

περιπλομένου. Eustath. συμπληρομένου οὐ μὴν καὶ πεπληρουμένου ἤδη. Cp. Aul. Gell. N. A. 3. 16 'Quod si ita est neque ultra decimum mensem fetura mulierum protolli potest, quaeri oportet cur Homerus scripserit, Neptunum dixisse puellae ab se recens compressae, χαῖρε... τέκνα,—sed Favorinus

mihl ait περιπλομένου ἐνιαυτοῦ non confecto esse anno sed affecto. In qua re usus est verbo nōn vulgaris significationis; affecta enim, (sicuti M. Cicero et veterum elegantissimi locuti sunt) ea proprie dicebantur, quae non ad finem ipsum sed proxime finem progressa productave sunt.' But it is not impossible to render π. ἐ. of the year coming to its close, if we take it as the short year of ten months. Cp. Virg. Ecl. 4. 61 'matri longa decem tulerunt fastidia menses.'

249. εὐναί, 'embraces.' For ἀποφώλιοι cp. Od. 8. 177. Autenrieth connects it here with φῶς and φύω, and so makes it mean 'without offspring.'

250. ἀτιταλλέμεναι, (with imperative force), is a reduplicated form of ἀτάλλω. See on ἀταλός sup. 39. The gender of τοῦς is assimilated to the idea of 'sons,' implied in τέκνα.

251. ἴσχεο, 'refrain thyself,' sc. from speaking. Cp. Od. 22. 356 ἴσχεο, μηδέ τι τοῦτον ἀνατίων οὐταε χαλεπῶ, Il. 1. 214 σὺ δ' ἴσχεο.

254. ὑποκυσαμένη 'having conceived,' so the uncompounded form ἐκύει υἱόν Il. 19. 117. The root κυ is seen in Skt. रुचि, रुच-इ-मि = 'tumere,' Lat. cu-mu-lu-s, etc.

τὰ κρατερὰ θεράποντε Διὸς μέγαλοιο γενέσθην  
 ἀμφοτέρω Πελίης μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ  
 ναῖε πολύρηνος, ὃ δ' ἄρ' ἐν Πύλῳ ἡμαθβεντι.  
 τοὺς δ' ἐτέρους Κρηθῇ τέκεν βασιλεια γυναικῶν.  
 Αἰσονά τ' ἡδὲ Φέρετ' Ἀμυθάονά θ' ἱπποχάρμην.

Τὴν δὲ μετ' Ἀντιόπην ἴδον, Ἀσωποῖο θυγάτρα,

255

260

257. πολύρηνος] According to La Roche, the Aristarchean reading, instead of the common πολύρηνος. 260. τὴν δὲ μετ' οὐκ ἀναστρεφῶν τὴν μετὰ πρότερον Herodian, quoted by La Roche.

255. θεράποντε Διός, i. e. 'kings;' as θεράποντες 'Ἀρηοί are 'warriors,' and θεράποντες Μουσάων, 'singers.'

256. εὐρυχόρῳ, cp. Od. 4. 635.

Ἰαωλκῷ, epic form of Ἰωλκῷ, a town in the Thessalian Magnesia, the capital city of the Aeolids, and the rendezvous of the Argonauts.

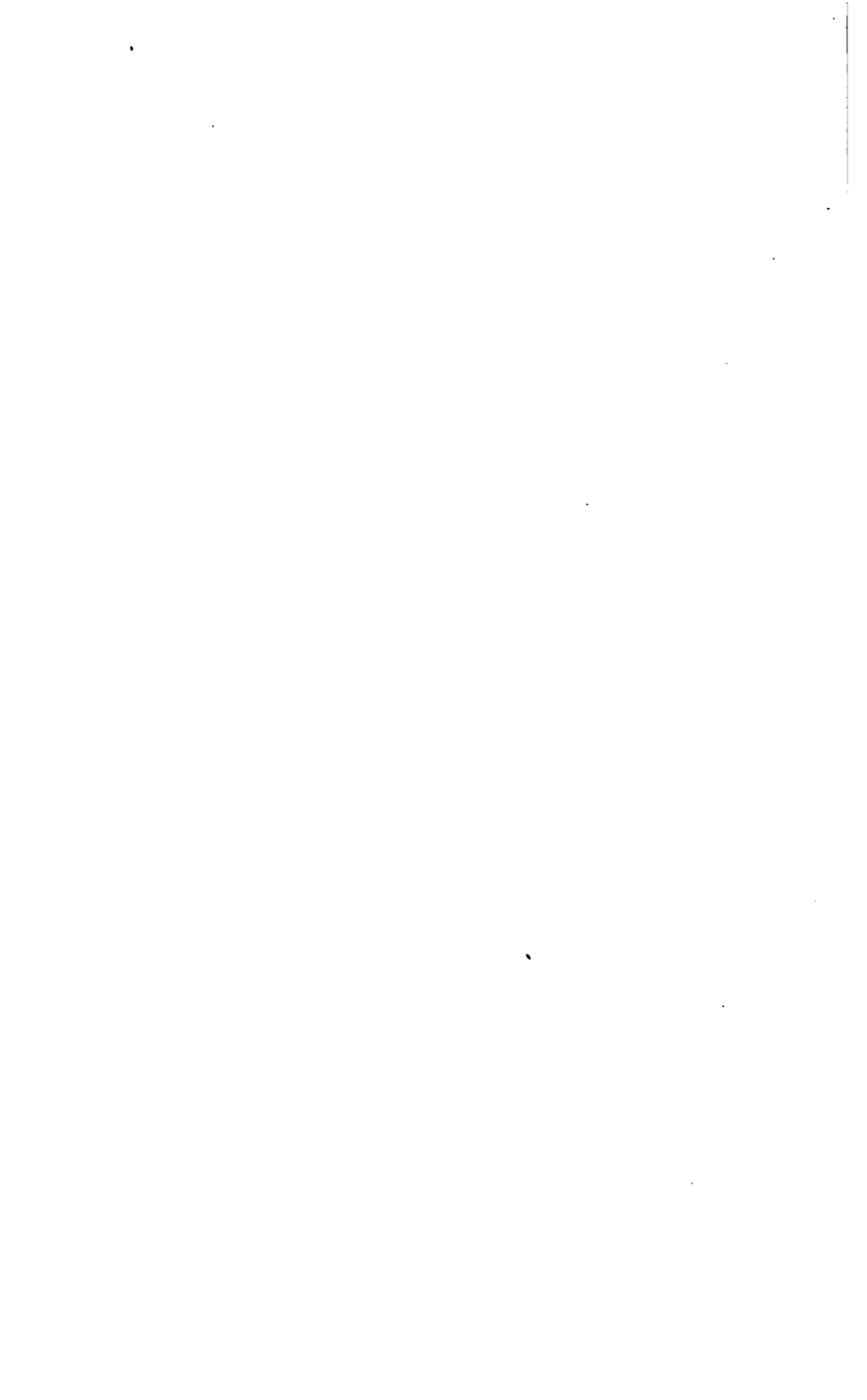
257. πολύρηνος, epic form of πολύρην (πολύρηνος Il. 9. 154). We must suppose the true form to be πολύρην, from φραν-, metathesis for φαν-, 'sheep.'

259. ἱπποχάρμης = 'fighting from the war chariot.'

After the death of Cretheus, Pelias refused any share in the kingdom to his half brother Aeson, expelled his brother Neleus, and made himself king in Iolcos. He then sent Jason, Aeson's son, to Colchis on the dangerous quest of the golden fleece, fearing that he might claim his royal rights. For an account of Neleus see on Od. 3. 4 foll. Aeson was murdered by Pelias during Jason's absence; Pheres, father of Admetus, founded the town of Pherae in Thessaly, Od. 4. 795; Il. 2. 713. Amythaon was father by Idomene of Bias and Melampus: see inf. 288; Od. 15. 225 foll.

260. Ἀντιόπην. Here again we have Boeotian legend; the Asopus flowing between the territories of Thebes and Plataeae. Homer calls the river (Il. 4. 383) βαθύσχονον λεχαιοῖν. Amphion and Zethus, the two sons of Antiope by Zeus, are represented here as the first builders and fortifiers of Thebes. This is an earlier account than the common story of the foundation of Thebes by Cadmus. The Scholl. attempt to reconcile the two forms of the legend, by representing

Eurymachus, king of the Phlegyae, as having sacked the newly settled town after the death of Amphion and Zethus, so that Cadmus had to found it anew. But Apollodorus, following the older logographers, places Cadmus first, and introduces Amphion and Zethus at a later point in the series, representing them as having built the lower city of Thebes at the foot of the citadel Cadmeia. So Pausan. 9. 5, 6 τὴν πόλιν τὴν κάτω προσέκτισαν τῇ Καδμείᾳ. To this later stage of the legend belong the stories of Lycus, Dirce, and Nycteus, in connection with Antiope, and of the walls of Thebes rising to the sound of Amphion's lyre. Grote notices on this legend that the logographers, having by their connecting artifices, opened a vacant place for it in the descending series of Theban myths, 'have proceeded in a way not usual with them. For whereas they are generally fond of multiplying entities, and supposing different historical personages of the same name, in order to introduce an apparent smoothness in the chronology—they have here blended into one person Amphion the son of Antiope, and Amphion the father of Chloris (inf. 283), who seem clearly distinguished from each other in the Odyssey,' vol. I. cap. 14. The analogy of the Theban Amphion and Zethus to the Lacedaemonian Dioscuri is worth notice. Euripides (Phoeniss. 606) calls them θεοὶ λευκόπαιδα, and in Aristoph. (Ach. 906) the Boeotian swears νῆ τῷ σὶώ, where see Bergk. 'Iurat per Amphionem et Zethum tanquam Thebanus. Cum Lacon aliquis aut Lacæna iurat val τῷ σὶώ intellegit Castorem et Pollucem.' Later





ἥ δὲ καὶ Διὸς εὔχετ' ἐν ἀγκοίνῃσιν ἰαῦσαι,  
καὶ ῥ' ἔτεκεν δύο παῖδ', Ἀμφιόνά τε Ζῆθόν τε,  
οἱ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπαπύλοιο,  
πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο  
ναίεμεν εὐρύχορον Θήβην, κρατερῶ περ ἔοντε. 265

Τὴν δὲ μετ' Ἀλκμήνην ἴδον, Ἀμφιτρώωνος ἄκοιτιν,  
ἥ ῥ' Ἡρακλῆα θρασυμέμνονα θυμολέοντα  
γείνατ' ἐν ἀγκοίνῃσι Διὸς μέγαλοιο μιγείσα·  
καὶ Μεγάρην, Κρείοντος ὑπερθύμοιο θύγατρα,  
τὴν ἔχεν Ἀμφιτρώωνος υἱὸς μένος αἰὲν ἀτειρής. 270  
Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,

264. οὐ μὲν] Ἀριστοφάνης οὐ μὲν Schol. H.

mythology regarded Zethus as the son of Epopeus, and therefore mortal and inferior to Amphion the son of Zeus. Similarly in the case of Castor and Polydeuces, of Iphicles and Heracles, the former in each pair was the inferior mortal of human parentage.

261. καὶ Διὸς, her boast was that she had a lover higher than Poseidon himself, even Zeus. Compare Ζητὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνῃσιν ἰαύεις, the words of Aphrodite to Hera, II. 14. 213.

263. Θήβης ἔδος, as Ἰθάκης ἔδος Od. 13. 344; Οὐλύμποιο ἔδος II. 24. 144. Cp. II. 4. 406. A fenced city was needed as a protection against the wild tribes living round Thebes. For the form Θήβη, later Θῆβαι, compare Μυκῆνη Μυκῆναι, Ἀθήνη Ἀθήναι.

266. Ἀλκμήνη was the daughter of Electryon, king of Messene. The common form of the legend represents Zeus as having visited her in the likeness of her husband, so that she was pregnant of two sons at once, of Heracles by Zeus and of Iphiclus by Amphitryon. Thus Heracles is called by Catullus, (68. 112) 'falsiparens Amphitryoniades.'

267. θρασυμέμνονα, epithet of Heracles here and in II. 5. 639, was generally regarded as equivalent to *θεθρασύς μένει*. It is rather *θρασύς μεμαῶς*, as if *θρασυ-μέν-μων*, where *μέν* = root *μα*, or, more directly, from *μέ-μωνα*.

θυμολέοντα is used of Odysseus Od. 4. 724, 814.

269. Μεγάρη was the first wife of Heracles. Creon her father, king of Thebes, bestowed her hand upon Heracles for his gallant defeat of Erginus, king of Orchomenus, who had laid Thebes under tribute. She bore several children to Heracles, but, in a paroxysm of madness inspired by Hera, he slew them and their mother (παῖδας φονεύσας καὶ δάμαρτα Eur. H. F. 1015). This Creon is not identical with the brother-in-law of Oedipus.

270. ἀτειρής (ἀ, τεῖρω, τερ) = 'sturdy,' lit. 'unwearying.' Cp. κραδίη πέλειος ὥς ἐστιν ἀτειρής II. 3. 60. The epithet is used of χαλκός II. 5. 292; of a voice, II. 13. 45, etc.; of persons, II. 15. 697.

271. The story of Oedipus, as related here, appears in its simplest and probably earliest form. The incest and the parricide, and Epicaste's suicide are the only events recorded. Perhaps the marriage with Epicaste (in later times Iocaste) may be taken as implying the legend of the Sphinx and the solving of her riddle. But a real divergence is apparent in the words *ἄφαρ*... *ἀνθρώποισιν*, which can have no other meaning than that the union had but just taken place, when its incestuous nature was revealed, and that Epicaste, instead of living many years in wedlock with Oedipus and bearing children to him, at once put an end to her life;

ἡ μέγα ἔργον ἔρεξεν ἀιδρεῖησι νόοιο,  
 γημαμένη φ' υἱί· ὁ δ' ὃν πατέρ' ἔξεναρίζας  
 γῆμεν ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.

273. *υἱί*] So La Roche, following G. Hermann on h. Hom. Apoll. 48, for the common *υἱά*. The reading is supported by several good MSS, others give *υῖ*.

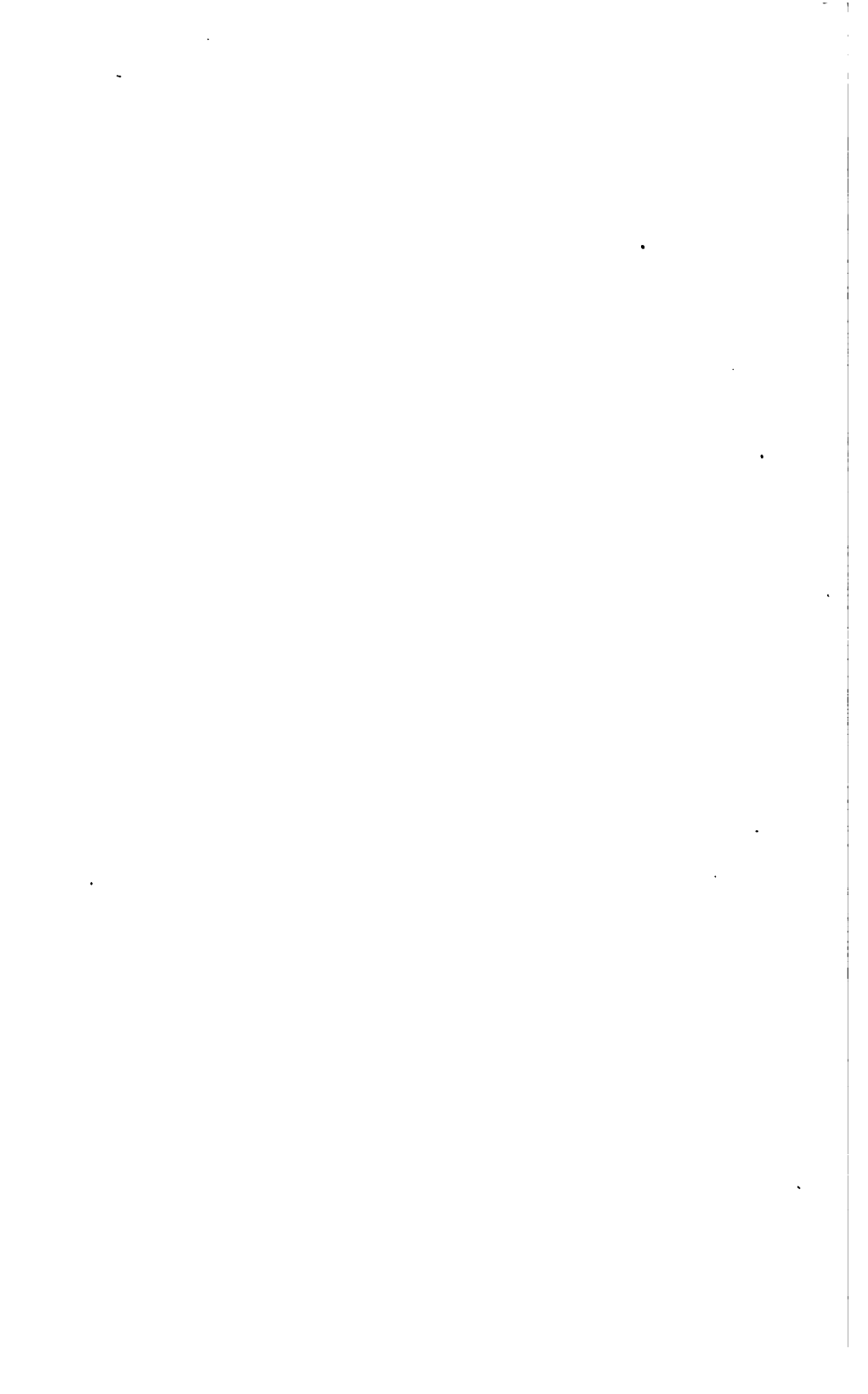
while Oedipus still continued king at Thebes, though haunted by the avengers of his mother's wrong. No allusion is made to his self-inflicted blindness, nor of his wandering to Athens to find a grave; and it is not unlikely that the connection of the king of Thebes with Theseus was the later invention of an Attic poet or rhapsodist. Indeed, Homer makes it evident (Il. 23. 679) that Oedipus died at Thebes, and that his funeral games were held there. The manner of his death is not recorded, but the expression *δεδουπότος Οἰδιπόδου* has been supposed to imply that he fell in war, or, at any rate, by violence; for it seems too artificial to interpret it of his sudden fall from prosperity. The Attic tragedians represent the discovery of his relationship to his mother as long deferred, and his four children as all born to him by Jocasta. But Grote (vol. 1. chap. 14) reminds us that the 'ancient epic called Oedipodia, treading more closely in the footsteps of Homer, represented him as having after her death married a second wife Euryganeia, by whom the four children were born to him; and that the painter Onatas adopted this story in preference to that of Sophocles.' See Pausan. 9. 5. 5. In the old narrative of the Cyclic Thebais, Oedipus does not appear to be described as blind; nor, as far as can be known, is the blindness mentioned in the narrative of Pherecydes (Schol. Eur. Phoen. 52), though it forms part of the narrative of Hellanicus (ib.).

*Οἰδιπόδου*. This form occurs in Il. 23. 679; Hesiod, Opp. et Di. 163; cp. Pind. Pyth. 4. 263. If the nom. *Οἰδιπόδης* exists, it may be connected with *ἐπταπόδης* Il. 15. 729. This universally received account makes the name of Oedipus a reminiscence of his exposure on Cithaeron, when his 'feet were swoln' with the cords that bound them; 'forata ferro gesserat vestigia, | tumore nactus nomen et vitio pedum' Senec. Oed. 812. It is more likely that

the story formed round the name, and was suggested by the apparent etymology. No allusion is made to the circumstance in Homer; and Döderlein. n. 964, seeks to derive the name simply from *οἰδεῖν*, as it were 'tumidus in,' regarding *-πος* as a mere termination. Schneidewin (Einleit. zum Oed. Tyr. s. 25), with greater probability, refers the word to *οἶδα*, as though Oedipus were *par excellence* the *insipiens sapiens*; cp. O. T. 397 ὁ μὲν εἶδος Οἰδῖπου, where the jingle can hardly be unintentional. *Ἐπικάστη*, from root *καθ*, as in *κίεσμαι*, meaning 'brightness.'

272. *μέγα ἔργον*, see on Od. 3. 261. It is interesting to see how *μέγας* gets the bad sense of 'monstrous,' through the instinctive feeling in the Greek mind of the connection between moderation and propriety. See Od. 11. 373.

274. *ἄφαρ* has variously been connected with root *δω*, as in *ἐξάντης* or *ἀφνω*, or with Skt. *asa*. The older commentators referred it to *ἀστρ* or to *ἀπό* and *ἀρα*, Hartung to *αἰψα* and *ἀρα*. It is important to settle the meaning here, for one of the main features of the story depends upon it, as Schol. B. sup., interpreting it *οὐκ εὐθέως ἐπὶ τῷ ἐσχέ παῖδας*; ἀλλ' ἐξαίφνης. We know however that if we keep to the old form of the story, the Scholia's difficulty disappears. Now the Et. Mag. gives four shades of meaning to *ἄφαρ*, viz. τὸ ταχέως, καὶ τὸ πρῶτον καὶ παραχρήμα, καὶ τὸ αἰφνίδιον, καὶ τὸ βρῦς, but the adverbs used by the paraphr., by the Scholl., and by Apollon., to interpret *ἄφαρ*, are generally *ταχέως*, *εὐθέως*, *εὐθὺς*, and *ἐσπευσμένως*, and Schol. B. L. V. on Il. 1. 349 *εἰς, δηλοῖ δὲ καὶ τὸ ἐπειτα*. The last remark is valuable, as it seems to hit the real point in the use of *ἄφαρ*, which is to express immediate sequence upon what has gone before. In Il. 23. 311 we have *ἔπειτα ἀφάρτεροι*, an adjective, perhaps of comparative degree, from *ἀφάρ*, the Scholl., and Ap. rendering the word





ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχωεν 275  
 Καδμείων ἦνασσε θεῶν ὁλοὰς διὰ βουλὰς·  
 ἡ δ' ἔβη εἰς Αἶδαο πυλάρταο κρατεροῖο,  
 ἀψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,  
 ᾧ ἄχει σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὅπισσιν  
 πολλὰ μάλ', ὅσσα τε μητρὸς ἐρινύες ἐκτελέουσιν. 280  
 Καὶ Χλῶριν εἶδον περικαλλέα τήν ποτε Νηλεῖδς

by εὐθείς and ταχείς. Seber gives as a complete list of its occurrences, Il. 1. 349, 594; 2. 453; 10. 537; 11. 13, 418; 12. 221; 13. 814; 16. 323; 17. 392, 417, 750; 19. 405; 21. 528; 22. 270; 23. 375, 593; 24. 446; Od. 1. 410; 2. 95, 169; 3. 456; 4. 85; 5. 482; 6. 49; 8. 270, 409; 9. 328; 10. 122; 11. 273; 17. 305; 19. 140; 21. 307; 24. 129. Translate, 'at once.'

ἀνάπυστα is the adjective from ἀναπνύνομαι, as τὰς πάτρας αὐτῶν ἀνεπύθετο Hdt. 6. 128, 'he enquired closely into.' The transition of meaning from 'enquired into' to 'well-known' is easy. It seems to imply that the gods made no special revelation, but secured the discovery of the deed by stimulating men's curiosity, and setting them on the right track of enquiry.

275. πολυηράτῳ. Perhaps a contrast is here intended between the 'loveliness' of Thebes and the 'misery' of the king who reigned there.

Join θεῶν διὰ βουλὰς with ἄλγεα πάσχωεν, and for this use of διὰ with the accusative cp. Od. 8. 520; 13. 121; 19. 154.

277. πυλάρτης, 'the warder,' is used of Hades, here and in Il. 8. 367; 13. 415. Apion interprets it ὁ ταῖς πύλαις προσρηγμένος. It is rather ὁ τὰς πύλας ἀραρυίας ἔχων, as πύλαι . . πύκα στιβαρῶς ἀραρυῖαι Il. 12. 454, etc.

278. ἀψαμένη, 'having fastened high a noose from the lofty beam;' αἰπὺν has here its simple physical meaning, and stands predicatively with ἀψαμένη, the words ἀφ' ὑψ. μελ. being added as exegesis; cp. γυμνὸν ἄτερ κόρυθός τε καὶ ἀσπίδος Il. 21. 50. As Hephaestus, Od. 8. 279, let down his fine nets over the bed where Ares and Aphrodite lay (καθ' ὑπερθε μελαθρόφιν ἐξεκένυτο), so here Epicaste makes fast the rope ἀφ' ὑψηλοῖο μελάθρου. This long rafter, which went across from wall to wall,

carried the weight of the roof. Athena, in the form of a swallow, sits ἀπὸ μεγάρου μελάθρου, and the eagle in Penelope's dream perches ἐπὶ προύχοντι μελάθρῳ, which may be the free end that came through the wall to the outside.

μελάθρον was also used more widely, in the senses in which we use 'roof,' as μέλαθρον ἐπελθεῖν Od. 18. 150, φίλτατοι ἄνδρες ἐμῷ ὑπέασιν μελάθρῳ Il. 9. 204. The ethical meaning attached to it is seen in the words αἰδεσσαι μέλαθρον Il. 9. 640.

279. With ᾧ ἄχει σχομένη it seems most natural to compare such usages as ἀσθματι ἔχεσθαι Il. 15. 10, and to assign a passive force to the aor. mid. σχομένη, making it mean 'held fast by,' 'absorbed in' her own sorrow. Cp. κληθμῷ δ' ἔσχοντο inf. 334. The Schol. interprets by κατασχεθεῖσα.

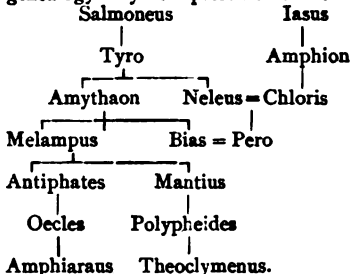
280. ἐρινύες. See on Od. 2. 135.

281. Χλῶριν. Chloris, daughter of Amphion, king of the Minyan Orchomenus, was married to Neleus king of Pylos, and was mother by him of three sons and one fair daughter Pero, whose hand was to be bestowed upon the man who could succeed in bringing from Phylace the cows of Iphiclus. There was a noble prophet who undertook the task, but he was caught and imprisoned for a year by Iphiclus, who then set him free as a reward for his prophetic revelations. This is the whole of the story as it stands here; but it reappears in a somewhat different form, or at any rate with additional details, in Od. 15. 225 foll., when Theoclymenus is first introduced upon the scene, the descendant of Melampus, who is the μάντις ἀμύμων of the present passage. Melampus, according to this version, had once lived in Pylos, but had sought a new home; for, while he was prisoner in the house of Phylacus,

γῆμεν ἔδν διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,  
 ὀπλοτάτην κούρην Ἀμφίονος Ἰασίδαο,  
 ὅς ποτ' ἐν Ὀρχομενῷ Μινυείῳ Ἰφι ἀνασθεν'  
 ἣ δὲ Πύλου βασίλευε, τέκεν δὲ οἱ ἀγλαὰ τέκνα, 285  
 Νέστορα τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.

284. Μινυείῳ] So La Roche, with Bekk. ii, for the common Μινυίῳ. The shortening of a long vowel before Ἰφι (Ἰφι) is unprecedented in Homer. The MSS. give these and several other forms of the word. 285. ἣ δὲ] So Wolf and subsequent editors, with Herodian, instead of the reading of the MSS. ἥ δὲ. See note below.

Neleus had seized and kept his possessions. He had fallen into the hands of Phylacus while attempting to carry off his cows, the price demanded by Neleus for the hand of Pero; but at last he succeeded in bringing away the cows to Pylos, when he avenged himself on Neleus, handed the lady he had won to his brother (Bias), and went to be a great chieftain among the Argives, where he married, and begot among other children Oecles, who was father of Amphiarus. The steps in the genealogy may be represented thus:—



The story is briefly summed up by Propertius, Eleg. 2. 4. 17 foll.

'Turpia perpressus vates est vincla Melampus,

Cognitus Iphicli surripuisse boves.  
 Quem non lucri, magis Pero formosa  
 coëgit,

Mox Amythaonia nupta futura domo.'

283. Ἀμφίονος. This Amphion, son of Iasus, is distinct from the Theban Amphion; but a later form of the story identified the two, and represented Chloris as daughter of Amphion by Niobe, and the only one of the children whom the gods spared.

284. Ὀρχομενῷ. This ancient

Boeotian city, at the influx of the Cephissus into the Copaic lake, was the capital of the kingdom of the Minyae, so called after their eponymous king Minyas, who built the famous treasure-house at Orchomenus. The legends speak of a Minyan Orchomenus in Thessaly, and Nitzsch prefers to regard the city here spoken of as Thessalian, comparing Il. 2. 511; 9. 381. If the question could be decided it would make but little difference to the story, as the Minyae are represented as having immigrated from Thessaly into Boeotia, and if there were two Minyan cities called Orchomenus, they would be inhabited by the same people. There was an Arcadian Orchomenus, Il. 2. 605. For the discrepancies of Orchomenian genealogy see Grote's Greece, vol. i. chap. 6.

285. ἣ δὲ Πύλου βασίλευε. The regular use of βασιλεύειν is as an intransitive verb; compare βασιλεύειν ἐν Ἰθάκῃ Od. 1. 401, κατὰ δῆμον 22. 52, ἐπὶ Πάριον Il. 6. 425. This inclines us to take Πύλου as a purely local genitive, and not in government with the verb. In Od. 7. 59 we find Γιγάντεσσι βασιλεύειν, where the dative is ethical. Translate, 'she was queen in Pylos, and bare the king noble children;' so μητέρα δ' ἣ βασιλεύειν ἐπὶ Πάριον Il. 6. 425. It was her marriage with Neleus that made her queen, so that οὐ readily refers to βασιλῇ implied in βασίλευε. The former clause would naturally be participial, as ἣ δὲ Πύλου βασιλῇ γημαμένη, τέκεν οἱ, etc., but it is here put as an independent sentence. Neleus had twelve sons in all (Il. 11. 693 foll.), but all except Nestor were slain by Heracles.

286. ἀγέρωχον. This word has



- 89 A daughter offered as wife to the door of a law of original merit. L 191, N 366  
1 Sam. XVIII. 25 and it shall be that the man who killeth him (Goliath), the king will marry him  
with great riches, and will give him his daughter; and make his father's horses free in Israel.  
Joshua XV. 16 And Caleb said, The Lord's servant Kizabab-Sopher, and I will take it, to him will I give  
Achish my daughter to wife

τοῖσι δ' ἐπ' ἰφθίμην Πηρὰ τέκε, θαῦμα βροτοῖσι,  
 τὴν πάντες μνῶντο περικτῖται· οὐδ' ἄρα Νηλεὺς  
 τῷ ἐδίδου δς μὴ ἔλικας βδας εὐρυμετώπους  
 ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληΐης 290  
 ἀργαλέας· τὰς δ' οἶος ὑπέσχετο μάντις ἀμύμων  
 ἐξελάαν· χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδησε,  
 δεσμοὶ τ' ἀργαλεοὶ καὶ βουκῶλοι ἀγροῖῳται.  
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεύντο  
 ἄψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὧραι, 295  
 καὶ τότε δὴ μιν ἔλυσε βίη Ἰφικληΐη,  
 θέσφατα πάντ' εἰπόντα· Διὸς δ' ἐτελείετο βουλή.  
 Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,

288. οὐδ' ἄρα] Ἀρίσταρχος, οὐδ' ἄρα Schol. H. The common-reading is οὐδέ τι.

thoroughly exercised the ingenuity of etymologists. Aristonicus and the older commentators regarded it as equivalent to γεράοχος. Hesych. and Et. Mag. διὰ τὸ ἀγείρειν ὀχὴν τούτεστι τὴν τροφήν. Modern philologists have proposed ἀγείρειν—ὀχους—'currus colligere'; ἀγείρειν—ὀκύς, etc., etc. Buttm. and Lobeck, not unnaturally, despaired of any derivation being discoverable.

287. Join τοῖσι with ἐπὶ, 'besides these.'

289. τῷ, not τῇ, for the enclitic cannot well begin a verse. For the use of the demonstrative to prepare for a relative sentence compare τάνν αἱ πάρος ἦσαν Od. 2. 119, γαμέσθαι | τῷ ὅτεψ τε πατήρ κέλεται Od. 2. 114, τῷ δόμεν δς.. εἶποι Il. 18. 508.

ἐδίδου. Notice the tense, 'was not ready to give'; 'was not for giving'; compare ἐμσθούτο παρ' οὐκ ἐκδιδόντος τὴν αὐλήν Hdt. 1. 68.

290. ἐλάσεια represents a sort of 'oratio obliqua' implied in the former clause, = 'nisi abegisset.'

βίης Ἰφικληΐης, cp. Od. 2. 409. Iphiclus or Iphicles was son of Phylacus, living in Phylace on Mount Othrys in the Thessalian Phthiotis. Phylacus seems to have stolen these kine from Tyro, mother of Neleus (v. 235); and Iphiclus was now keeping them guarded by savage herdsmen, and, as later legends added, by a furious watch-dog. The story of the

imprisonment of Melampus may have come from the ideas suggested by the words Φύλακος and Φυλάκη.

291. With ἀργαλέας supply ἐλάσαι from ἐλάσειε, 'hard' or 'dangerous' to drive away, as being so well guarded.

293. δεσμοὶ and βουκῶλοι describe and define the μοῖρα θεοῦ. With the form ἀγροῖῳται (=ἀγρῶλοι) compare σπαργανιάτης h. Hom. Merc. 301; εἰραφιότης h. 26. 2.

297. θέσφατα..εἰπόντα. Eustath. interprets this of a special prediction made by him, περὶ παιδοποιίας μαντευσάμενος τῷ Ἰφίκλῳ (ἦν γὰρ ἄπαις), καὶ ἐπιτυχὼν ἀπελύθη. The Schol. V. refers it to the fact of the prophet having foretold the fate that would befall him on this enterprise, εἰδὼς, ὅτε δὴ μάντις, ὅτι ἐλάσεια ἐνιαυτὸν. Melampus was supposed by the later logographers to understand the language of all animals; and many stories are told about his questioning of the birds, and his listening to the talk of the worms as they bored through the beam of his chamber.

The phrase Διὸς δ' ἐτελείετο βουλή appears in Il. 1. 5.

298. Λήδην. This passage, if it be genuine, makes a break in the list of Boeotian or Thessalian legends. Leda (whose name may be identical with *Iada*, 'wife,' found in Lycian inscriptions: compare the name of the

ἦ δ' ὑπὸ Τυνδαρέῳ κρατερὸφρονε γείνατο παῖδε,  
 Κάστορά θ' ἱππόδαμον καὶ πῦξ ἀγαθὸν Πολυδεύκεα, 300  
 τοὺς ἀμφω ζῶουσ κατέχει φυσίζους αἶα  
 οἱ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες  
 ἄλλοτε μὲν ζῶουσ' ἑτερήμεροι, ἄλλοτε δ' αὐτε  
 τεθνᾶσιν· τιμὴν δὲ λελόγχᾳσιν ἴσα θεοῖσι.

304. λελόγχασιν] The MSS. all give this form, notwithstanding the unusual shortening of the penult. Eustath. adopts the reading, remarking how τὸ λελόγχασιν συστέλλει τὸ παραληγόμενον, but suggests that it might be written *εστ'* ἐκθλιψιν τῆς ληγούσης, sc. λελόγχᾳσ', which Wolf writes in his text. See on Od. 7. 114.

Carian island, Ἀδδῆ) is described as a daughter of the Aetolian king Thestius. Tyndareus (from the same stem as Τυδεύς, cp. Lat. *tu-tud-s*) was a prince of Sparta. Driven thence by his brothers, he found a home with Thestius and married his daughter. Leda became the mother of four children, Castor and Polydeuces, Helen and Clytaemnestra; but the parentage is variously given. Castor and Polydeuces are both called sons of Tyndareus, while their sister Helen is called a daughter of Zeus, Il. 3. 426; Od. 4. 189, 219, 596; and Clytaemnestra, again, a child of Tyndareus, Od. 24. 199. In the Homeric hymns (17 and 33) the two sons are called both Διὸς κούροι and Τυνδαρίδαι, and later forms of the story refine upon this, making Clytaemnestra and Castor the offspring of Tyndareus, and Helen and Polydeuces of Zeus. Thus Castor appears as a mortal, and Polydeuces as an immortal; but when Castor falls in the fight with the Apharidae, Polydeuces gives up half his immortality, sharing it on alternate days with his brother Castor. Cp. Pind. Nem. 10. 55 μεταμειβόμενοι δ' ἐναλλὰς ἀμέραν τὰν μὲν παρὰ πατρί φίλῳ Διὶ νέμονται, τὰν δ' ὑπὸ κείθεσι γαίᾳς ἐν γυάλοις Θεράπνας (where their grave was shown), πότμον ἀμμιπλάντες ὁμοῖον, ib. Pyth. 11. 63 τὸ μὲν παρ' ἄμαρ ἔδρασι Θεράπνας τὸ δ' ολέοντας ἐνδον Ὀλύμπου.

This story would seem to connect the Dioscuri with some myth representing the alternation of light and darkness, Welcker (Gr. G. 1. 606 foll.) identifying them with the morning and evening star; cp. Stat. Silv. 4. 6. 15 foll., where Castor is used for Lucifer. The

epithets λευκόπῳλοι, εὐίπποι Pind. Pyth. 1. 66; Ol. 3. 39, and the expression ἱπποὶ μαρμαίροντε Eur. I. A. 1154, cannot but remind us of λευκόπῳλος ἡμέρη Soph. Aj. 673. But if the ἑτερήμερος is so necessary to connect them with such myths, it is remarkable that it finds no place in the Iliad, where Helen describes them (3. 243) as 'dead and buried' in Lacedaemon before the Trojan war began. Müller (Dor. 2. 10. § 8) thinks that we have the worship of some ancient Peloponnesian deities blended with the heroic honours of the human Tyndaridae; the former attributes in process of time superseding the latter. See Dict. Biogr. and Myth. s. v.

300. Κάστορα, from root *καδ*, as Ἐπικάστη sup. For the meaning of Πολυδεύκης see on ἀδευκής Od. 4. 489.

301. τοὺς ἀμφω. Cp. Il. 3. 243 τοὺς δ' ἤδη κατέχειν φυσίζους αἶα | ἐν Λακτ-δαίμονι αἰθι φίλῳ ἐν πατρίδι γαίῃ. For the phrase γαῖα or αἶα κατέχει cp. Od. 13. 427; 15. 31; Il. 16. 629, where the expression has the regular meaning of being dead and buried. It is difficult to reconcile this with ζῶουσ, unless we apply a sort of oxymoron to the effect that though dead, buried, and νέρθεν γῆς, they are 'alive' to a certain extent, the extent being limited by the words of καὶ . . . τεθνᾶσιν. Nitzsch proposes to read ἀμφιζῶουσ, to which the following line would form the exegesis. But only by straining the interpretation it is possible to harmonise the form of the story in the Iliad with that in the Odyssey.

304. λελόγχασιν. See crit. note. For the quantity of the *α* see Od. 7. 114 on πεφύκασι, and cp. Monro, H. G. §§ 5, 7. Among other points which

Valenworthy that Hel... not mentioned, but only Biosauri. In Cypraea the D.  
ages a very important role. W. M. think. Helikina comes from Cypraea

o5. Aloidae has a  $\rho\epsilon\pi\epsilon\nu\varsigma$  in Naxos, but appears also in Thessaly. W. M. 150  
think from a Naxian source

Τὴν δὲ μετ' Ἰφιμέδειαν, Ἀλωῆος παράκοιτιν, 305  
 εἴσιδον, ἣ δὴ φάσκε Ποσειδάωνι μιγῆναι,  
 καὶ ῥ' ἔτεκεν δύο παῖδε, μινυνθαδίῳ δὲ γενέσθην,  
 ὅτ' ἂν ἀντίθεον τηλεκλειτὸν τ' Ἐφιάλτην,  
 οὗς δὴ μηκίστους θρέψε ξείδωρος ἄρουρα  
 καὶ πολλὸν καλλίστους μετὰ γε κλυτὸν Ὀρίωνα 310  
 ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχες ἦσαν  
 εὖρος, ἀτὰρ μῆκος γε γενέσθην ἐννεόργυιοι.  
 οἷ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ  
 φυλόπιδα στήσειν πολυάικος πολέμοιο.

suggest a late origin for the whole passage we may note that τὴν Τυνδαρίου παράκοιτιν (sup.) seems to be a use of the demonstrative pronoun, or article, that is quite post-Homeric. We might quote *θάμυριν τὸν Θάρηα* Il. 2. 595 as the nearest parallel; but not *ὁ Ἰφίκλοιο πάς* (as Krüger) Il. 13. 698, for *ὁ* there is the emphatic demonstrative, referring back to *ὁ μὲν*, ib. 694. Lauer (Hom. Quaest. 51) says well, 'Vocabulum τὴν articuli quasi vicarium improbandum est, cum a versibus 260, 266, 305, quamvis eadem in iis sit coniunctio, vacula ista τὴν absit.'

305. Ἰφιμέδεια was daughter of Triops, king of Thessaly. Aloeus, her uncle and husband, is described as son of Poseidon by Canace daughter of Aeolus. Iphimedeia alleged (φάσκε, as sup. 236 φάτο, and 261 εὐχετο) that she was mother of Otus and Ephialtes by Poseidon; the common form of legend reappearing, as in the story of Tyro, Antiope, Alcmene, and Leda.

307. μινυνθαδίῳ is explained by vv. 318-320; with the form of adjective compare *κρυπτάδιος*, *διχθάδιος*, *αἰφνιδίος*. The name Aloeus is from *ἀλός*. He is the 'man of the threshing-floor;' and his son Otus (ὄθῳ) tramples the corn from the husk, while Ephialtes (*ἐπι-ιάλω*, Eustath. quoting the reading 'Ἐπιάλτης, see La Roche ad loc.) tosses it up for the wind to winnow it. Others connect Ephialtes with *ἐπι-άλλομαι*, making the name descriptive of the leaping upon the grapes in the wine-press. Anyhow, the names commemorate the early glories of agriculture—a fact further pointed to by the

words *θρέψε ξείδωρος ἄρουρα*. The size of these giant children of the soil reminds us of the *γηγενῆς* Tityus, *ὁ δ' ἐπ' ἐννέα κεῖτο πέλεσθρα*, inf. 577. Otus and Ephialtes are represented in the Iliad (5. 385 foll.) as having imprisoned Ares for thirteen months *χαλκῆ ἐν κεράμῳ*, on which Schol. D. remarks, *τοὺς Ἀλωείδας φασὶ καταπαῦσαι τὸν πόλεμον καὶ τὰς ἐς αὐτὸν παρασκευὰς, καὶ ἐν εἰρήνῃ ποιῆσαι βιοτεύειν τοὺς ἀνθρώπους*.

311. ἐννέωροι, see on Od. 10. 19. It is hardly possible to attach any other meaning to it here than 'at nine years of age,' because of the word *ἐννεα-πήχες*. This rendering will also fall in with *μινυνθαδίῳ γενέσθην*. The meaning of γὰρ refers back to *μηκίστους* in v. 309; the words from καὶ πολλὸν .. Ὀρίωνα being parenthetical.

313. With the form ἀπειλήτην, cp. *δμαρτήτην* (v. 1. *δμαρτήδην*) Il. 13. 384; *συναντήτην*, *συλήτην*, *προσαυδήτην*, *φοιτήτην*, and seen Monro, H. G. § 19, who classes these as forms of non-thematic contracted verbs.

314. With *φυλόπιδα* (elsewhere *φύλοπιν*) στήσειν compare *ἐριν στήσαι* Od. 16. 292; 19. 11. *φύλοπιν* (often used in the Iliad, but found in the Odyssey only here and in 16. 268; 24. 475) is referred by some to *φύλον* only, the rest of the word being terminational. Curtius proposes to connect *-οπις* with root *οπ* = 'work,' as in *Πηλε-όπεια* and Lat. *ορ-μς*; but the common etymology gives *φύλον-ος* in the sense of the 'battle cry of the hosts' or the 'slogan yell of gathering clans.' With this last view we might compare the use of *βοή* and *ἀντή*.

῾Οσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' ῾Οσση 315  
 Πήλιον εἰνοσίφυλλον, ἔν' οὐρανὸς ἀμβατὸς εἶη.  
 καὶ νῦ κεν ἐξετέλεσσαν, εἰ ἤβης μέτρον ἴκοντο·  
 ἀλλ' ὄλεσεν Διὸς υἱὸς, δν ἡύκομος τέκε Λητῶ,  
 ἀμφοτέρῳ, πρίν σφωιν ὑπὸ κροτάφοισιν ἰούλους  
 ἀνθῆσαι πυκάσαι τε γένυνς εὐανθεί λάχνην. 320

Φαίδρην τε Πρόκριν τε ἴδον καλήν τ' Ἀριάδνην,

315, 316.] *δοτεοῦνται* ὡς *ἀδύνατοι* (sc. by Aristarchus) Schol. V. *δοτεοῦνται* πρὸς τιναν Eustath.

315, 316. See crit. note. Eustath. remarks upon the passage that these lines are rejected, *εἰ καὶ οἱ λυτικοὶ* (the professed elucidators) *φασιν* *ὅτι μέμασαν οἱ παῖδες ποιῆσαι τὸ ἀδύνατον, οὐ μὴν ἔπραξαν*, that is to say, they felt the difficulty of supposing the circumstances to have taken place, and so laid all the stress upon *μέμασαν*, as though the Aloidæ had had the will but not the power to achieve. The objection felt by Aristarchus no doubt was how to reconcile ἐν Ὀλύμπῳ of v. 313 with ῾Οσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν. In one verse Olympus is the scene of the fight; in the other, the gods are far above Olympus, which must itself be used as only the first step in a gigantic staircase, by which they might be reached. Eustath. might say on v. 315 *ἐνταῦθα Ὀλυμπος δ' οὐρανός*, but Aristarchus laid it down as a rule (Lehrs, Aristarch. 175) that Ὀλυμπος in Homer was always the mountain of that name. Nitzsch objects to the explanation suggested by Lehrs (p. 176); but if the two lines are to be retained, it is the best that can be offered: 'Olympum ascendunt Aloidæ; tum Dii illos fugientes in altiora caeli effugiunt; quæ caeli altiora ut et ipsi ascendere possint . . . montes superstruere moliantur.' It is very likely that the two lines are a later interpolation from some *Γιγαντομαχία*. The legends about the wars of gods and giants are not found in Homer, but are already developed in the Hesiodic epic. The presumptuous pride of the Aloidæ in attempting to scale the skies has its prototype in the building of the tower on the plain of Shinar, 'whose top should reach unto heaven.'

318. Διὸς υἱός. In Pind. Pyth. 4.

88 they are represented as slain by Artemis in Naxos.

319. *Ιούλοι*, 'whiskers.' Cp. Xen. Conviv. 4. 23 *τούτῳ μὲν ἰούλος παρὰ τὰ ὦτα καθέρπει*. Curtius regards the initial *l* as a weakened reduplication, comparing *λαῖν*, *Ἰουλά* and *Οὐλά*, names of Demeter, *λαρός* and *οἶρος*, *λαγή* for *Φιφωγή*.

320. *πυκάσαι*. It is better, keeping *Ιούλους* still as the subject, to render 'and covered their cheeks with sprouting down;' others make *γένυνς* the subject, and treat *πυκάσαι* as intransitive. We might expect *εὐανθεία λάχνην*, which would remove all difficulty.

321. *Φαίδρην*. The three names that follow belong to Attic legend, and thus the continuity of Thessalian and Boeotian story is again broken. Vv. 321-325 are probably a later interpolation, and, like other passages that allude to Athenian legend, they may belong to the date of the Peisistratean recension. Phædra was daughter of the Cretan Minos, and wife of Theseus after the death of Hippolyte. Her tragical fate was caused by her guilty passion for her step-son Hippolytus.

Procris was daughter of Erechtheus, king of Athens, and wife of Cephalus. The story of her fate takes many different forms; but Cephalus generally appears as a young hunter, carried off by Eos for his beauty, *ἀνήρπασέν ποτε | ἡ καλλιφύγῃς Κέφαλον ἐς θεοῦς Ἑὸς | ἔρατος οὐνέε* Eur. Hipp. 454. Other forms of the story represent Cephalus as son of Hermes by the Cecropid Herse. If a nature-myth be sought for in this legend, Cephalus may be supposed to represent the morning star; and Procris (*ἡ προκεκρίμενη* = 'eximia') may be the moon, under the form of a fair woman

as heroiner left no descendants! The interpolation made not before the 6<sup>th</sup> century

26. Maira and Oymone occurred - Noomi, and came from that course a.s. to W.M.  
The way in which they are mentioned shows that post was dealing with well-known

κούρην Μίνωος ὀλοόφρονος, ἣν ποτε Θησεὺς  
 ἐκ Κρήτης ἐς γουνὸν Ἀθηναίων ἱερῶν  
 ἦγε μὲν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἄρτεμις ἔκτα  
 Δίῃ ἐν ἀμφιρῦτῃ Διονύσου μαρτυρήσει. 325  
 Μαῖράν τε Κλυμένην τε ἴδον στυγερὴν τ' Ἐριφύλην,

324. ἀπόνητο] τινὲς ἐτέλεσσαν γρ. Schol. H. ἔκτα] Ἀριστοφάνης ἔσχε Schol. H. Eustath. gives both readings. Probably ἔσχε is the original reading, found in Vind. 5. 50, 56, Ven. 613, with variant ἔκτα.

(see Preller, Grk. Myth. 2. 145 foll.). She was famed, as Eustath. says, ad loc., ἐπ' ἀνδρῶν . . . καὶ παροιμία ἐξ αὐτῆς φέρεται τὸ Πρόκριδος ἀκοντα, i. e. a dart that never misses its aim. Cp. Eurip. Ion 1155, of the full moon, κύκλος δὲ πανσέληνος ἡκόντις ἄνω | μηνὸς διχρήρης. The story goes on that Eos tempted Cephalus to test his wife's fidelity, and when it was found wanting, she fled to Crete, where she joined the huntress Artemis. Coming back to her lord, she brought with her the famous dart and gave it to him for his own use. The last scene of her life describes her as following Cephalus to the woods, suspicious that he visited some paramour here. As she tried to hide herself in a thicket, he saw something moving, and shot the unerring dart only too truly. Procris falls by her own weapon. If we are to carry out the idea of Procris as the moon, we must think of her faint and pale, dying before the darts of the rising day. See Ov. Met. 7. 697 foll. But the name Ἐρση given to the mother of Cephalus makes it likely that the abduction of Cephalus by Eos has some connection with the morning-rays absorbing the dew.

Ariadne, i. e. Ἀριάγνη (a form of the name actually found on a vase), cp. Hesych. δῶδον ἀγρὸν Κρήτης, may be intended to represent a personification of the fertile powers of the soil. She was the daughter of Minos and Pasiphae, and gave her lover Theseus the clue by which to thread the labyrinth and slay the Minotaur.

322. Minos is here called ὀλοόφρων, 'evil-hearted,' perhaps in remembrance of the cruel tribute he had laid upon Athens. In this form of the story Theseus 'was carrying Ariadne off from Crete to the soil of sacred Athens, but he did not have his joy of

her; for, ere that, Artemis slew her in sea-girt Dia, on the information of Dionysus.' The Dia mentioned here is the little island, now Standia, just off Heracleion, on the north coast of Crete. Theseus would pass the island in sailing for Athens. This is different from the common account, which represents Ariadne as deserted by Theseus in Dia (Naxos), and taken to wife by Dionysus. What are the μαρτυρίαι? Some suppose that Dionysus informed Artemis that Theseus had lain with Ariadne in her sacred grove in Dia; or that Ariadne had been promised to Dionysus, but had surrendered herself to a mortal lover.

324. With οὐδ' ἀπόνητο, 'he had no joy of her,' cp. Od. 16. 120; 17. 293. Elsewhere ἀπονίναμαι is found with a genitive, as ἀρετῆς Il. 11. 763, τιμῆς Od. 24. 30, ἡβης Il. 17. 25.

If ἔσχε (see crit. note) be read for ἔκτα, we can hardly render it, with Eustath., ἔπεσχε θανάτῳ, but rather 'stopped her,' i. e. let her go no further with Theseus.

325. The form Διονύσου occurs only here; the regular form in Iliad and Odyssey being Διώνυσος, Il. 6. 132, 135; 14. 325; Od. 24. 74. In the hymns, the orthography Διώνυσος is common. In Hesiod, Scut. Herc. 400, Διώνυσος occurs (but Athen. 10. 428 cites the line as from the μεγάλαι Ἥοιαι); also in Theocr. 17. 112; Theogn. 976; Callim. h. 6. 72; Pind. Ol. 13. 25; frag. 5. 104.

326. With Maera, Clymene, and Eriphyle the story returns to Boeotian legend, the continuity of which we supposed to have been broken by the interpolation of later rhapsodists or editors. Maera, says Pherecydes, ap. Schol., was ἡ Προΐτου θυγάτηρ καὶ Ἀντείας, κάλλιε διαπρεπεστάτη. ταύτης

ἢ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήντα.  
 πάσας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
 δσσας ἡρώων ἀλόχους ἴδον ἡδὲ θύγατρας·  
 πρὶν γάρ κεν καὶ νύξ φθίτ' ἀμβροτος. ἀλλὰ καὶ ὦρη 330  
 εὔδειν, ἢ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἐταίρους  
 ἢ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.'  
 'Ὡς ἐφάθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,  
 κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκιδέντα.  
 τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων· 335

330. φθίτ'] φθειτ' Schol. B. Q.

ἐρασθεὶς Ζεὺς ἀφικνεῖται ὡς αὐτὴν καὶ  
 λαμβάνων διαφθεῖραι· ἢ δὲ ἔγκυος γενομένη  
 τίκτει Λοκρὸν τὸ ὄνομα παῖδα, δις Θήβας  
 μετ' Ἀμφίονος καὶ Ζήθου οἰκίζει. She  
 is represented as having been a nymph  
 of Artemis, and having been slain by  
 the goddess for her amour with Zeus.  
 The name Μαῖρα is probably connected  
 with the root μαρ, and means 'brilliant.'

Clymene was a daughter of Minyas,  
 wife of Phylacus, and mother of  
 Iphiclus. Her name is common in  
 Minyan legend; there is a Clymene,  
 daughter of a Minyas and mother of  
 Atalanta; an Eteoclymene, a Pericly-  
 mene, in the same family; and a Clyme-  
 nus, king of the Minyae.

Eriphyle was wife of Amphiarus of  
 Argos, but her story is closely connected  
 with Theban legend; for Amphiarus,  
 though desirous of taking no part in the  
 expedition to Thebes, which he knew  
 would prove fatal to him, was overper-  
 suaded by his wife Eriphyle, who had  
 been bribed with the gift of a golden  
 necklace by Polynices. Amphiarus  
 was on the point of being slain in the  
 war, when Zeus clave the ground asunder  
 with his thunderbolt, and engulfed  
 Amphiarus with his chariot and horses.  
 There was an oracle of Amphiarus  
 established near Thebes, but afterwards  
 removed to the neighbourhood of  
 Oropus: cp. Od. 15. 244. The whole  
 story was narrated in one of the Cyclic  
 epics called Ἀμφιαρέου ἐξέλασις, which,  
 according to current tradition, was  
 composed in Boeotia by Homer him-  
 self.

327. φίλου ἀνδρός. With this geni-  
 tive of price cp. Γαῖκος . . πρὸς Διομή-

δεα τεύχε' ἄμειβε, | χρύσεια χαλκῶν,  
 ἐκατόμβοι· ἔννεαβοῶν Il. 6. 236, πῆ  
 δύν Πριάμοιο . . ἔλυσε ἀπάντων Il. 11.  
 106, χαλκοῦ τε χρυσοῦ τ' ἀπολοῦσθαι  
 22. 50. Similarly προκίδει χαλκῶν  
 Od. 13. 15.

328. See Od. 4. 240; Il. 2. 488.

330. πρὶν γάρ, 'for, ere that night  
 would pass away.' Cp. Virg. Aen. 1.  
 374 'ante diem clauso componet Vesper  
 Olympo.'

φθίτ[ο] is optat. See Od. 10. 51.  
 Only here is ἀμβροτος used as epith. of  
 νύξ, instead of the common ἀμβρόσιος.  
 Cp. ἀβρότη Il. 14. 78.

331. In Od. 7. 317 Alcinoüs had said  
 πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι . . αἶψα  
 εἶ, and the preparations (8. 50. 444)  
 had already been made; so that by  
 ἐταίρους we may understand the sailors  
 whom Alcinoüs had sent down to the  
 harbour ready to take the ship on the  
 morrow. ἐλθόντ[α] is accusative, as  
 Od. 6. 60; 15. 240.

334. κηληθμῷ is the 'glamour' of his  
 story. The Schol. interprets it ἡ μετὰ  
 ἡδονῆς καὶ τέρψεως ἡσυχία. Cp. Eustath.  
 ad loc. κάτοχοι ἐγένοντο εὐφροσύνην πολ-  
 λῇ· ἐπίτασις γὰρ ἡδονῆς δὲ κηληθμός. Quin-  
 tilian, 4. 2. 37, seems to imply the same  
 thing when he translates κηληθμός by  
 'intentionis silentium.' Eustath. further  
 says, διὸ καὶ ὁ Πλούταρχος ἐν συμποσί-  
 οῖσι, ὡς διάφορά τινα λέγει τὴν εὐφρο-  
 σύνην καὶ τὴν κηληθμῶν. ἐκ δὲ τοῦ κη-  
 λῶ καὶ ἀπὸ τοῦ κηληθμῶν κηληθμῶν παρ-  
 γονται, ὡς Ἀθήναιος μέμνηται (7. 35) δι  
 θελγουσῶν οὐδὲν ἑλαττον ἤπειρ αἱ τῶ  
 μύθου Σειρήνες.

With ἔσχοντο cp. Od. 8. 182, and  
 sup. 279.





‘Φαίηκες, πῶς ὕμιν ἀνὴρ ὄδε φαίνεται εἶναι  
 εἶδος τε μέγεθος τε ἰδὲ φρένας ἔνδον εἴσας;  
 ξείνος δ’ αὐτ’ ἐμός ἐστιν, ἕκαστος δ’ ἔμμορε τιμῆς·  
 τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα  
 οὕτω χρῆζοντι κολούετε· πολλὰ γὰρ ὕμιν  
 κτήματ’ ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.’ 340

Τοῖσι δὲ καὶ μετέειπε γέρων ἦρως Ἐχένης,  
 [ὅς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν]

ᾧ φίλοι, οὐ μὰν ἡμῖν ἀπὸ σκοποῦ οὐδ’ ἀπὸ δόξης

343.] Wanting in some of the best MSS, as Harl. Ven. 613, etc., but found in others and in Eustath. The Cod. Aug. adds καὶ μῦθος ἐκέκαστο παλαιὰ τε πολλὰ τε εἶδός (7. 157).

336. πῶς . . εἶναι is used like the later πῶς ἔχειν; ‘How seemeth he to stand in your eyes?’ For the combination cp. Il. 11. 838 πῶς κεν εἴη τάδε ἔργα; Il. 14. 333 πῶς εἴη;

337. εἴσας. If with Ahrens we refer εἴση to root εἰκ, we can render here ‘good,’ ‘seemly,’ or the like. If we regard εἴση as equivalent to ἰφίσση, from ἴσος, we must render ‘fair,’ i. e. well-balanced, like the ῥῆς εἴσαι, with ‘equal curves,’ or ‘on even keel.’ It can hardly be, as Schol., τὰς ἀναλογούσας τῷ σώματι.

338. The words δ’ αὖτε mark the transition to a new thought. Arete seems to find a satisfactory answer to her question in the approving looks of the Phaeacians; so she proceeds—‘Now, he is *my* guest;’ mine, especially because he made his first appeal to me; ‘but each one of you has a share in the honour’ of entertaining him and treating him well. ‘Wherefore, be not in too great haste to send him off, nor curtail the number of your presents for one who needs them so sorely.’

ἕκαστος δ’ ἔμμορε τιμῆς is best explained by Il. 15. 189, where the partition of the world between the gods is thus described, τρεῖς γὰρ τ’ ἐκ Κρόνου εἰμὲν ἀδελφοὶ οὐς τέκετο Ῥέα, | Ζεὺς καὶ ἑγὼ, τρίτατος δ’ Ἀΐδης, ἐνέροισιν ἀνάσσων, | τρυχθὰ δὲ πάντα δέδασται, ἕκαστος δ’ ἔμμορε τιμῆς. Cp. also Il. 1. 278.

339. By τὰ δῶρα are meant the presents alluded to in Od. 8. 438 foll. Arete knows that if his departure is awhile delayed there will be more pre-

sents made to him; even as Alcinous himself proposes, Od. 13. 13.

340. κολούετε (κόλος, κυλλός, and, perhaps, κείρω) does not refer to any possible withdrawal of gifts already promised; but to the limitation of the gifts to a smaller number than would be given, should Odysseus tarry a little longer: cp. εἰ δ’ αὐτοῦ πάντα κολούει Od. 8. 211. With ξείνος ἐμός compare Od. 7. 142. Eustath. joins οὕτω with κολούετε, as if οὕτω resumed the participle ἐπειγόμενοι, but it seems far better to couple it with χρῆζοντι, and make the expression directly antithetical to πολλὰ ὕμιν κτήματα.

344. ἀπὸ σκοποῦ. In Homer σκοπός is generally used of a ‘watcher’ or ‘spy;’ but in Od. 22. 6 of a mark at which an archer shoots; and this must be the meaning to be assigned to it here, viz. ‘wide of the mark.’ So ἀπὸ σκοποῦ εἰρηκέναι, εἰρησθαι Plat. Theaet. 179 C, Xen. Symp. 2. 10, and παρὰ σκοπὸν Pind. O. 13. 94.

ἀπὸ δόξης is interpreted by the Schol. as οὐκ ἀποθεὶν ἧς ἔχομεν περὶ τοὺς ξένους διαθέσεως, i. e. not at variance with our own ideas; Eustath. takes it to mean, ‘not at variance with our expectation’ of what she would do; ὑπολαμβάνοντες ὅτι δηλαδὴ εὐ περὶ τοὺς ξένους διάκειται. The latter meaning of ‘what one expects’ seems settled by Il. 10. 324 σοὶ δ’ ἐγὼ οὐχ ἄλιος σκοπὸς ἔσομαι, οὐδ’ ἀπὸ δόξης. In later Greek the phrase reappears in the form παρὰ δόξαν.

μυβαίται βασιλῆα περίφρων ἄλλὰ τίθεσθε  
 Ἀλκίνοῳ ὃ ἐκ τοῦδ' ἔχεται ἔργῳ τε ἔπος τε.

Τὼν δ' αὖτ' Ἀλκίνοος ἐπαμείβετο φώνησέν τε  
 'τοῦτο μὲν αὖτω δὴ ἔσται ἔπος, εἰ κεν ἐγὼ γε  
 ζῶις Φαιήκεσσι φιληρέτροισιν ἀνέσσω  
 ξείνοσ' ὅτε τλήτω, μάλα περ νόστοιο χετίσω.  
 ἔμπης οὖν ἐπιμείναι ἐς αὔριον, εἰς ὃ κε πῦσιν  
 διατίνην τελίσω πομπή δ' ἄνδρεςσι μελήσει  
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐπὶ δῖμιν.'

Τὼν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς  
 'Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,  
 εἴ με καὶ εἰς ἐνιαυτὸν ἀνάγοιτ' αὐτόθι μῖμναι,  
 πομπήν τ' ὀτρύνοιτε καὶ ἀγλαὰ δῶρα δίδοιτε,  
 καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον εἴη,  
 πλειοτέρῃ σὺν χειρὶ φίλῃν ἐς πατρίδ' ἰκέσθαι·  
 καὶ κ' αἰδοίτερος καὶ φίλτερος ἀνδράσιν εἴην  
 πᾶσιν, ὅσοι μ' Ἰθάκῃνδε ἰδοίατο νοστήσαντα.'

Τὼν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε  
 'ὦ Ὀδυσσεῦ, τὸ μὲν οὐ τί σ' ἐλσκομεν εἰσπορόωντες

357. πομπήν τ' ὀτρύνοιτε] γρ. πομπή δ' ὀτρύνοιτο Schol. H. 359.] Ἀριστοφάνης  
 πλειοτέρῃσιν χερσὶ Schol. II. Perhaps it should be πλειοτέρῃς σὺν.

346. Ἀλκίνοῳ δ', 'but on Alcinoos here depends both promise and performance.' Compare for ἔργῳ τε ἔπος τε *Od.* 2. 272. See also *Od.* 6. 197.

348. τοῦτο, sc. *this* suggestion of Arete (to increase the number of the presents, and keep their guest a little longer) shall be fulfilled 'as sure as I am alive and reigning:' the emphasis is on ζῶς.

350. γέλωσ' 84, 'but let our guest make up his mind (*Od.* 1. 353), though deeply desiring his return, to abide here notwithstanding.'

351. ἔμπης resumes the adversative force of *οὖν* with the participle: see generally on *Od.* 2. 199. The use of *οὖν* with *ἔμπης* here is like the ordinary combination of *δ'* *οὖν* or *γάρ*.

*οὖσαν* should be taken in a predicative sense with *τελίσω*, as its comparative positive suggests.

357. With the sentence πομπήν τ' ... δίδοιτε (still in the government of *εἰ*, and adding a further qualification to the main conditional clause: cp. *Od.* 4. 97, 98; 8. 340-342.

358. καὶ κε τό. Here, as in *sup.* 111, the apodosis is introduced by *καὶ*. 'I should indeed like this better,' viz. *πλειοτέρῃ σὺν χειρὶ ἰκέσθαι*, for it was a bad thing to return *κεῖνός σὺν χερσὶ ἔχοντες* *Od.* 10. 42.

360. καὶ κ' introduces a second advantage he would thus secure.

363. τὸ μὲν merely anticipates the following words, sc. *ἔπειτα* τ' *ἔστω*. 'This in truth we do not judge thee when we look upon thee, viz. to be a deceiver and cheat; even as much each breeds many men broadcast summing 'is out of things which one can never bring to proof of sight.'





ἡπεροπῆά τ' ἔμεν καὶ ἐπὶ κλοπον, οἶά τε πολλοὺς  
 βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους  
 ψεύδεά τ' ἀρτύνοντας, ὅθεν κέ τις οὐδὲ ἴδοιτο  
 σοὶ δ' ἐπὶ μὲν μορφῇ ἐπέων, ἐνὶ δὲ φρένες ἐσθλαί,  
 μῦθον δ' ὥς δὲ αἰδοῖς ἐπισταμένως κατέλεξας,  
 πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον,  
 εἷ τινας ἀντιθέων ἐτάρων ἴδες, οἳ τοι ἅμ' αὐτῷ  
 Ἰλιον εἰς ἅμ' ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον.  
 νύξ δ' ἦδε μάλα μακρὴ ἀθέσφατος· οὐδέ πω ὥρη

364. πολλοὺς] οὕτως Ζηνόδοτος· ὁ δὲ Ἀρίσταρχος πολλοὺς Schol. H. This imperfect citation probably means that Zenodotus wrote πολλά (see Od. 9. 128). Düntzer, on the other hand, assigns πολλά to Aristarchus.

365. πολυσπερέας must be regarded as a descriptive epegesis of πολλοὺς (see crit. note); cp. Il. 2. 804 ἄλλη δ' ἄλλων γλώσσα πολυσπερέων ἀνθρώπων, Virg. Aen. 1. 602 '(gens) magnum quae sparsa per orbem,' etc. Eustath. seems to give the sense rightly when he says, τὸ δὲ οἶά τε πολλοὺς δύναται ποτε μὴ καλύοντος τοῦ μέτρου φράζεσθαι οἷους πολλοὺς.

366. Nitzsch interprets ὅθεν κέ τις, κ.τ.λ. by 'mendacia componentes usque eo unde quis mendacia ea esse neutiquam amplius sentiat,' i. e. carrying their invention to a pitch of perfection, at which no one can detect them. This is identical with the words of Schol. B. T. ὅθεν τις οὐκ ἂν διασκοπήσειεν οὐδὲ προϊδοίτο ὅτι ψεύδεται. But we must remember that Odysseus has just been entertaining his hosts with stories of marvel in the land of Hades, where no mortals could go and test the truth of his narration. He is like the bold assertor about the sources of the Nile, of whom Herodotus (2. 23) says, ὁ δὲ .. λέξας ἐς ἀφανὲς τὸν μῦθον ἀνεπίκτας οὐκ ἔχει ἐλεγχοῦν. Not that Alcinoüs intends to throw discredit on his adventures, but he seems gently to remind him of the doubtful veracity of some travellers' tales. According to this, ὅθεν .. ὕβων might exactly be interpreted by ἐξ ἀνελέγκτων, cp. Thucyd. 1. 21; 5. 85. Curtius suggests as the etymology of ἡπεροπῆς the Skt. *apara* = 'otherwise,' 'different,' and root *fer* = 'speak.' For the Homeric constructions with ἔσκει

cp. Od. 9. 321; also Il. 13. 446 ἡ ἄρα δὴ τι εἰσκομεν ἄξιον εἶναι | τρεῖς ἐνὸς ἀντὶ πεφάσθαι, and 21. 332 ἄντα σέθεν γὰρ | ἑάνθον δυνήεντα μάχῃ θίσκομεν εἶναι. The common construction, of course, is εἰσκειν τινὶ τι.

368. ὡς δὲ αἰδοῖς. This short form of comparison implies the repetition of κατέλεξε from κατέλεξας. Ameis quotes as parallel instances Od. 5. 281; 19. 494; Il. 2. 394; 4. 462; 12. 132; 13. 471, 571; 18. 219; 23. 712.

369. πάντων Ἀργείων. As a matter of fact Odysseus did not tell of the fate of 'all the Argives.' Eustath. notices the difficulty, and proposes to treat it as a similar inaccuracy to αἰθλων πειρηθῶμεν πάντων Od. 8. 100, where see note. But by Ἀργείων Alcinoüs possibly intends to refer to the men whom Odysseus brought with him from Troy: cp. Od. 1. 61; 2. 173. ἀντίθεοι ἱταροὶ (cp. inf. 382) will then be limited to chieftains of the Greek host.

371. ἅμ' αὐτῷ ... ἅμ' ἔποντο = 'qui tecum ipso simul profecti sunt,' the first ἅμα meaning only 'accompaniment'; the second, coincidence in point of time.

373. νύξ δ' ἦδε, 'and the night before us (ἦδε) is long.' To Odysseus, in his desire to go to bed, the night seemed far spent, and little time enough left for sleep. Alcinoüs, in his eagerness to hear more, would fain think it quite early still: he says, in a playful strain, that there is a 'vast' portion of

εὔδειν ἐν μεγάρῳ σὺ δέ μοι λέγε θέσκελα ἔργα.  
καί κεν ἐς ἡῶ διαν ἀνασχοίμην, ὅτε μοι σὺ  
τλαίης ἐν μεγάρῳ τὰ σά κήδεα μυθήσασθαι.

375

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
'Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,  
ᾧρη μὲν πολέων μύθων, ᾧρη δέ καὶ ὕπνου  
εἰ δ' ἔτ' ἀκουόμεναί γε λιλαιέαι, οὐκ ἂν ἐγώ γε  
τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἄλλ' ἀγορεύσαι,  
κήδε' ἐμῶν ἐτάρων, οἳ δὴ μετόπισθεν δλοντο,  
οἳ Τρώων μὲν ὑπεξέφυγον στονόεσσαν αὐτήν,  
ἐν νόστῳ δ' ἀπόδλοντο κακῆς ἰότητι γυναικός.

380

Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδαο' ἄλλυδις ἄλλη  
ἀγνή Περσεφόνεια γυναικῶν θηλυτεράων,

385

381. ἀγορεύσαι] So most MSS. Ameis, with Eustath. and Cod. H. prim. man. reads ἀγορεύειν. 385. ἄλλῃ] οὕτως Ἀρίσταρχος. Ἀριστοφάνης δὲ ἄλλῃ φησὶ Schol. H. 386. ἀγνή] τινὰ δὲ τῶν ἀντιγράφων ἀγνή Περσεφόνει γράφουσιν Eustath.

the night still left. This is the simple meaning, and is better than the refinement of Eustath., *φθινόπωρον ἢ ἡ καὶ περαιτέρω τοιαύτης ὥρας*. It looks as if Alcinoüs intended to parody the words of Odysseus in sup. 330.

374. λέγε = 'go on recounting.'

375. καὶ . . ἐς ἡῶ, 'even till morn.'

ἀνασχοίμην is used here absolutely, like the vernacular 'I could hold on.' In Od. 4. 595 it is found with a participle.

ὅτε . . τλαίης, with the use of the mood cp. Od. 5. 189, and 13. 391.

379. ᾧρη μὲν. The words εἰ δ' ἔτ' ἀκουόμεναί show plainly enough that the emphasis lies in the words ᾧρη δέ καὶ ὕπνου. Odysseus thinks that *now* is the time for sleep; but he is not unwilling to make a sacrifice.

381. Join τούτων καὶ οἰκτρότερα = 'his vel flebiliora.'

382. μετόπισθεν, of time 'afterwards,' when they had left Troy.

383. ἀντήν, more often used in Iliad than Odysseus for 'battle.' Cp. the use of *βοή* and *φύλοισι*.

384. κακῆς γυναικός can only refer to Clytaemnestra, considering the illustrative story that is immediately told. Eustath. does indeed suggest that ἀρχέ-

κακος Ἑλένη is possibly intended; or even Cassandra. So also Scholl.

385. αὐτὰρ ἐπεὶ marks a transition. It serves here to resume the narrative broken at sup. 329.

386. ἀγνή, used in Odyssey only as epithet of Artemis, 5. 123; 18. 201; 20. 71, and of *ἑορτή* 21. 259. It is possible that ἀγνή is a later alteration, pointing to a time when Persephone was regarded from a fresh point of view.

θηλυτεράων. Ameis quotes from Lobeck, De Epith. otiosis, 361 'Veteres hoc ad schema referunt quod χαριεντισμόν vocant, neque negari potest hanc adiectionem attributi omnium oculis occurrentis nativam prisci sermonis simplicitatem prae se ferre.' The expression is found inf. 434; Od. 15. 422; 23. 166; 24. 202; 11. 8. 500, and *θεαὶ θηλυτεραί* Od. 8. 324; cp. 11. 8. 7. There does not appear to be in the word any quality implied, like 'fair' or 'tender.' It is merely a way of marking off by a naïve emphasis the one sex from the other; the termination *-τερος* helping to suggest this antithesis. The meaning of the word is nothing but 'female,' being connected with *θηλή*, *θῆσθαι*, and Lat. *fe-mina*.





ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνωνος Ἀτρεΐδαο  
 ἀχνημένη· περὶ δ' ἄλλαι ἀγγέραθ', ὅσσοι ἅμ' αὐτῷ  
 οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.  
 ἔγνω δ' αἰψ' ἐμὲ κείνος, ἐπεὶ πῖεν αἷμα κελαιὸν 390  
 κλαίει δ' ὁ γε λιγέως, θαλερὸν κατὰ δάκρυον εἴβων,  
 πῖνὰς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων·  
 ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἰς ἔμπεδος οὐδέ τι κῖκυσ,  
 οἷη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι.  
 τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 395  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων  
 'Ἀτρεΐδῃ κῦδιστε, ἀναξ ἀνδρῶν, Ἀγάμεμνον,  
 τίς νύ σε κῆρ ἐδάμασσε ταηλεγέος θανάτοιο;  
 ἦε σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσαν  
 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμήν, 400  
 ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου  
 βούς περιταμνόμενον ἡδ' οἶων πῶεα καλὰ,  
 ἡὲ περὶ πτόλιος μαχεούμενον ἡδὲ γυναικῶν;'

388. ὅσσοι] for MSS. ὅσαι. 399-403.] ἀθεοῦνται ὑπὸ Ἀριστοφάνους, ὡς ἀπὸ τῶν εἰρησομένων μετενεχθέντες Schol. H. 400. ἀργαλέων] Ἀριστοφάνης, λευγαλέων Schol. H.

388. ἀγγέρατο, 'congregatae erant,' from ἀγείρω.

392. πῖνὰς, from πίνωμι, related to πετάννυμι, as σκίδναμι to σκεδάννυμι, κέρωμι to κεράννυμι. The participle μενεαίνων is not merely co-ordinated with πῖνὰς, but it gives the reason for that action, sc. 'because he desired to reach me.'

393. ἀλλ' [οὐκ ἔλαβε] οὐ γάρ, etc., as Od. 10. 202; 14. 355.

κῖκυσ, found only here, and h. Hom. Ven. 238, is probably connected with κίω and κινέω and Lat. *cio* and *cileo*, and therefore combines the idea of movement with that of power.

394. γναμπτοῖσι μέλεσσι, as in Od. 13. 398; 21. 283; Il. 11. 669; 24. 359, signifies 'supple'; here contrasting the limbs of the living with the stiffness and starkness of the dead.

400. ἀμέγαρτον. See Buttm. Lexil. s. v. μεγαίρω.

402. περιταμνόμενον, as Schol. ἐλαύνοντα περικυλούμενον, 'boves interci-

pientem et abigentem.' Cp. h. Hom. Merc. 73 τῶν τότε Μαιάδος νίδς .. πεντήκοντ' ἀγέλης ἀπετάμετο βούτ ἱριμύκους, | πλανοδίας δ' ἤλαυνε, Il. 18. 527 ὅκα δ' ἔπειτα | τάμενοντ' ἀμφὶ βοῶν ἀγέλας. We may render 'making a raid upon'; but the full picture is of a band of marauders surrounding a number of oxen and cutting them off from the main herd.

403. μαχεόμενον. Curtius (p. 293, Gk. Et.) remarks that the epic presents μαχέομαι and μαχέομαι must be referred to a theme μαχεσ, just as τελέω and τελείω imply a theme τελεσ. We find a present participle μαχεόμενος Od. 17. 471, and the form μαχεόμενος may be a *metathesis quantitatis* of this. In Il. 1. 272 μαχέοντο appears as present optat. Monro, H. G. § 54, thinks that probably μαχεόμενος should be written, with -εω for -ηο. The passage may either signify 'fighting on behalf of one's city and its women,' cp. Il. 16. 496 foll.; 17. 147, or 'fighting to take

\*Ὡς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε  
 'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, 45  
 οὐτ' ἐμέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσαν,  
 βρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντμήν,  
 οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,  
 ἀλλὰ μοι Αἰγισθος τεύξας θανάτῳ τε μόρον τε 410  
 ἔκτα σὺν οὐλομένη ἀλόχῳ, οἰκόνδε καλέσσας,  
 δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτῃ.  
 ὥς θάνον οἰκτίστῳ θανάτῳ περὶ δ' ἄλλοι ἐταῖροι  
 ναλεμέως κτείνοντο, σῦες ὥς ἀργιόδοντες, 415  
 οἳ ῥά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο  
 ἢ γάμῳ ἢ ἐράνῳ ἢ εἰλαπίνῃ τεθαλυῖη.  
 ἦδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,  
 μουνάξ κτεινομένων καὶ ἐνὶ κρατερῇ ὕσμινῃ  
 ἀλλὰ κε κεῖνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,  
 ὥς ἀμφὶ κρητῆρα τραπέζας τε πληθοῦσας  
 κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θῦεν. 420  
 οἰκτροτάτην δ' ἤκουσα ὅπα Πριάμοιο θυγατρὸς,  
 Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρῃ δολόμητις  
 ἀμφ' ἐμοί· αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων

407.] Omitted in the majority of MSS. 416. ἀντεβόλησας] οὔτως Ἀριστ.  
 γοῖ Schol. H., implying that there was a variant; probably ἀντεβόλησε, as some  
 MSS.

a city and carry off its women,' as Il.  
 18. 265. The latter interpretation is  
 commended, by the allusion to the foray  
 on the cattle.

409. Αἰγισθος. The Homeric  
 version makes Aegisthus the murderer, and  
 the scene of the murder a banquet.  
 Aeschylus and Euripides represent Aga-  
 memnon as slain by Clytaemnestra in  
 the bath. But at any rate, even here  
 Clytaemnestra is the accomplice, as  
 σὺν οὐλομένη ἀλόχῳ shows.

411. δειπνίσσας, the asyndeton is in-  
 tentional, befitting the outburst of indig-  
 nation and sorrow.

414. οἳ ῥά, for omission of the verb  
 cp. Il. 8. 306 μήκαν δ' ὡς ἐτέρωσε κάρη  
 βάλεν, ἢ τ' ἐνὶ κήπῳ | καρπῷ βριθομένη  
 νοτίῃσι τε εἰαρωῖσι, and Il. 16. 406 foll.  
 ἐν... ἀνδρὸς, sc. οἴκῳ.

416. ἀντεβόλησας, 'didst encounter,'

or 'wast present at.' Generally the verb  
 is construed with the genitive, as Od. 4.  
 547; frequently with dative of the per-  
 son, as Il. 7. 114; 11. 809; Od. 7. 16  
 but very rarely with dative of the thing.  
 Compare τάρφω... ἀντεβόλησας Od. 24.  
 87.

417. μουνάξ = 'in single fight.'

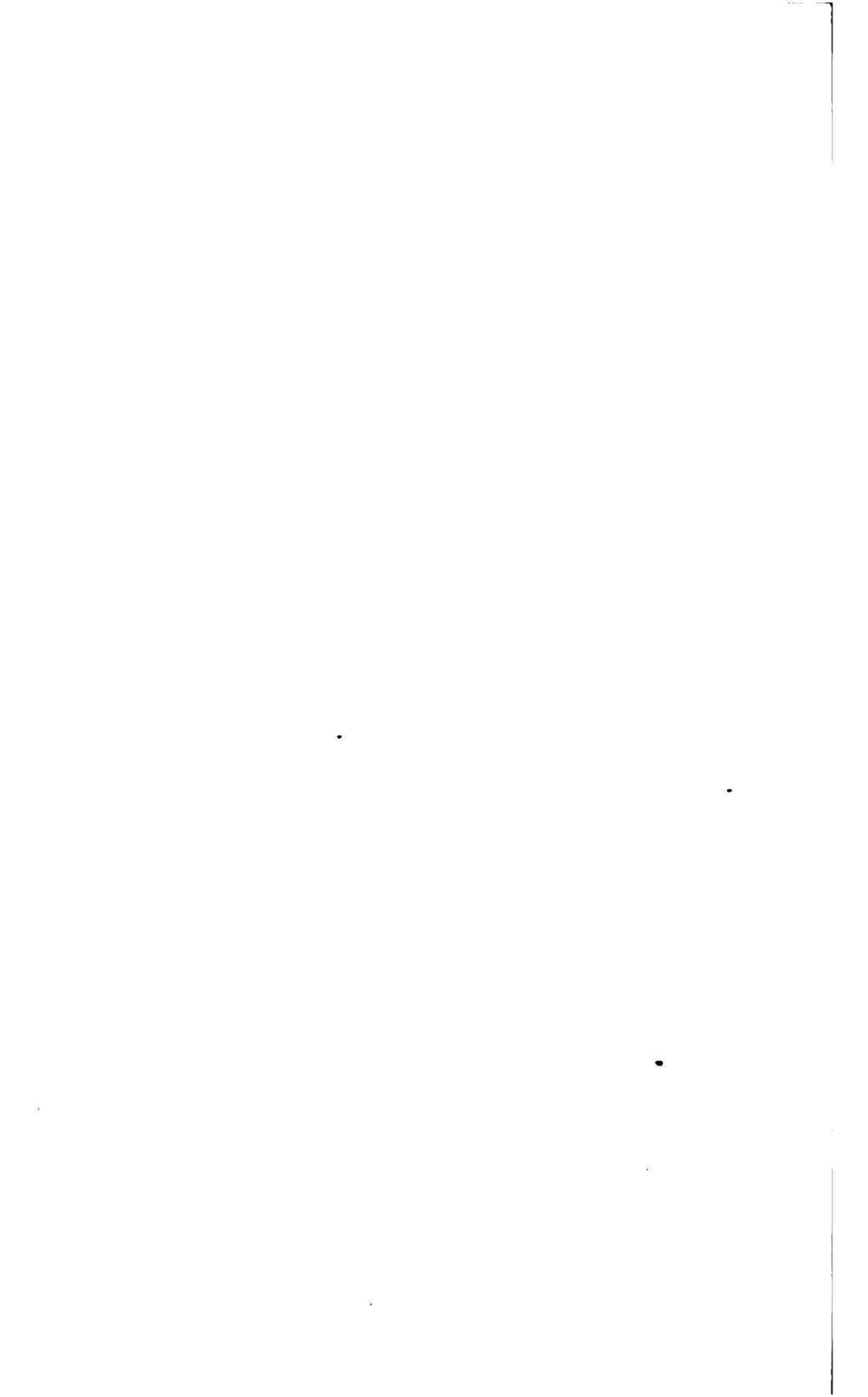
418. Join ὀλοφύραο κε θυμῷ, 'mis-  
 tus esses animo.'

κεῖνα anticipates what follows, namely  
 ὥς ἀμφὶ... θῦεν: this last word is com-  
 monly used of the violence of winds  
 and waves, as Od. 12. 400, 408, 460;  
 13. 85; Il. 21. 324; 23. 230. Here we  
 may render 'swam,' or 'bubbled.'

421. οἰκτροτάτην is used here with  
 predicative force: 'but saddest of all  
 that I heard was the voice of Priam's  
 daughter.'

423. ἀμφ' ἐμοί. Eustath. gives ε

clony of 61. in  $\gamma$  263-275 and in  $\delta$  524-537 are by 'variegated'. The passage in  $\lambda$  follows  
and more developed than that in  $\gamma$  2, and nearly touches that of 61 of Stanichow.



βάλλον ἀποθνήσκων περὶ φασγάνῳ ἡ δὲ κυνώπις  
 νοσφίσας, οὐδέ μοι ἔτλη ἰόντι περ εἰς Αἶδαο 425  
 χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σύν τε στόμ' ἐρείσαι.  
 ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικὶς  
 [ἡ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάλλεται].  
 οἶον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικές,

428.] ἐν πολλοῖς οὐ φέρεται Schol. H.

alternative interpretations ἡ δὲ ἐμὲ ἢ ἐπ' ἐμοί. The former rendering may have been suggested by the notion that Cassandra was not present at the banquet.

But there is no difficulty in supposing that she came in with Agamemnon, and sate at his side: her hated presence adding a sting of jealousy to the bitterness of Clytaemnestra against Agamemnon. Translate then, 'close by me,' 'along side,' comparing ἦριπε δ' ἀμφ' αὐτῷ Il. 4. 493, εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἱανον Il. 9. 470. Or we may give a yet more graphic touch by rendering ἀμφ' ἐμοί 'as she clung about me,' on the analogy of such phrases as ἀμφὶ τινὶ χύμενος. The next words are commonly translated, 'but I, on the ground, raising my hands, tried to throw them round my sword [hilt], as I was dying,' with which we may compare Od. 21. 433 ἀμφὶ δὲ χεῖρα φίλην βάλεν ἔγχεϊ. But χεῖρα βαλεῖν is a very different picture from that suggested by χεῖρας βαλεῖν, so that perhaps φάσσανον may be the sword of Aegisthus which Agamemnon clutches at in his dying agony, trying to do what the Cyclops did with the brand—δ μοχλὸν | ἐξέρυσ' ὀφθαλμοῦ . . τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ τοῦ χερσὶν δάσων Od. 9. 396. This still leaves ποτὶ γαίῃ as an awkward expression by itself.

Seiler quotes (from Königinhoff, Crit. et Exeg. p. xx.) the following good *résumé* of the 'situation': 'Quum Cassandra haud procul ab Agamemnone interficeretur, hic manus tollit, ut quantum possit concubinam tueatur, vel potius ut pro hac (?) coniugi supplicet. Sed quum gladio transfixus viribusque exhaustus esset, manus eius humi cadunt, et paullo post ipse animam effiat. Vecors autem Clytaemnestra maritum

nihil curans aversa secessit.' We shall thus have ποτὶ γαίῃ [χεῖρας] βάλλον brought close together, and χεῖρας ἀείρων placed in connection with the phrase; while ἀποθνήσκων is joined directly, as the rhythm suggests, with φασγάνῳ. Translate, 'but I, as I raised my hands, dropped them again to the ground, [as I lay] dying with the sword through me.' With βάλλειν ποτὶ γαίῃ cp. Od. 2. 80; 5. 415; 7. 279. With ἀποθνήσκων περὶ φασγάνῳ cp. Il. 8. 86, of the wounded horse, κυλινδόμενος περὶ χαλεφῷ, Il. 13. 570 ἥσπαιρε περὶ δουρί, Il. 21. 577 περὶ δουρὶ πεπαρμένῃ, Il. 23. 30 ὀρέχθεον ἀμφὶ σιδήρῳ σφάζόμενοι. See also Soph. Aj. 899 φασγάνῳ περιπτυχῆς, cp. ib. 828. With χεῖρας ἀείρων as a supplicatory gesture we may compare Od. 9. 294 ἀνελθέμεν Διὶ χεῖρας, and similar uses with ἀνατείνειν, ἀναφέρειν. That some sort of prayer is here intended seems to be decided by the following words, ἡ δὲ κυνώπις νοσφίσαστο, i.e. 'turned away' (Od. 23. 98) and would not listen.

426. Join κατὰ . . ἐλέειν (καθελεῖν) in the sense of 'oculos premere' Virg. Aen. 9. 485. So ὀφθαλμοὺς καθελοῦσα Od. 24. 296, ὅσσε καθαρήσουσι θανάτῳ Il. 11. 453.

427. ὥς οὐκ. With this sentiment cp. Hes. Opp. 703 τῆς δ' αὖτε καεῖς [γυναικός] οὐ βέγον ἄλλο, Eur. Hipp. 627 τοῦτω δὲ δήλον ὡς γυνὴ κακὸν μέγα, and foll., also Med. 407 πεφύκαμεν | γυναῖκες, ἐς μὲν ἰσθλ' ἀμνηχαντάται, | κακῶν δὲ πάντων τέκτονες σοφάταται.

428. ἡ τις . . βάλλεται, the subjunctive is used because the sentence is thrown into a conditional form.

429. οἶον δὲ illustrates the general sentiment by the special instance; cp. Od. 4. 242, 271; and a similar use with ὥς in Od. 1. 35.

κουριδίῳ τεύξασα πόσει φόνον. ἦ τοι ἔφην γε 430  
 ἀσπάσιος παίδεσσιν ἰδὲ δμώεσσιν ἑμοῖσιν  
 οἴκαδ' ἐλεύσεσθαι ἢ δ' ἔξοχα λυγρὰ ἰδυῖα  
 οἷ τε κατ' αἰσχος ἔχευε καὶ ἐσσομένησιν ὀπίσσω  
 θηλυτέρησι γυναιξί, καὶ ἦ κ' εὐεργὸς ἔρσιν.'

Ἔως ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον 435  
 ὦ πόποι, ἦ μάλα δὴ γόνον Ἀτρείος εὐρύσπα Ζεὺς  
 ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς  
 ἐξ ἀρχῆς Ἑλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοί,  
 σοὶ δὲ Κλυταιμνήστρῃ δόλον ἥρτυε τηλόθ' ἐόντι.'

Ἔως ἐφάμην, ὃ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπε 440  
 τῷ νῦν μὴ ποτε καὶ σὺ γυναικί περ ἥπιος εἶναι  
 μήδ' οἱ μῦθον ἀπαντα πιφασκόμεν, ὃν κ' εὖ εἶδῃς,  
 ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.

435-440.] ἀνετοῦνται παρ' Ἀριστοφάνει Schol. H. The obelus is marked against 435-442 in Cod. Marc. Düntzer would represent vv. 441-443 also as rejected by Aristarchus, and La Roche extends the objection of Aristophanes to the whole passage 435-443. 442.] τινὲς, μήθ' οἱ, κακῶς Schol. H.

430. *κουριδίος* seems to refer to *κούρος*, not in the sense of 'youth,' but of 'free-born,' 'gentle.' So that *κουριδίος πόσει* or *κουριδίῳ δόλῳ* (Od. 19. 266; 24. 196; Il. 1. 114; 15. 40) implies the honourable relation between husband and wife of the same high social station. Compare especially the words of Briseis, recalling the promise of Patroclus, Il. 19. 297 ἀλλὰ μ' ἔφασκεν Ἀχιλλῆος θέλειο | *κουριδίῳ δόλῳ* ὁήσεν, ἄξειν τ' ἐνὶ νηυσὶ | ἐς Φθίην, δαΐσειν δὲ γάμον μετὰ Μυρμιδόνεσσι, where the contrast is evidently intended between the condition of the *παλλακίς* and the 'lady-wife.'

ἦ τοι ἔφην γε, 'verily, I *did* think,' as Od. 14. 176. It will be noticed that he studiously avoids mentioning his wife as one of those who would be glad to welcome him.

432. ἦ δ' ἔξοχα, 'but she, having her heart set upon monstrous wickedness, hath poured shame upon herself, and upon all the sex of women that shall hereafter be born, yea, even upon her who is honest.'

433. οἷ is used here emphatically as the reflexive pronoun; generally in this sense expressed by the combina-

tion *ἐαὶ αὐτῷ*, as in Od. 4. 38; Il. 13. 495.

Join *κατὰ* . . ἔχευε, used with a personal dative, as in Od. 2. 12; 14. 34; 22. 463.

434. For the omission of the antecedent before *καὶ* cf. Od. 2. 29.

437. διὰ βουλὰς, cf. Od. 8. 530; 13. 121; 19. 154, for this use of *διὰ* with the accusative expressing a mediate agent or instrument. Here Zeus makes the intrigues of Helen and of Clytemnestra as the means of working out his enmity.

438. ἐξ ἀρχῆς, 'of old,' Od. 1. 168.

441. τῷ, 'wherefore,' introducing the inference drawn from the conclusion at which Agamemnon had arrived, viz. that all women were false. By *νῦν* he contrasts the 'present case' of Odysseus with the incidents quoted from the past. Join *γυναικί περ*, 'even thy wife.' The infinitives *εἶναι*, *πιφασκόμεν*, *φόνον*, and *κεκρυμμένον εἶναι* have all an imperatival force.

442. μῦθον is used generally for 'all that is in thy mind,' as Il. 1. 545 ἔφη, μὴ δὴ πάντας ἑμοῖς ἐπέλεσσο μῦθον, εἰδῆσεν.

443. ἀλλὰ τὸ μὲν, 'but something

Lachment of servant for his master in Homeric age. Cf. Wachman in Agam.

A ditto graphy 4434, 435-43, 444-56, 457-60, 432, 434, 444-53, 457-60. b. M. ch. - 5.  
in original. Ditto graphy rare to 60, common to 20.



ἀλλ' οὐ σοί γ', Ὀδυσσεύ, φόνος ἔσσεται ἐκ γε γυναικός·  
 λήην γὰρ πινυτή τε καὶ εὖ φρεσὶ μῆδεα σῖδε 445  
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.  
 ἥ μὲν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς  
 ἐρχόμενοι πόλεμόνδε· πάϊς δέ οἱ ἦν ἐπὶ μαζῶ  
 νήπιος, ὅς που νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῶ,  
 ὀλβιος· ἥ γὰρ τὸν γε πατὴρ φίλος ὕψεται ἐλθὼν, 450  
 καὶ κείνος πατέρα προσπτύζεται, ἥ θέμις ἐστίν.  
 ἥ δ' ἐμῇ οὐδέ περ υἱὸς ἐνιπλησθῆναι ἀκοιτῖς  
 ὀφθαλμοῖσιν ἔασσε· πάρος δέ με πέφνε καὶ αὐτόν.  
 [ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·  
 κρύβδην, μῆδ' ἀναφανδὰ, φίλην ἐς πατρίδα γαίαν 455  
 νῆα κατῴχεσθαι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν.]  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 εἴ που ἔτι ζώντος ἀκούετε παιδὸς ἐμοῖο,

452.] οὐδὲ οὗτοι ἐφάροντο ἐν τοῖς πλείστοις, ὡς μαχόμενοι τοῖς προκειμένοις Schol. H. 'Annotatio loco alieno posita spectat fortasse ad v. 454-456' Dind.; and so La Roche and Nauck. See note below.

[thou mayest] tell, and let something else be kept secret.' For the use of εἶναι with the force of ἔστω cp. Il. 6. 86 εἰπὲ δ' ἔπειτα | μητέρῃ σῇ καὶ ἐμῇ, ἥ δὲ . . θείναι, i. e. 'and let her place,' Il. 7. 78 τεύχεα συλῆσας φερέτω κούλας ἐπὶ νῆας, | σῶμα δὲ οἰκαδ' ἐμὸν δόμηναι πάλιν.

447. ἡμεῖς. Cp. the words assigned to Agamemnon Od. 24. 115 foll. ἥ οὐ μίμνη δτε κείσε κατῆλυθον ὑμέτερον δῶ, | δρυϊνίαν Ὀδυσῆα, σὺν ἀντιθέῳ Μενελάῳ, | Ἰλιον εἰς ἑμ' ἔπεισθαι;

452. ἥ δ' ἐμῇ seems to be intentionally separated from ἀκοιτῖς to produce a sort of painful emphasis. She not only gave him no loving welcome, but did not suffer him even to have his joy in meeting with his son (οὐδέ περ υἱός).

The Scholion on this line in the Harl. MS, which is rather to be referred to vv. 454-456 (see crit. note), is evidently the expression of a feeling that, after such praise of Penelope, Agamemnon cannot consistently recommend Odysseus to be so suspicious of her.

With υἱὸς ἐνιπλησθῆναι . . ὀφθαλ-

μοῖσιν cp. Eur. Hipp. 1328 πληροῦσα θυμόν, Catull. 64. 220 'Lumina sunt gnati cara saturata figura.'

453. Join πέφνε με καὶ αὐτόν = 'metipsium interfecit.'

456. πιστά, 'trustworthiness.' For a similar use of neuter plurals compare ἴσα = 'recompense' Od. 2. 203, φυγὰ = 'escape' Od. 8. 299. With the sentiment cp. Hesiod. Opp. 375 δε δὲ γυναικὶ πέποιθε, πέποιθ' δ' γε φηλή-τησι.

458. ἀκούετε refers to Odysseus and his companions, who on their travels might have heard of the lost Orestes. It is implied in v. 452 that Orestes was away from Mycenae when Agamemnon returned, so that the father's murder took place during the son's absence. It is best to take πον in a local sense closely with ζώντος, 'alive anywhere,' this 'anywhere' being further subdivided into the places suggested by Agamemnon as the possible scene of his sojourn. There seems no particular reason why these places are chosen, except as representing a refuge at a considerable distance from Mycenae. There is no

ἥ που ἐν Ὀρχομενῷ, ἥ ἐν Πύλφ ἡμαθθεντι,  
 ἥ που παρ Μενελάφ ἐνὶ Σπάρτῃ εὐρείῃ·  
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀρέστης.

46

‘Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
 ‘Ἀτρείδῃ, τί με ταῦτα διείρεαι; οὐδέ τι οἶδα,  
 ζῶει δ’ γ’ ἥ τέθνηκε· κακὸν δ’ ἀνεμώλια βάζειν.’

Νῶϊ μὲν ὧς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν  
 ἔσταμεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες·  
 ἦλθε δ’ ἐπὶ ψυχῇ Πηληϊάδῳ Ἀχιλλῆος  
 καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο  
 Αἴαντός θ’, ὃς ἀριστος ἔην εἰδὸς τε δέμας τε  
 τῶν ἄλλων Δαναῶν μετ’ ἀμύμονα Πηλεΐωνα.

465

475

ἔγνω δὲ ψυχῇ με ποδώκεος Αἰακίδαο,  
 καὶ ῥ’ ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·  
 ‘Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,  
 σκέτλιε, τίπτ’ ἔτι μείζον ἐνὶ φρεσὶ μήσεαι ἔργον;  
 πῶς ἔτλης Αἰδῶσδε κατελθέμεν, ἔνθα τε νεκροὶ  
 ἀφραδέες ναίουσι, βροτῶν εἶδωλα καμόντων;’

475

461. ἀθετεῖται διὰ τὸ εὐθές. εἰ γὰρ ἐπέπειστο ὅτι οὐκ ἔθνηκε, πρὸς τί ἔρωσι ἡ που ἔτι ζώντος ἀποιεῖ; Schol. H. This Schol. is assigned to v. 458 in Diels. οὐ γάρ πω] οὐ γάρ πον, αἰ Ἀριστάρχου Schol. H. 476. ἀφραδέες] γρ. ἀφραδῆς Schol. T.

clue given as to whether the Boeotian or Arcadian Orchomenus is intended; and we are surprised to have no allusion to Phocis or to Athens; see on Od. 3. 307. Agamemnon takes for granted that his son is not dead; or they would have met among the shades.

464. κακὸν δέ. All that Odysseus means is that he has no certain knowledge on the point; and so he will not waste time by talking.

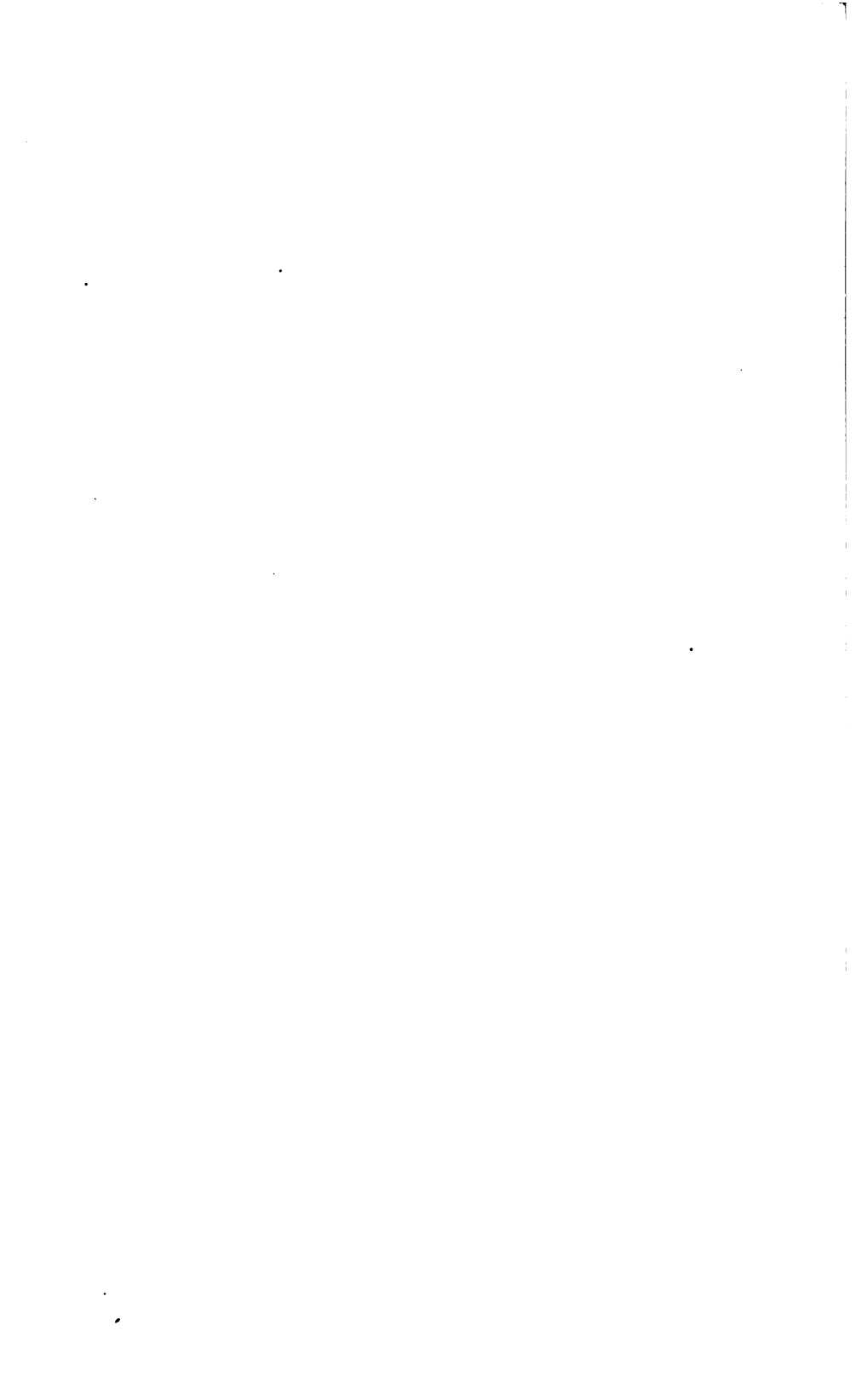
467. Ἀχιλλῆος. The friendship of these heroes is resumed in the underworld. Patroclus is the dearest comrade of Achilles, and cp. Il. 23. 555 μείδησεν δὲ ποδάρεος δῖος Ἀχιλλεύς | χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἑταῖρος. See also Od. 4. 187; 24. 78. No allusion is made in this second scene to the drinking of the blood by the shades.

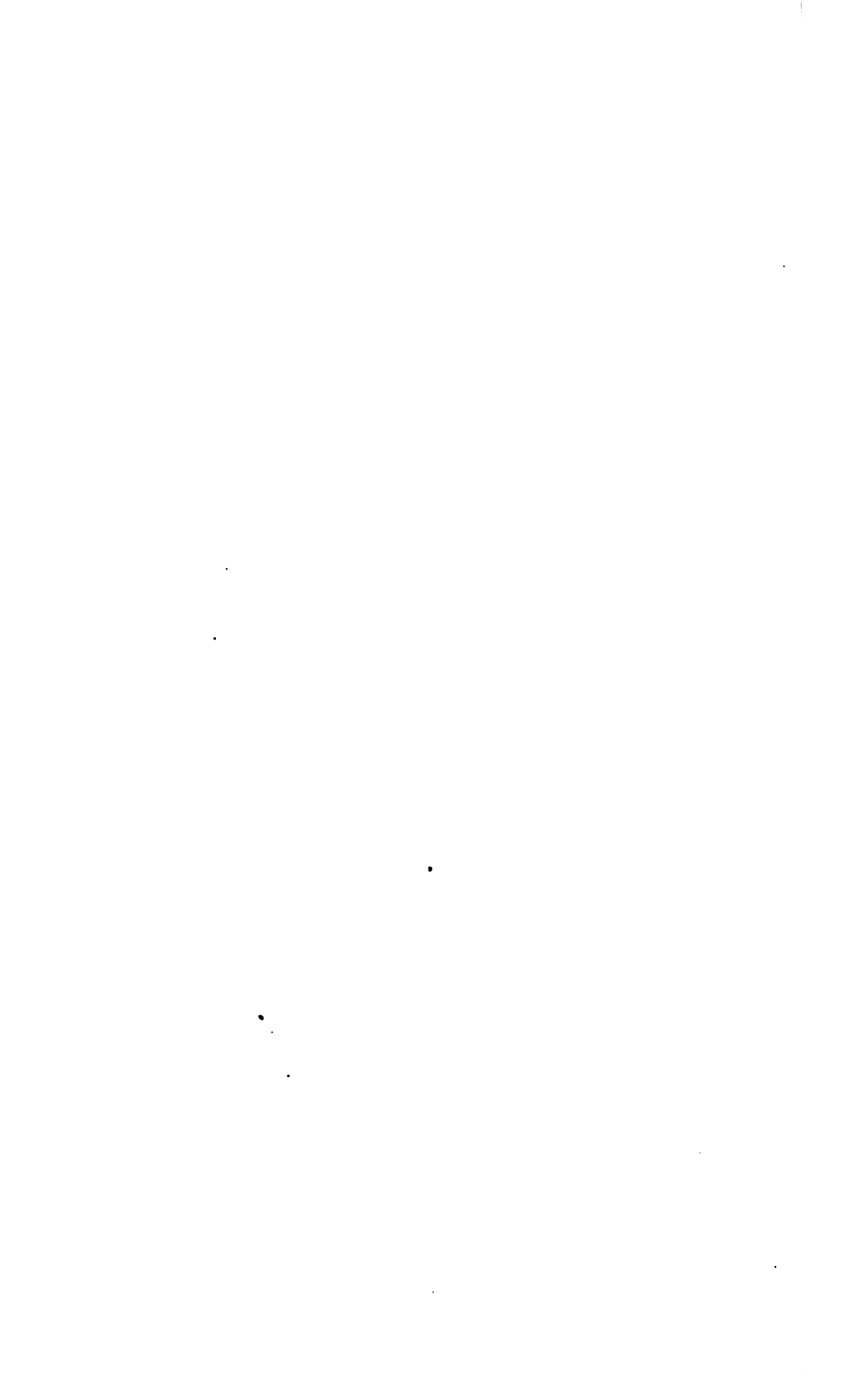
474. τίπτ’ ἔτι, ‘What still mightier

feat wilt thou devise?’ sc. than this adventurous descent to Hades. He means, Surely this must be the crowning enterprise of all! With σκέτλιε in the sense of ‘daring’ or, almost, ‘fool-hardy,’ cp. Od. 9. 351, 478, etc.

476. ἀφραδέες, see on Od. 10. 495. Note that ἀφραδέες goes predicatively with ναίουσι.

καμόντων, we have in καμόντες a euphemistic equivalent for θανόντες. It has been variously interpreted, some rendering it as ‘defuncti laboribus;’ others, as Buttm. and Nitzsch, ‘time out.’ But see the remarks of Classen on this word as an illustration of the force of the aorist participle (Beobacht. p. 57). His conclusions are thus summed up by L. Schmidt (Trachin. Syntax. Graecae ratio, Marburg, 1871, p. 10) ‘Acutissimo iudicio Classenus exposuit, defunctos apud Homeros propterea tam saepe participiis θανόντες





ὦς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
 ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,  
 ἦλθον. Τειρεσίαιο κατὰ χρέος, εἴ τινα βουλὴν  
 εἴποι, ὅπως ἴθάκην ἐς παιπαλδεσσάν ἰκοίμην 480  
 οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς  
 γῆς ἐπέβην, ἀλλ' αἰὲν ἔχω κακά· σείο δ', Ἀχιλλεῦ,  
 οὐ τις ἀνὴρ προπάρουθε μακάρτατος οὐτ' ἄρ' ὀπίσσω.  
 πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν  
 Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν 485  
 ἐνθάδ' ἐὼν· τῷ μὴ τι θανὼν ἀκαχίσει, Ἀχιλλεῦ.  
 ὦς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·  
 μὴ δὴ μοι θάνατόν γε παραῦδα, φαίδιμ' Ὀδυσσεῦ.  
 βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλω,

478. Πηλέος υἱέ] Bekk. ii. and Ameis Πηλῆος. See note below. 483. μακάρ-  
 τatos] Bekk. ii., with Cod. Stutt., μακάρτερος. 489. ἐπάρουρος] So all MSS,  
 Apoll., Soph. and Hesych. But Schol. H. writes τινὲς δὲ πάρουρος, δὲ ἀπόλουθος,  
 οὐκ εἶδ'. A reading noticed also by Eustath., and found in Etym. Mag. 353. 35.

et *καμώντες* appellari, quia non tam  
 de eorum statu apud inferos quam de  
 praeterito mortis momento cogitetur,  
*τεθνηῶτας* autem ita dici ut magis sive  
 corporum sive in Orco exstantium ani-  
 marum condicio significetur... atque in  
 universum sponte intellegitur in per-  
 fecti participio, ut quod simul cum re  
 acta eius effectum denotet, longe pon-  
 derosius quid inesse quam in participio  
 aoristi, utpote ad solum actus mo-  
 mentum spectante.' For other mean-  
 ings of *καμών* see Od. 9. 127.

478. Πηλέος is here scanned as a  
 spondee. If we read Πηλῆος we must  
 make the first syllable of *υἱέ* short,  
 comparing οὐδὲ Δρύαντος υἱός Il. 6. 130,  
 Ποδῆς υἱός *Heriānos* Il. 17. 575. But in  
 Il. 2. 566 Spitzner disallows *Μηκιστῆς*  
*υἱός*, asserting that *υἱ-* is never used  
 short unless a dactyl precedes.

479. κατὰ χρέος, generally rendered  
 'on business with,' as κατὰ πρῆξιν Od.  
 3. 72, or 'in need of.' But perhaps,  
 because of the frequent phrase *ψυχῇ*  
*χρησόμενος*, we ought to translate 'for  
 consulting with.'

483. προπάρουθε, 'in time past';  
 ὀπίσσω, 'in time to come.' With σείο  
 μακάρτατος see on Od. 5. 105.

485. κρατέεις νεκύεσσιν. The com-  
 mon construction with *κρατεῖν* is the  
 genitive, as Il. 1. 79. 288; Od. 15.  
 274. The construction with the dative  
 is found only here, and in Od. 16. 265.  
 Perhaps *νεκύεσσιν* should be regarded  
 as a local dative only, 'among the  
 dead;' or even as an ethical dative,  
 'thou art mighty in the eyes of the  
 dead.' Cp. Od. 4. 509.

488. θάνατόν γε catches up impa-  
 tiently the word *θανόν* in v. 486, 'about  
 death, 'prithce, speak not comfortably  
 to me!' Cp. Od. 18. 178 *μὴ ταῦτα*  
*παραῦδα κηδομένη περ*, similarly Od. 15.  
 53; 16. 279. The word may be com-  
 pared with *παρηγορεῖν* and *παραμυθεῖ-  
 σθαι*.

489. ἐπάρουρος, lit. 'on the soil';  
 used of a serf, who is *adscrip-tus glebae*:  
*θητευόμενος* appears to express the con-  
 dition of such a 'serf' or 'villain'; *θῆτες*  
 are distinguished from *δμῶες* in Od. 4.  
 644: the fact of 'working for hire'  
 seems to mark the difference between  
 the two. In the Solonian constitution  
 the *θῆτες* were commonly defined as  
 hired labourers. Buttm. in his Lexil.  
 refers *θῆς* to *τί-θη-μι* and *θάσσω*, as if  
 implying a 'settlement' on the spot;

ἀνδρὶ παρ' ἀκλήρῳ, φῖ μὴ βίωτος πολὺς εἴη, 490  
 ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.  
 ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγαθοῦ μῦθον ἐνίσπες,  
 ἢ ἔπετ' ἐς πόλεμον πρόμος ἔμμεναι ἦε καὶ οὐκί.  
 εἰπὲ δέ μοι Πηλῆος ἀμύμονος, εἴ τι πέπυσσαι,  
 ἢ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, 495  
 ἢ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε,  
 οὐνεκά μιν κατὰ γῆρας ἔχει χεῖρας τε πῶδας τε,  
 οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἡελίοιο,  
 τοίος ἐὼν οἶός ποτ' ἐνὶ Τροίῃ εὐρείῃ  
 πέφνον λαὸν ἄριστον, ἀμύνων Ἀργείοισιν. 500  
 εἰ τοιόσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ,  
 τῷ κέ τεφ στύξαιμι μένος καὶ χεῖρας ἀάπτους,  
 οἱ κείνον βίδωνται ἔεργουσὶν τ' ἀπὸ τιμῆς.  
 ὦς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
 'ἦ τοι μὲν Πηλῆος ἀμύμονος σὸς τι πέπυσμαι, 505  
 αὐτὰρ τοι παιδὸς γε Νεοπτολέμοιο φίλοιο

492. ἐνίσπες] So most modern edd. since Bekker. La Roche retains ἐνισπ. 498.] Ζηρόδοτος, εἰ γὰρ ἐγὼν Schol. H. Vind. 133. 502. τεφ] τέων, Ἀρίσταρχος Schol. H. τέων = ἐκείνων Gl. Vindob. 50.

others to root θε, Skt. *dhd*, in the sense of 'doing,' i.e. 'working.' To the same root Curtius refers the Lat. *famulus*.

490. The words φῖ... εἴη are exegetical of ἀκλήρῳ. Plato, Rep. 386 C, would gladly expunge (ἐξαλείφειν, διαγράφειν) this and similar passages from Homer, as causing groundless fears, and giving a false picture of the under-world.

491. καταφθιμένοισιν. Notice the force of this aorist participle, and compare note upon καμόντες sup. 476.

492. τοῦ παιδὸς ἀγαθοῦ, 'that noble son [of mine].' With the position of the article cp. τὸν ξεῖνον δῶστηνον Od. 17. 10, τὸν λωβητήρα ἐπεσβάλον Il. 2. 275, τοῦ βασιλῆος ἀπηνείος Il. 1. 340, τὰ μῆλα ταναῖποδα Od. 9. 464, ὁ μοχλὸς ἐλάαντος ib. 378.

παιδὸς... μῦθον = 'story about my son,' as inf. 506 παιδὸς... ἀληθείην.

494. There is nothing to guide us in the punctuation of the line; as Πηλῆος can equally well follow εἰπέ or πέπυσ-.

σαι. The rhythm seems rather to suggest the former. The general question is subdivided into ἤ.. ἤ = 'whether... or.'

496. Ἑλλάδα, see Od. 1. 344. Phthia must include the neighbourhood as well as the town; see Il. 2. 683.

497. Join κατὰ-ἔχει. For the double accus. μιν... χεῖρας see on Od. 1. 64.

498. ἐπαρωγός, sc. εἰμί. In Od. 2. 181 we have ὑπ' αὐγὰς φοιτῶσι, where the accusative describes the movement in φοιτῶν. But with ὑπ' αὐγὰς [εἰμί] we may compare πᾶρ ὑπ' οὐδᾶς Od. 9. 135. We have to contrast αὐγὰς ἡελίοιο with the darkness of the under-world.

502. τῷ κε, 'in that case I would make bitter my might and my invincible hands to [many an] one [of those] who,' etc.

With στύξαιμι cp. ἀπείχαιμι Od. 4. 105; but this I aor. tense is often causative, as in ἔβησα, ἔνασσα. Apoll. Rhod. 4. 512 uses στύξαν as = 'oderunt.' For the omission of antecedent before οἱ cp. Od. 4. 177.

1492: Κτήρας as one "lot" of land, since fields were allotted. A note means ποδῶ-  
ρος § 211. Κτήρας is not inheritance in general, nor citizen's right to a temporary use  
to public lands

aged king might not be slighted since his son could represent him, a Herodotus ref. Her-  
kles did not leave the family of Pelops because of his adoption by Phoenos (I 494). The  
was formal adoption in H.

21. Kijitogoi. mentioned by Alcaeus W. M. 152 says an anachronism in H  
The story of the winning over *usurata* occurs in *Little Iliad*

πασαν ἀληθείην μυθήσομαι, ὥς με κελεύεις  
 αὐτὸς γάρ μιν ἐγὼ κοίλης ἐπὶ νηὸς ἔιση  
 ἡγαγον ἐκ Σκύρου μετ' ἐκνήμιδας Ἀχαιούς.  
 ἦ τοι δτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλὰς, 510  
 αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων·  
 Νέστωρ τ' ἀντίθεος καὶ ἐγὼ νικάσκομεν οἶω.  
 αὐτὰρ δτ' ἐν πεδίῳ Τρώων μαρνοίμεθ' Ἀχαιοὶ  
 οὐ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν οὐδ' ἐν ὀμίλῳ,  
 ἀλλὰ πολὺ προθέεσκε, τὸ δν μένος οὐδενὶ εἰκῶν· 515  
 πολλοὺς δ' ἀνδρας ἔπεφνεν ἐν αἰνῇ δημοτῇτι.  
 πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
 ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,  
 ἀλλ' ὅλον τὸν Τηλεφίδην κατενῆρατο χαλκῷ,  
 ἦρ' Εὐρύπυλον· πολλοὶ δ' ἀμφ' αὐτὸν ἐταῖροι 520  
 Κήτειοι κτείνοντο γυναιῶν εἵνεκα δώρων.

510. Τροίην] τρισυλλάβως τὸ Τροίην ὡς καὶ Ἀρίσταρχος φησι Vind. 133. 'Hoc testatur etiam schol. Il. 1. 129, rationesque exponit cur hoc praestet scripturae Zenodoti πόλιν Τροίην. Sed rectius haud dubie Zenodotus' Dind. Eustath. Τρώων or [?] Τρώην. 512. νικάσκομεν] διχῶς, νικάσκομεν ἀπὸ τοῦ νικᾶν, νεικέσκομεν ἀπὸ τοῦ νεικεῖν βήματος Schol. H. 513. μαρνοίμεθ' Ἀχαιοί] 'Ἀχαιοὶ non χαλκῷ dedi cum libris fere omnibus. ΑΧΑΑΚΟΙ et ΑΧΑΙΟΙ quam facile permutari potuerint, unusquisque videt' La Roche. μαρνοίμεθα, the reading of the majority of MSS, follows the analogy of such forms as κρέμοιτο (Ar. Vesp. 298), μέμνοιτο and ὄνοιτο. Bekker's reading μαρναίμεθα has only one MS. to support it. See Ameis, Anh. 521. Κήτειοι] τοὺς μεγάλους ἀκουστέον παρὰ τὸ κῆτος, ὡς καὶ ὁ Ἀρίσταρχος· ἄλλοι

508. Neoptolemus (Od. 4. 5-9) had been brought up by his grandfather Lycomedes in Scyros (cp. Il. 19. 326 foll.). Odysseus brought him from Scyros to Troy, in accordance with an oracle given by Helenus, who announced that, without the presence of Neoptolemus, Troy could never be taken; cp. Soph. Phil. 114 foll.

510. πόλιν Τροίην, like πόλιν Καλυδῶνα Il. 9. 530. It is needless to write Τροίην adjectivally (see crit. note). In Od. 1. 2 we have Τροίης πτολίεθρον.

511. οὐχ ἡμάρτανε μύθων (cp. ἀμαρτοειπής and ἀμαρτοειπής Il. 3. 215; 13. 824) means, 'he did not miss the right words to say;' i.e. did not say the wrong ones. 'Nestor and I alone were his masters' in speaking.

514. ὀμίλῳ means more than πληθυί, it is the actual 'battle-broil,' as Il. 5. 353; 10. 499, etc.

515. τὸ δν μένος, 'in that spirit of his'; cp. τὸν ἐμὸν γάμον Od. 2. 97, τῷ ἐμῷ θυμῷ Od. 4. 71, τὴν σὴν ὁρμήν Od. 2. 403, τὰ δ τεύχεα Il. 18. 451, τὰ δ κῆλα Il. 12. 280.

520. Eurypylus was son of Telephus, king of the Mysians, by Astyoche, a sister or daughter of Priam. He was the last of the allies who came to the help of the Trojans, his mother having been persuaded to send him by the present of a golden vine given her by Priam.

521. The words γυναιῶν εἵνεκα δώρων recur in Od. 15. 247, referring to the story of Amphiarus and Eriphyle. The name Κήτειοι, to represent a stock of the Mysians living

κείνον δὴ κάλλιστον ἶδον μετὰ Μέμνονα δῖον.  
 αὐτὰρ δὲ εἰς ἵππον κατεβαίνομεν, δν κάμ' Ἐπειδς,  
 Ἀργείων οἱ ἀριστοί, ἐμοὶ δ' ἐπὶ πάντ' ἐτέταλτο,  
 [ἡμὲν ἀνακλῖναι πυκινὸν λόχον ἢ δ' ἐπιθεῖναι.] 525  
 ἐνθ' ἄλλοι Δαναῶν ἡγήτορες ἠδὲ μέδοντες  
 δάκρυά τ' ὠμόργυνυτο τρέμον θ' ὑπὸ γυνῖα ἐκάστου  
 κείνον δ' οὐ ποτε πάμπαν ἐγὼν ἶδον ὀφθαλμοῖσιν  
 οὐτ' ὠχρήσαντα χροῖα κάλλιμον οὔτε παρειῶν  
 δάκρυ' ὁμορξάμενον· ὁ δέ με μάλα πόλλ' ἰκέτευεν 530  
 ἱππόθεν ἐξέμεναι, ξίφεος δ' ἐπεμαίετο κώπην  
 καὶ δόρυ χαλκοβαρές, κακὰ δὲ Τρώεσσι μενοῖνα.  
 ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέρασαμεν αἶπην,  
 μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινε  
 ἀσκηθῆς, οὐτ' ἄρ βεβλημένος ὀξεί χαλκῷ 535  
 οὐτ' αὐτοσχεδίην οὐτασμένος, οἷά τε πολλὰ

δὲ ἔθνος Μυσῖας. ἔνιοι δὲ γράφουσι κήδειοι, οἱ συγγενεῖς. οἱ δὲ χῆτειοι γυναικῶν (sc. La Roche), ὅσον ἱσπερημένοι τῶν γυναικῶν Schol. B. H. Q. Vind. 133. Cp. Eustath. 1697. 525.] Ἀρίσταρχος οὐκ οἶδε τὸν στίχον. ἐνὶ [ἐν]ια] δὲ τῶν ὑποσημάτων Schol. H. But the line is in all MSS. 526.] Ἀρίσταρχος, ἐνθ' ἄλλοι πάντες κατὰ δούριον ἵππον Ἀχαιοί Schol. H. 531. ἐξέμεναι] ἐμφαντικώτερον τὸ ἐξέμεναι Schol. H. The lemma gives ἐξέμεναι. Eustath. quotes both.

in the district of Teuthrania, is said to come from the river Κήτειος, an affluent of the Calcus. But there seems to have been great uncertainty about the name: cp. Strabo, 13. p. 615 οὐτε τοὺς Κητείους ἴσμεν οὐσιντας δέξασθαι δεῖ, οὐτε τὸ 'γυναικῶν εἵνεκα δόρον.' ἀλλὰ καὶ οἱ γραμματικοὶ μυθάρια παραβάλλοντες εὐρεσιλογοῦσι μᾶλλον ἢ λένουσι τὰ ζητούμενα (see crit. note). Some see in the Κήτειοι the children of Heth (Gen. 10. 15), and regard them as equivalent to the Kheta of the Egyptian monuments, and the Khatti of Assyrian inscriptions—a powerful tribe originally occupying northern Syria and the lower valley of the Orontes. See Gladstone, Homeric Synchronism, p. 166 foll.

525. The line is probably borrowed from Il. 5. 751 ἡμὲν ἀνακλῖναι πυκινὸν νέφος, ἢ δ' ἐπιθεῖναι. But words that are appropriate with νέφος are very forced with λόχος. Besides, the line seems to give an unsatisfactory epexegetis of πάντ' ἐτέταλτο, which appears to imply more than this one detail of duty.

531. ἐξέμεναι, from ἐξέμην, suits better with ἰκέτευεν than the v. l. ἐξέμεναι from ἐξείμην.

534. μοῖραν, 'his share of the spoil,' cp. Il. 9. 318 ἴση μοῖρα, see also Od. 9. 42. The special γέρας was the possession of Andromache, according to the story as it appears in the *myth* of Lesches, in the fragment quoted by Nitzsch from Tzetzes on Lycoph. 1265 αὐτὰρ Ἀχιλλῆος μεγαθύμου φάτμος νῆδος | Ἐκτορέην ὄλοχον πατρὸς κοῖλας ἐπὶ σῆας | παῖδα δ' ἑλὼν ἐκ αἰῶνος ἐνπλοκάμιοι τιθήνης | ῥάπε ποδὲς τετραὶν ἀπὸ πυργίου· τὸν δὲ πεσόντα | ἔλαβε πορφύρεος θάνατος καὶ μοῖρα κρατερῆς· ἐκ δ' ἔλετ' Ἀνδρομάχην ἠΐσαντι παρκοῖτιν | Ἐκτορος, ἦντε οἱ αὐτῇ ἀποστοῇ Παναχαῖων | δῶκαν ἔχων ἐτήρων ἀντιβόμενοι γέρας ἀνδρῶν. But there need not necessarily be an allusion to this form of the legend here, as γέρας may be any special article of value out of the spoils.

536. αὐτοσχεδίην. For this feminine accusative form in -ειην, like ἀφροδίην, see Curt. Gk. Etym. p. 571.

Manson from Little Bear

37. The asphodel in spring is graceful; later the bare, dry stem - barren & sad.

γίνεται ἐν πολέμῳ· ἐπιμῆξ δέ τε μαίνεται Ἄρης.

Ὡς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο  
φοῖτα μακρὰ βιβῶσα κατ' ἀσφοδελὸν λειμῶνα,  
γῆθοσύνῃ δ' οἱ υἷδν ἔφην ἀριδείκετον εἶναι.

540

Αἱ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων  
ἔστασαν ἀχνύμεναι, εἶροντο δὲ κήδε' ἐκάστῃ.  
οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο

539. ἀσφοδελόν] ἀθλον δὲ πότερον σφοδελὸν ἢ ἀσφοδελόν Schol. H. Q. φοῖτα] So Schol. H. giving however φῆτο in lemma. 540. γῆθοσύνῃ] χωρὶς τοῦ ι, Schol. H. Aristophanes and Herodian seem to have read γῆθοσύνῃ = 'gaudio,' as in Il. 21. 390. So a few MSS. here.

537. ἐπιμῆξ, i.e. 'the war-god wreaks his rage indiscriminately.' Cp. Τρῶες ὀρίνονται ἐπιμῆξ Il. 11. 525, and ξυδὸς Ἐνυάλιος Il. 18. 309, like 'Mars communis' Cic. ad Fam. 6. 4. 1; Liv. 5. 12. 1. Archil. frag. 62 ἐτήτυμον γὰρ ξυδὸς ἀνθρώποις Ἄρης.

539. ἀσφοδελός is used adjectivally with oxytone accent, as τόμος, τομός. It is described by Pliny, H. N. 21. 68, 'Theophrastus et fere Graeci et Pythagoras caulem anthericon, radicem vero, quae ex LXXX simul acervatis bulbis constat, asphodelum nominarunt, cuius genera duo faciunt. Fuit tenuicrum cibus, quem et mortuorum in tumulis apponebant.' See Hesiod. Opp. 41, where ἀσφῶδελος is coupled with μαλάχῃ, as the representatives of frugal food, and cp. Aristoph. Plut. 544. It is a kind of squill with a large stalk and long leaves and pale blossoms. It is still found in the Greek islands, where it is used for planting on graves: the custom serving to show its ancient connection with the scenery of the under-world. No doubt the idea of planting the asphodel was to supply the dead with some simple food.

540. γῆθοσύνῃ δ' = 'gaudens quod.'

542. εἶροντο. The Schol. renders ἔλεγον τὰ κήδεα τῶν ἐν ζωῇ καταλειφθέντων, quoting Il. 1. 513; but even there εἶροτο implies the notion of a question, as the speaker looks for a 'Yes' or 'No.' Render then, with Bothe, 'sciscitabantur de curis suis,' i.e. 'de iis qui curae ipsis erant apud superos.' But see La Roche, Hom. Stud. § 99 b.

543. οἷη δ'. Transl. 'Alone of them all, the soul of Ajax son of Telamon stood aloof, enraged because of the

victory which I won over him, when defending my right at the ships about the arms of Achilles. His lady-mother put them up for a [prize], and the sons of the Trojans gave the sentence, and Pallas Athena.' The action of the Iliad ends before the death of Achilles, which is however alluded to in several passages, such as Il. 22. 358; 21. 278. In Od. 24. 46 foll. there is a more circumstantial allusion to the arrival of his mother Thetis, to the hero's burial, and the funeral games appointed in his honour. At this point the story is taken up by the Cyclic epics. In the *Altheis* of Arctinus there is the description of a fierce fight round the corpse of Achilles, who had fallen at the Scaean gates either by the hand of Paris guided by Apollo, or by the arrows of Apollo himself. Ajax bears away the corpse on his shoulders, while Odysseus keeps the Trojans at bay. To the prizes at the funeral games (alluded to in Od. 24) Thetis adds the possession of the arms of her son, to be granted to the doughtiest hero among the Greeks. Only Ajax and Odysseus compete for the *ἀριστεία*. But Agamemnon and the chieftains cannot decide between their rival claims; so, on Nestor's advice, the question is referred to the Trojan captives, as to which of the two heroes had done the Trojans most harm. They answer, 'Odysseus;' and Ajax, in the bitterness of his disappointment, falls upon his sword. Lesches, in his *μακρὰ Τλιάς*, reproduces the story with new details. In order to learn the views of the Trojans on the merits of the two heroes, spies are sent to listen at the walls of Troy. They hear

νόσφιν ἀφεστήκει, κεχαλωμένη εἵνεκα νίκης,  
 τὴν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶ  
 τεύχεσιν ἀμφ' Ἀχιλλῆος· ἔθηκε δὲ πότνια μήτηρ.  
 παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.  
 ὥς δὴ μὴ ὄφελον νικᾶν τοιῶδ' ἐπ' ἀέθλων·  
 τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,  
 Αἴανθ', ὅς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο  
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.  
 τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μελιχίοισιν·

545

550

Ἄϊαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες  
 οὐδὲ θανῶν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων  
 οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισι,  
 τοίος γάρ σφιν πύργος ἀπώλεο· σείω δ' Ἀχαιοὶ  
 ἴσον Ἀχιλλῆος κεφαλῇ Πηληϊάδαο

555

[547.] ὁμοίᾳ Ἀρίσταρχος. ἡ δὲ ἱστορία ἐκ τῶν κυκλικῶν. Schol. H. 556. ὁ ὥλεο] Apoll. Soph. 138. 5 ἀπώλετο.

two maidens talking; one of whom would give the prize for valour to Ajax, for his gallantry in carrying off the corpse of Achilles, Αἴας μὲν γὰρ αἶρε καὶ ἔκφερε δημοσότης | ἦεν Πηλεΐδην, οὐδ' ἤθελε Δίος Ὀδυσσεύς. But her fellow, whose mind Athena had influenced, answered her, ἀντίειπεν Ἀθηνᾶς προνοίᾳ, 'Πῶς τὰδ' ἐφανήσω; πῶς οὐ κατὰ μοῖραν εἵπες | ψεύδος;' . . . καὶ κε γυνὴ φέροι δαχθος, ἐπεὶ κεν ἀνὴρ ἐπιθείη, | ἀλλ' οὐκ ἂν μαχέσαιτο. (See Scholl. Arist. Eqq. 1056.) Neither of the Cyclics represent the Atridae as umpires in the matter; but Pindar, Nem. 7. 20 foll.; 8. 23 foll.; Isthm. 3. 53 foll.; 5. (6.) 27 foll., implies that there was some treachery at work in the decision, and Ajax himself, in the representation of him by Sophocles, distinctly states that view (Aj. 445, etc.).

545. For τὴν (sc. νίκην) νίκησα see on Od. 6. 61.

δικαζόμενος. Cp. Od. 12. 440.

546. ἔθηκε, 'set up, as a prize;' cp. Il. 23. 262 ἱππεύσιν μὲν πρῶτα ποδώκεσιν ἀγλὰ δέσθαι | ὅθκε γυναικὰ ἀγεσθαι, ib. 265 τῷ δευτέρῳ ἵππον ἔθηκεν.

547. παῖδες. The grounds on which Aristarchus rejected the line (see crit. note) are not given. But, as Nitzsch

remarks, (1) the Trojan captives would be the most unlikely umpires to be chosen in a dispute between these chieftains: (2) Homer does not use such a phrase as παῖδες Τρώων, he would have said κοῦροι (κοῦραι) or πῆμα, as in Il. 23. 175: (3) the verse is superfluous; and (4) Odysseus would scarcely have represented Athena here as the author of such a disastrous decision.

548. τοιῶδ' ἐπ' ἀέθλων, 'for such a prize;' cp. δῶρρον ἐπὶ μεγάλῳ Il. 10. 304 μισθῷ ἐπὶ ῥητῷ 21. 445. This is settled by ἔνεκ' αὐτῶν (549) referring back to τεύχεα.

549. κατέσχευ 'covered,' 'buried.' Note the aoristic force.

550. περὶ μὲν, 'was superior in form and in achievements to the other Greeks.' See Od. 1. 66.

555. θεοί. Here lies the emphasis. You need not visit your anger on me: it was the gods who offered these arms as a prize: which was a beginning of sorrow for the Greeks, 'for so mighty a stronghold was lost to them in thee;' cp. with this use of πύργος, as applied to a person, Psalm 144. 2.

556. σείω, 'but we evermore sorrow for thee, fallen in death, as sorely as for Achilles.'

Reith's pin does that - Archers forms the jing. Our line follows the story - Little Elias

57. Lamont "Cochran" for Ajax from "Little Miss".

68. In 1884 Polygnathus pictus Meno, the great emperor, Hender.

ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος  
αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητῶν  
ἐκπάγλως ἤχθηρε, τειν δ' ἐπὶ μοῖραν ἔθηκεν. 560  
ἀλλ' ἄγε δεῦρο, ἀναξ, ἵν' ἔπος καὶ μῦθον ἀκούσῃς  
ἡμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν.'

Ἔως ἐφάμην, ὃ δὲ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας  
ψυχὰς εἰς Ἑρεβος νεκῶν κατατεθνηῶτων.

ἔνθα χ' ὅμως προσέφη κεχολωμένος, ἥ κεν ἐγὼ τόν 565  
ἀλλὰ μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φιλιοῖσι  
τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηῶτων.

Ἔνθ' ἦ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱόν,

565. ὅμως] ὁμῶς αἱ πλείους περὶ τῶν Schol. Q. 568.] νοθεύεται, μέχρι τοῦ  
'ὅς ἐστιν ὃ μὲν αὐτὸς ἔδωκε δόμον' Αἰδὸς εἶσω' (617) Schol. H. 'Manifestum est,

559. αἴτιος ἀλλὰ. Cp. Od. 8. 312  
ἀτὰρ οὐ τί μοι αἴτιος ἄλλος | ἀλλὰ τοῦτ' ἐ  
δύω. The logical way of stating the  
sentence would be, οὐ τις ἄλλος αἴτιος,  
ἀλλὰ Ζεὺς αἴτιός ἐστιν ὃς ἤχθηρε κ.τ.λ.  
Zeus was really guilty of it, because in  
his hatred of the Danaï he laid doom  
on thee. Cp. οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν  
μόρον Il. 6. 357.

560. τειν. See on Od. 4. 619.

565. ὅμως, 'notwithstanding;' cp.  
Il. 12. 393 ὅμως δ' οὐ λήθετο χάρις.  
We do not find ὅμως elsewhere in  
Homer, but, in place of it, ἔμψης. We  
do find ὁμῶς with the meaning 'equally,'  
which the Schol. reads here; though he  
interprets it, contrary to Homeric  
custom, by ἔμψης. This use of ὅμως  
throws some suspicion upon the verse,  
which is heightened by the unusual way  
in which the participle κεχολωμένος is  
connected with the verb; 'though angry,  
he would notwithstanding have addressed  
me:' and not less strange is the substan-  
tial use of κατατεθνηῶτων (inf. 567)  
without any noun such as νεκῶν. It  
is indeed probable that the interpolation  
which Schol. H. (see crit. note) notes  
as extending from vv. 568-627 really  
begins at 565. Odysseus did not, like  
Aeneas, make a descent into the nether-  
world, but he sits at the edge of the  
trench, and questions the shades as they  
come forward and taste the blood. In  
the following passage however the story  
is told by one who is an eyewitness of

what is going on in the depths of  
Erebus. The whole scene gives a view  
of mythology and of the punishment  
of the dead that seems to be later than  
Homer. Plato (Gorg. 525 D) refers  
to this passage, remarking that Homer  
has represented here τοὺς ἐν Αἴδου τὸν  
δαί χρόνον τιμωρομένους, Τάνταλον καὶ  
Σίσυφον καὶ Τυτὸν, and he quotes (526  
D) the line that describes Minos bearing  
his sceptre. Cp. also Protag. 315 B, C.  
These references however need only  
show that the interpolation was an  
early one. La Roche (Hom. Stud. § 97.  
3) is inclined to refer the whole passage  
to an Attic source; and traces of Athen-  
ian interpolation are found in the Iliad,  
as 1. 265; 2. 553-555, 558; 15. 333-383;  
and in the Odyssey, as 5. 121-128; 7.  
80; and 11. 321-325, 631. The remark  
of the Schol. on inf. 604, τοῦτον ὑπὸ  
'Ονομακρίτου [ἐμ]πεποιθῆσθαι φασιν, may  
give the key to the whole of this inter-  
polation. Onomacritus, Zopyrus, Or-  
pheus, and Concylus (?) are named as  
the coadjutors of Peisistratus in his re-  
cension of the Homeric poems. To  
such men a system of punishments in  
the nether-world was probably an  
article of belief or profession. We  
are reminded by Herodotus (7. 6) that  
Onomacritus was caught making inter-  
polations in an oracle.

568. Minos, son of Zeus and Europa,  
and king in Crete (Il. 13. 450 foll.), is  
described in Od. 19. 179 as Διὸς μεγάλου

χρῦσεον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσι,  
 ἡμενον· οἱ δέ μιν ἀμφὶ δίκας εἶροντο ἀνακτα,  
 ἡμενοι ἑσταότες τε, κατ' εὐρυπυλὲς Ἄιδος δῶ.

572

Τὸν δὲ μετ' Ὠρίωνα πελώριον εἰσενόησα  
 θῆρας ὁμοῦ εἰλεῖντα κατ' ἀσφοδελὸν λειμῶνα,  
 τοὺς αὐτὸς κατέπεφνεν ἐν οἰσπόλοισιν ὄρεσσι,  
 χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἶεν ἀαγέας.

573

Καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱὸν,  
 κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,

ad hunc versum ut principium narrationis spectare scholium: nam dubium hoc quidem relinquere codd. Harl. et Vindob. 50... apparet... (Buttm.). Nihil impedit quominus etiam v. 565-567 inter spurios referantur, in quibus ὅμοις (ὁμοῖς) offenditur, monet Lehrs. Aristarch. p. 159. Nam duplicem in textum venisse videri recursionem, alteram 541-564, alteram 541-546, quibus statim annexos esse 565-567 Dind.

δαριστής, which Plato interprets by δμολητής καὶ μαθητής, and Horace (Od. 1. 28. 9) reproduces by 'Iovis arcanis Minos admissus.' It is not to be understood that he is represented here as performing the office which later legends assigned to him; viz. of trying and sentencing the dead in Hades (cp. Virg. Aen. 6. 431, etc.). He only presents a shadowy counterpart of himself as he was when alive. Lawgiver, king, and judge in the flesh, he is also lawgiver, king, and judge in the shades. In a later mythological period, his brother Rhadamanthys (who is, according to Od. 4. 564, in Elysium) is given him as an assessor, as well as his other brother, Sarpedon or Aeacus.

569. θεμιστεύοντα = 'ius dicentem,' used here with dative: but in Od. 9. 114, where the more direct idea of 'being master of' comes in, we have θεμιστεύειν παῖδων ἢ δ' ἀλόχου [ων]. He is represented as on his seat, while the ghosts are either sitting, as waiting their turn, or standing, as each one states his case, or asks for the judge's decision: 'and they all around him, the king [ἀνακτα in apposition to μιν], were questioning him of their rights.'

570. Some take εἶροντο, as sup. 540, to mean 'stated their cases;' but it is better to render, 'de iure suo eum interrogabant' Damm.

572. Like Minos, Orion continues his customary pursuits in Hades. A phantom hunter, he appears driving

before him phantom beasts, the shadows of those which he himself (αἰνός, he) once chased on the lonely hills. For the distinction between αἰνός καὶ εἰδωλόν, which is brought out most strikingly in the doubtful line 604, cf. Mr. Gladstone (Homeric Synchresis, p. 261) quotes from Bunsen's Egypt the remark that, in the Book of the Dead, there is a picture representing the corpse of a dead man marching, with his soul behind it offering up prayers to the Sun-God.

573. εἰλεῖν describes the process of driving the creatures together into a herd, properly = 'massing them together' or 'cooping them up:' so Od. 19. 200 εἰλεῖ γὰρ Βορέης ἀνεμὸς = 'coercebat.'

576. Τιτυὸς is probably a redupl. form from root τυ, to 'swell' or 'grow big' seen in Lat. tumor, tuber. In Od. 7. 324 Tityus is represented as being in Euboea.

577. πῆλεθρα. This word is referred by Lobeck, Elem. 1. 245, to root εἰα, as in πίμ-πλη-μι, and rendered, 'spatium expletum, dimensum atque descriptum,' which suits well with ἀπέλεθρον (ὁ εἰα ἐστὶ μετρήσαι), and ἀπλετο, 'quod mensuram excedit.' As a measure of length the π[ε]λίθρον was reckoned to be 100 feet (Greek); as measure of area, 10,000 square feet; but this is a later limitation. Curtius (p. 250) quotes from Hultsch (Metrologie, 31, who connects πῆλεθρον with πῆλ (πῆλιν), and understands by it a certain

επεκτείνωρα: determining the dues & duties, not judging the deeds done in  
the body or assigning future abodes as Elysium or Tartarus. Is Minos here  
ing as a shadowy King & arbitrator? A 'judge' may be a 'ruler', as 'Judge in  
all cases' means 'ruler'. "He cometh to judge the earth" (Ps. 96.9) & will rule the world.



γῦπε δέ μιν ἐκάτερθε παρημένω ἦπαρ ἔκειρον,  
 δέρτρων ἔσω δύνοντες· ὁ δ' οὐκ ἀπαμύνετο χερσί·

Λητῶ γὰρ ἔλκησε, Διδὸς κυδρὴν παράκοιτιν, 580  
 Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπήος.

Καὶ μὴν Τάνταλον εἰσείδον χαλέπ' ἀλγέ' ἔχοντα,  
 ἔστεῶτ' ἐν λίμνῃ· ἡ δὲ προσέπλαζε γενεῖφ·  
 στεῦτο δὲ διψᾶων, πῖέειν δ' οὐκ εἶχεν ἐλέσθαι·

[582.] 'Schol. Pind. ad Ol. i. 60 [97] versus ponens de Tantalo 583, 584 καὶ τὰ ἐξῆς addit: πλὴν εἰ μὴ κατὰ Ἀριστάρχον νόθα εἰσὶ τὰ ἐπη ταῦτα' Buttm.

length of ploughing-furrow, like Lat. 'vorsus.' As a mere translation we might render 'roods.'

579. δέρτρων, from δέρω, signifying properly any 'skin' or 'membrane,' is used technically for the 'caul,' Lat. 'omentum' or 'peritoneum;' the membrane enveloping the intestines. The later Greek name was ἐπίπλοον. Apollon. Lex. 57. 13 gives as another proposed interpretation τὸ στόμα τοῦ γυνός. This would necessitate our translating δύνοντες 'plunging.' Cp. Ov. Metam. 4. 456; Virg. Aen. 6. 595.

580. ἔλκησε may be taken as a 1 aor. from ἐλκῶ, Epic form of ἔλκω. The MSS. give various forms, such as ἔλκησε, ἐλκησε, ἔλκυσσε, ἐλκυσσε, and ἔλκασσε, written variously with smooth or rough breathing. La Roche decides on ἔλκησε, as probably being the Aristarchean reading. He thinks too that the metre suggests ἔλκησε rather than ἔλκησε, as γάρ implies an initial digamma, viz. *ἔλκῃσε*. We may render 'laid violent hands on,' comparing *δμῶς τε γυναῖκας | βυστάζοντας δεικνύας* Od. 16. 108. Cp. also *οἷς τε βοῆς σου θ' ἐλκημοῖο πύθισθαι* Il. 6. 465, *ἐλκῃσας τε θυγάτρως* Il. 22. 62.

581. Πυθῶ, see on Od. 8. 80, and cp. Il. 2. 519. According to Pindar, Pyth. 4. 90, Tityus was slain by Artemis; but Pausanias joins Apollo with her in the act (3. 18. 15), and Hyginus (f. 55) represents him as slain by Zeus with his thunderbolt. Panopeus 'with its fair lawns' was near the Cephissus on the borders of Boeotia. In Strabo's time it was called *Φανοτεύς*, and some ruins of its walls still remain. The words *κυδρὴν παράκοιτιν* strike us as somewhat inappropriate to Leto; it is

the distinctive title of Hera, Il. 18. 184. The Schol. H. T. raises a difficulty about the insertion of the story of Tityus thus: *πῶς ὁ κείμενος ἐξῆλθεν; εἰ δὲ μὴ ἐξῆλθε, πῶς ταῦτά;*

582. Τάνταλον. Plato, Cratyl. 395, refers this name to *τάλας*, in the sense of 'wretched;' it is more likely connected with *ταλ-, τλήναι, τολμᾶν*, meaning the 'daring' man. The close connection between *Τάν-ταλος* and *τάλαντον*, etc. appears in the proverb *τὰ Ταντάλον τάλαντα τανταλίζεσθαι*. This fact may account for the forms of the story of his punishment; one, representing him as hanging balanced over the water; another, which the Tragedians and Lyrists mainly follow, describing him with a rock hanging over his head, like the sword of Damocles. Whether Tantalus is to be thought of as having revealed the secrets of the gods, to whose society he had been admitted, or as having stolen nectar and ambrosia from their table, at any rate there is a general agreement that his punishment came on him 'ob scelera animique impotentiam et superbiloquentiam' Cic. Tusc. 4. 16, 35, *καταπίψαι μέγαν δαβον οὐκ ἐδυνάσθη* Pind. Ol. i. 55.

584. στεῦτο. Eustath. says *στεῦτο ἀντὶ τοῦ ἰστατο*, and quotes the comment of the Schol. V. *κέχρηται δὲ τῇ λέξει ὁ διασκευαστὴς παρὰ τὴν ποιητοῦ συνήθειαν*. But *στεῖναι* is never used in Homer of 'standing;' and Aristarchus rightly interprets *τὸ κατὰ διάνοιαν διαρρίετο . . στάσι γὰρ ψυχῆς σημαίνει ἡ λέξις*. Almost identical are the words of Apollon. Lex. *κατὰ διάνοιαν ἰστατο, ὅσον διαρρίετο*. So Meric Casaubon, quoted by Löwe, 'Est in isto verbo (ut alibi pluribus) animi gestientis et alliquid cupide molientis per externos

ὀσσάκι γὰρ κύψει ὁ γέρων πῖειν μενεαίνων,  
 τοσσάχ' ὕδωρ ἀπολέσκει' ἀναβροχὲν, ἀμφὶ δὲ ποσσὶ  
 γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.  
 δένδρεα δ' ὑψιπέτηλα κατὰ κρήθεν χέε καρπὸν,  
 βγχναι καὶ βροαὶ καὶ μηλῆαι ἀγλαόκαρποι  
 συκῆαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθώσαι·  
 τῶν ὀπτό' ἰθύσει ὁ γέρων ἐπὶ χερσὶ μάσασθαι,  
 τὰς δ' ἀνεμος ῥίπτασκε ποτὶ νέφεα σκιδέντα.

Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα,  
 λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν.

586. ἀναβροχὲν] ΑΙ. ἀναβροχθέν, ἀναβροθέν, τινὲς δὲ καὶ διὰ τὸ ὕψος αὐτοῦ  
 βροχέν Eustath. 588. κατὰ κρήθεν] διςυλλάβως καὶ προπερισπωμένης τὸ κατὰ  
 κρήθεν Schol. H. Bekk. ii. writes κατ' ἀκρήθεν here and in Il. 16. 548.

gestus indicatio. Hoc igitur vult poeta his verbis, eam fuisse Tantali seu in pedes erecti sive alio quocunque gestu, ut de pugilibus olim loqui soliti, *προβολήν*, ut ardentissimam sitim prae se ferret.' Cp. Il. 2. 597; 3. 83; 5. 832; 9. 241; 18. 191; 21. 455; Od. 17. 525. Curtius refers *στεύμαι* to root *σταf* or *στεf*, seen in *σταυρός*, Lat. *instaurare*. Düntzer, with less probability, connects it with a root *στν*, seen in *στόμα*, and meaning 'call out,' 'speak.' This position Curtius attacks, pointing out that the root *στν* in Skt. must mean 'to praise.' If we have to take *στεύτο* as = *ίστατο*, we must join *δυδάν πῖειν*. Transl. 'eagerly essayed in his thirst; but he was not able to take anything to drink withal.'

586. ἀναβροχέν, 'swallowed up.' This is in the form of a 2 aor. participle; a late 1 aor. passive is used by Lycophr. (55), *καταβροχθεῖς*. The active voice of a compound is found in Od. 4. 222 *καταβρόζειε*, and in 12. 240 *ἀναβρόζειε*, the uncompounded *ἔβροφα* occurs in Anth. 9. 1. See Buttm. Lexil. s. v. *βρόφα*. Monro, H. G. § 42.

587. φάνεσκε. This iterative tense is supposed by some to be formed from *ἐφάνην*, others refer it to *ἐφανον*, 2 aor. act. with intransitive force. Anyhow, the formation is from an aorist stem, as *εἶπε-σκε*, *ἐργητύ-σα-σκε*, *ᾤσα-σκε*. The word occurs again in Il. 11. 64, and Hesiod. Frag. 44. 3.

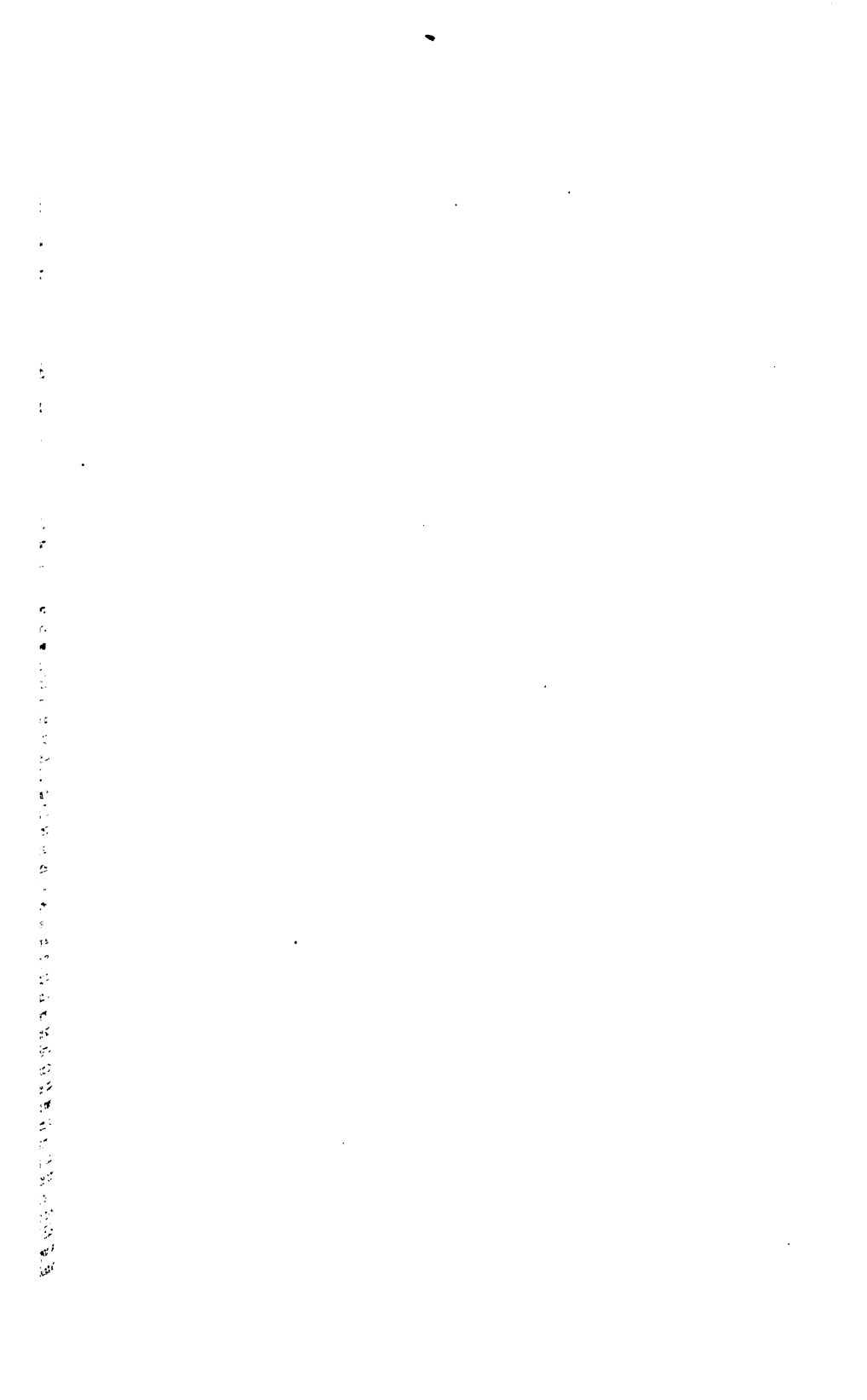
*καταζήνασκε* implies a present *κατα-*

*ζῆνω*, cp. *δζάνεται δένδρεα* h. Hec. Ven. 271, *ἀλγεῖρος δζομένη* Il. 4. 487.

588. κατὰ κρήθεν. This is the reading of Aristarch. See crit. note. *ἐν κρήθεν* is found in Hesiod, Sc. Hec. κρήθεν being probably a syncopated form of *ἀκρήθεν* (*ἀκρή*), cp. *ἀκρήδων*. Here the Schol. rightly interprets *κατὰ κεφαλῆς*. Bekker compares his reading with *κατ' ἀκρῆς* Il. 15. 557; 22. 411, etc.

592. ῥίπτασκε, see on Od. 8. 374.

593. Σίσυφος. This name is explained by Curtius as a reduplication of *σῆψα* with the Aeolic substitution of *s* for *t*. The appropriateness of this appellation is suggested by Il. 6. 152 *ἔστι πῦρ Ἐφύρη μυχῷ Ἀργεος ἱπποβότου*, [ὅτι δὲ Σίσυφος ἔσκεν, ὃ κέρβεσσι γινώσκοντες ἀνδρῶν,] Σίσυφος Αἰολίδης. His story was dealt with by the Greek dramatists Aeschylus having composed a *Σίσυφος πετροαυλιστής* and a satyric drama called *Σ. θρανέτης*. Another satyric play on the same subject was ascribed to Euripides. Sisyphus seems to have been accepted from the earliest times as the type of the cunning man; cf. Pind. Ol. 13. 52 *πανούρατον πάλαι*. Aristoph. Acharn. 391 *μαχησῶν καὶ Σισύφον*. The story of his guilt is told in different ways. According to Apollodorus, i. 9. 3, he betrayed one of the 'dulcia furta Iovis;' while Theophrastus (703) alludes to his escape from the prison-house of Hades, *ὅστις καὶ ἐκ Αἰδέω πολυειρήνησιν ἐνθάδ' ἐκ Περσεφόνης αἰμυλοῖσι λόγον*.





ἦ τοι δὲ μὲν σκληρὶ πτόμενος χερσὶν τε ποσὶν τε  
 λαῶν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι  
 ἄκρον ὑπερβαλέειν, τότε ἀποστρέψασκε κραταίς·  
 αὐτὶς ἔπειτα πέδονδε κυλινδετο λαῶς ἀναιδής.  
 αὐτὰρ ὃ γ' ἄψ ὥσασκε τιταινόμενος, κατὰ δ' ἰδρὼς  
 ἔρρεεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρει.

595

600

Τὸν δὲ μετ' εἰσενόησα βίην Ἑρακλεΐην,

597. κραταίς] So Aristarchus and Herodian. κραταί' is or κρατά' is Ptolem. Ascalon. Cp. Eustath. 598. ἔπειτα] This line is quoted in Arist. Rhet. 3. 11, with ἐπὶ δάπειδόνδε.

596. λαῶν ἄνω. Cp. Eustath. ἐμφαίνει τὴν δυσχέρειαν τοῦ τῆς ὠθήσεως ἔργου τῇ τῶν φωνηέντων ἐπαλληλίᾳ, δι' ὧν ὀγκύνταν τὸ στόμα οὐκ ἔσται τρέχειν ὁ λόγος, ἀλλ' ὀκνηρὰ βαίνει συνεφομοῦν· μενος τῇ ἐργασίᾳ τοῦ ἄνω ὠθεῖν. ἀμέλει τὸ 'ἔπειτα πέδονδε κυλινδετο λαῶς ἀναιδής, ἀχάσμητον δὲ καὶ διὰ τοῦτο ὅλον τροχαστικὸν τῇ φράσει, τὸ εὐπετὲς δηλοῖ τῆς τοῦ λίθου καταφορᾶς, Quintil. Inst. (Gr. 9. 4 'Vocalium concursus cum accidit, hiat et intersitit et quasi laborat oratio.' For Lucilius' imitation of the line see Cic. Tusc. Quæst. 1. 5 'Sisyphus' versat | saxum sudans nitendo nec proficit hilum.'

596. ἀλλ' ὅτε, 'but ever as he was just going to topple it over the hill's crest;' this is simpler than to take λαῶς as subject to μέλλοι and give an intransitive force to ὑπερβαλέειν.

597. κραταίς. We may set aside the interpretation of Aristarchus, who took this as an adverb, analogous in form to *λυκρῆς* or *ἀμφουδῆς*. Nor is the division of *κραταίς* into two words by Ptolemy of Ascalon likely. It seems left to us, either to take *κραταίς* as some 'power' inherent in the stone; as we should say, 'the force of gravity' (cp. Schol. ad loc. ἡ κραταὶδὲ δύναμις δ' ἐστὶ τὸ βάρος, and Hdt. 8. 111, who uses *ἀναγκαίη* and *ἀμχανίη* with a similar semi-impersonation): or, as a 'Power' or 'Mighty One' (like *δαίμων* sup. 587), external to the stone itself. See Od. 12. 124, where *Κραταίς* is given as the name of the weird mother of Scylla. The form *κραταίς* is related to *κραταίος*, as *ἡμερίς* (Od. 5. 69) to *ἡμερος*. The interpretation of Aristarchus not only suggests a form contrary to analogy, but would require an unusual intransi-

tive sense to be assigned to ἀποστρέψασκε. The epithet ἀναιδής is the original of the Virgilian *improbus*. Aristotle quotes the passage (Rhet. 3. 11) as a famous instance of τὸ τὰ ἄψυχα ἐμψυχα λέγειν διὰ τῆς μεταφορᾶς. For similar dactylic lines to express rapid motion cp. Il. 5. 745; 8. 389; 13. 235; Virg. Aen. 2. 227; 5. 217; 6. 702; 8. 596; 9. 37; 11. 875; Georg. 3. 284.

600. ἐκ κρατὸς. As he thrusts forward his hands to push the stone before him, the head is necessarily brought down near to the ground, so that the dust raised by the trampling feet and moving stone seems to rise from it.

601. The circumstances of the scene change again. Not only is Heracles seen by Odysseus, as were Minos, Sisyphus, etc., but he recognises Odysseus, accosts him, and then returns again δόμον ἄιδος εἶσω, like Achilles and Ajax (sup. 539, 563). The suggestion is certainly so tempting to pass directly from v. 565 to v. 630, and omit all that lies between; but the excision of three lines (602-604) will really dispose of almost all the arguments that have been advanced in ancient and modern times against the genuineness of the passage about Heracles in Hades. The Schol. on Od. 11. 385 sums up the objections under four heads: (1) πῶς Ἑρακλῆς ἐνταῦθα μένων θεός; (2) πῶς ὁδὸν τε τὸν αὐτὸν εἶναι καὶ ἐν Ἅδου καὶ ἐν οὐρανῷ; (3) ἡ Ἥβη καθ' Ὀμηρον παρθένος, ὅθεν καὶ οἰνοχοεῖ. (4) ἀπίθανον δὲ αὐτὸν ἔχειν καὶ τὴν σκευὴν (5) μὴ πῶν δὲ πῶς ὀμίλει; Now if we are willing to extend the rejection of v. 604 (which Schol. H. calls an interpolation of Onomacritus) to vv. 602, 603

εἶδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι  
τέρπεται ἐν θαλῆης καὶ ἔχει καλλίσφυρον Ἥβην

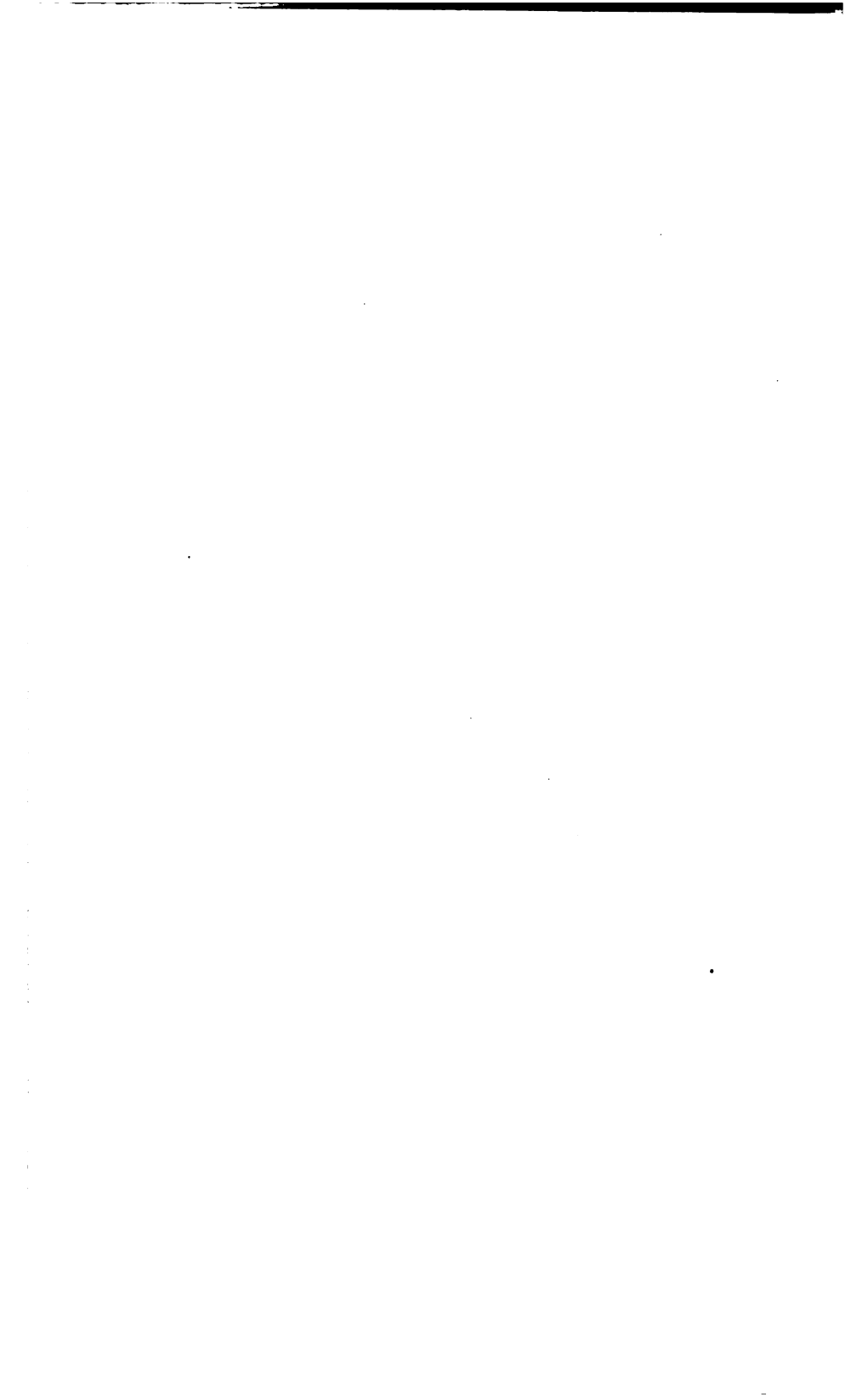
602, 603] οὗτο ἀθετοῦνται καὶ λέγονται Ὅνομακρίτου εἶναι Schol. Vind. 56; but Schol. H. seems to refer this to 604, which is copied from Hesiod. Theog. 952. Aristonicus rejects the lines ὅτι ἐς τρία διαιρεῖ, εἰς εἶδωλον, σῶμα, ψυχὴν. τοῦτο δὲ οὐκ οἶδεν ὃ ποιητής. See La Roche ad loc.; Dind. Scholl. 603. Ἥβην] ἐνία δὲ ὡ

as well; we shall have disposed of the objection of Aristonicus on the ground of the post-Homeric tripartition of εἶδωλον, σῶμα, and ψυχὴ, nor shall we have to accept the later story of the apotheosis of Heracles, nor of the marriage of Hebe. It may be safely said that Homer knew nothing of the legend which recounts the apotheosis; for in Il. 18. 117 it is distinctly said that οὐδὲ γὰρ οὐδὲ βίη Ἑρακλῆος φύγε κῆρα, and Diodor. Sicul. 4. 39 tells us, Ἀθηναῖοι πρῶτοι τῶν ἄλλων ὡς θεὸν ἐτίμησαν τὸν Ἑρακλέα, cp. Pausan. 1. 32. 4 σίβονται δὲ οἱ Μαραθῶνιοι Ἑρακλέα, φάμενοι πρῶτοι Ἑλλήνων σφίσιν Ἑρακλέα θεὸν νομισθῆναι.

Such an apotheosis of heroes was a common usage of the post-heroic age, as e.g. of Achilles (Pind. Nem. 4. 49); Diomedes (Nem. 10. 7); Ajax (Nem. 4. 48); Neoptolemus (Pausan. 10. 24. 5); Hector (Pausan. 9. 18. 4); and Odysseus himself (Tzetz. ad Lycophr. 800).

Another objection of the Scholiast is (4) that Heracles though a ghost should carry his weapons with him. But, surely, it is the regular Homeric usage to represent life in the under-world as a copy, more or less faithful, of the life in the world above. The ghosts retain their original stature, voice, and features (Il. 23. 65 foll.); they wear their own armour, and still show the wounds they had received (Od. 11. 40 foll.). Teiresias holds the golden sceptre of his office, and Heracles the characteristic weapons by which he may be recognised. The armour may be as shadowy and spectral as the wearer, but there it is; Heracles is not Heracles without it; nor Orion, Orion, without his club. The objection raised to the passage, because Heracles seems to recognise Odysseus without having tasted of the blood in the pit, would apply equally well to the case of Achilles and Ajax and the rest of the ghosts, who (542) εἰποντο κῆδε' ἐκάστη, where we have either to suppose that this preliminary is taken for granted,

κατὰ τὸ σιωπώμενον, or is dispensed with. Nitzsch, ad loc., takes further exception that Odysseus offers no answer to the words addressed to him by Heracles; but it is easier to state this as an objection than to show what ought or what could have been said in reply. Nitzsch finds a further objection in the allusion to the bringing up by Heracles of the 'dog' from Hades (inf. 623 foll.), where see notes. It may be urged that there is a peculiar propriety in the introduction of Heracles into the group of the famous dead with whom Odysseus meets in Hades, because of certain characteristic resemblances between the two heroes, both of whom are under the particular protection of Athena. There can be no doubt that the legend of the apotheosis of Heracles, though post-Homeric, is still of very early date. It would appear to have been recorded in the Οἰχαλίας ἄλωσις, ascribed to Crophylus (Welck. Episch. Cycl. 233 foll.), and it seems to be a very tenable view that the whole passage about Heracles in this 11th book is genuine, with the exception of vv. 602-604. The temptation to insert these lines, or something similar, would be a powerful influence on a rhapsodist, who might fear to offend his audience, if he seemed to leave their deified hero in the under-world. No easier means of avoiding such offence could be conceived than a simple assertion that, after all, it was only the ghost of Heracles that had its dwelling there, while the hero himself enjoyed divine honours among the gods. Probably there is not much real value in the testimony of the Scholl., that the insertion was due to Onomacritus; but it may imply that it is at any rate the work of some Attic διασκευαστής. It would be imperative to ascribe the highest honours to a hero whom the Athenians (see sup.) had learned to worship as a god. See on the whole subject C. F. Lauer, Quaest. Homer. I. cap. 2.





[παῖδα Διὸς μεγάλοιο καὶ Ἥρης χρυσοπεδίλου].

ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὥς, 605

πάντοσ' ἀτυζομένων· ὁ δ' ἑρεμνῇ νυκτὶ εἰκῶς,

γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν ὀιστὸν,

δεινὸν παπταίνων, αἰεὶ βαλέοντι εἰκῶς.

σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσι ἀορτὴν

χρύσεος ἦν τελαμών, ἵνα θέσκελα ἔργα τέτυκτο, 610

ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,

τὴν οἰνοχόον Ἥβην, ἀλλὰ τὴν αὐτοῦ ἀνδρείαν, i.e. ἡβην Schol. H. This is evidently intended by Schol. Q. interpreting καλλίσφυρον by ἰσχυρά ἔχουσιν τὰ σφυρά. 611. χαροποί] χαλεποί Vind. 133.

606. πάντοσ' ἀτυζομένων, 'flying scared every way.' Cp. ἀτυζόμενοι πεδίοιο of runaway horses, II. 6. 38; of routed troupes, 18. 7. The cry of the ghosts seems to be imitated in the reiteration of the *ω*.

νυκτὶ εἰκῶς, used of a stern lowering look; not unlike to our vernacular 'looking as black as thunder.' It is applied to Apollo in wrath, II. 1. 47; and to Hector, II. 12. 463, who is farther described as νυκτὶ θοῇ ἀτάλαντος ὑπὸ πτα, reminding us of the phrase ὑπὸ δρᾶ ἰδάν.

607. γυμνόν, 'uncased,' sc. from its γαιρῆτος Od. 21. 54.

608. παπταίνων, 'glancing terribly round.' If with the lexicons we regard this word as a reduplicated form of root *πτα*, seen in *πτήσσω*, etc., it must get its meaning from the idea of the half-timid, half-angry look of a crouching beast that is brought to bay or caught in the toils. In that sense we may perhaps compare it with *δοκεύειν*, in Od. 5. 274 ἄρκτος. 'Ὀρίωνα δοκεύει. The use of *παπταίνειν* always suggests anxiety in the look; even here there is caution blended with keen expectation expressed.

Join αἰεὶ βαλέοντι, 'ever as if about to shoot;' comparing αἰεὶ γὰρ θύρῳ ἐπιβησομένοιουσιν ἕκτερον II. 23. 379, ἀπορρίποντι εἰκῶς Hesiod. Scut. 215; 'Quos super atra silex iam iam lapsura cadentique | imminet assimilis' Virg. Aen. 6. 602. The juxtaposition of four participles here without any finite verb is very remarkable; nor do the MSS. suggest any var. lect. It is possible to conjecture *πάπταυνεν* for *παπταίνων*, or

ἔχεν for ἔχων, or εἰκῶς may be supposed (as by Fäsi) equivalent to εἰκῶς ἦν, but such a form of the 'periphrastic conjugation' would be very strange, and if the need of it had been felt, nothing would have been simpler than to write *ἔφκει*. It seems not unlikely that there is a real rhetorical art in the grouping of these abrupt, unconnected, clauses. The very passage has, as it were, the expression or attitude of uneasy expectation.

609. ἀμφὶ περὶ, for this combination cp. II. 2. 305; 8. 348; 17. 760; 21. 10; 23. 191; Od. 8. 175. It does not seem possible to discriminate between the force of the two words; though *περὶ* should add completion to the less complete sense of *ἀμφὶ*. The English use of 'round about' is near enough for translation. There is no reason for writing both words in one (*ἀμφιπερὶ*), as Bekker. Transl. 'And his terrible baldric round about his breast was a strap of gold, whereon were wrought marvellous devices, bears and wild boars and bright-eyed lions, and battles and fights, and bloodshed and slayings of men.' ἀορτὴν (δείρω) and τελαμών (τλήνω) both signify the 'upholders' or 'carriers,' but the position of the words suggests that *τελαμών* is here used as the more specific of the two.

611. χαροποί is commonly referred to χαρά, as expressing 'wild joy;' but this gives no very clear idea. Perhaps it is better with Curtius to refer the first part of the word to the Skt. root *ghar*, 'to glow,' or, with Fick, the whole form to *gharar* = 'to sparkle.'

ὕσμίναί τε μάχαι τε φόνοι τ' ἀνδροκτασῖαι τε.

μὴ τεχνησάμενος μῆδ' ἄλλο τι τεχνήσαιο,

ὃς κείνον τελαμῶνα ἐῖ ἐγκάθθετο τέχνη.

ἔγνω δ' αὐτίκα κείνος, ἐπεὶ ἶδεν ὀφθαλμοῖσι,

615

καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·

‘ Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,

ἃ δειλ', ἥ τινὰ καὶ σὺ κακὸν μόρον ἡγῇλάσεις,

ὃν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἡελίοιο.

Ζηνὸς μὲν παῖς ἦα Κρονίου, αὐτὰρ οἷζ' ὄν

620

εἶχον ἀπειρεσίην· μάλα γὰρ πολλὸ χεῖρονι φασὶ

δεδμήμην, ὃ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.

614. ἐγκάθθετο] τινὲς, ὃς κείνῳ τελαμῶνι ἐὼν ἐγκάθθετο τέχνην Schol. H., which Kaysers adopts. 622.] After this verse Cod. Ven. 4 gives two lines, much mutilated.

613. μὴ τεχνησάμενος. Translate, ‘May he who stored up [the design of] that belt in his craft’ (i. e. ‘in his inventive mind,’ cp. Od. 23. 223 ἐῖ ἐγκάθθετο θυμῷ), ‘having once fashioned it, never fashion any other work.’ It was the highest effort of genius, any further attempt would mar rather than increase the artist’s glory: so Pliny, N. H. 36. 1. 7 ‘praeclarum opus etiamsi totius vitae fuisset;’ Od. 8. 176 οὐδέ κεν ἄλλως | οὐδέ θεὸς τεύξει. This notion that a man should not attempt a second effort when the first was perfect is illustrated by the story of Iwan the Terrible, who was said to have put out the eyes of the architect, who had built his royal palace, for fear he might try and reproduce the work. Nitzsch well compares for the use of μὴ . . . μῆδέ Hdt. 8. 144 μὴ ποιεῖν μῆδ' ἢν ἐθέλωμεν, Plutarch. Flamin. 17. Ε μὴ τοῖον, ἔφη, μῆδ' ὑμεῖς θαυμάζετε. It is probable however that we have here no mere periphrasis for the highest praise, but a naïve expression of terror at the ghastliness and the reality of the representations. The emphatic position of σμερδαλίος is not without force; so that we may render, ‘Would that he had never made it (so terrible a sight it was), but now that he has made it may he never make anything else like it!’ etc. This interpretation falls in better with the somewhat similar passage in Od. 4. 684,

because in both cases the participle following μὴ stands instead of a separate clause expressing a wish. We might state the whole sentence thus—μὴ ὠφελε μὲν τοῦτο τεχνήσασθαι, νῦν δὲ μὴ ἄλλο τι τεχνήσαιο. The var. lect. of Schol. H. (see above) must mean, ‘who put all his inventive power into that work.’

618. ἡγῇλάσεις. Translate, ‘Wretched man, an evil sort of fate thou too dost endure.’ Ameis on Od. 18. 382 quotes a number of instances of τις put before the substantive it qualifies, Od. 5. 421; 6. 179, 206; 9. 11, 508; 11. 213, 618; 14. 391, 463; 15. 83, 362; 16. 256; 17. 449, 484; 18. 327; 19. 239; 20. 38, 140; 21. 397; 11. 6. 506; 7. 156; 11. 292, 722, 794, 797; 13. 389; 15. 362; 16. 39; 17. 32, 61, 133; 19. 56; 21. 101. A similar emphatic use of the indefinite is found in Theocr. 1. 32 τὶ θεῶν δαῖδαλμα, ‘eximium et singulare in suo genere opus’ Fritzsche. ἡγῇλάσεις seems to be used here as ἀγείν or δαίγειν in later Greek. For the form we must suppose a word ἡγῇλός related to ἡγέομαι as μυηλός (Lucian, Jap. Trag. 33) to μυέομαι. Philo uses μυηλός.

621. χεῖρονι φασί, i. e. Eurystheus, son of Sthenelus, to whose service Heracles was bound, through the spiteful intrigues of Hera. See 11. 19. 9; foll., Virg. Aen. 4. 191.



31. *sedet, aster, unque adebit* | *inflex. Thoreus* Gen. v. 1618 from this p

35. the placing of monsters dies in Haden is late<sup>2-Vogel</sup>. From this line it does not follow  
that Gogo was in Haden. Apollodorus 2.5.12 shows Had late-Gog. on the  
Heracles in \* Kara/peors

καί ποτέ μ' ἐνθάδ' ἔπεμψε κύν' ἄξοντ'. οὐ γὰρ ἔτ' ἄλλον  
φράζετο τοῦδέ γέ μοι χαλεπώτερον εἶναι ἀεθλον.  
τὸν μὲν ἐγὼν ἀνένεικα καὶ ἥγαγον ἐξ 'Αἴδαο 625  
'Ερμείας δέ μ' ἔπεμψεν ἰδὲ γλαυκῶπις 'Αθήνη.'

Ἄς εἰπὼν ὁ μὲν αὖτις ἔβη δόμον Ἄιδος εἶσω,  
αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι  
ἀνδρῶν ἡρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.  
καὶ νύ κ' ἔτι προτέρους ἴδον ἀνέρας, οὓς ἔθελόν περ 630  
[Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα]  
ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν  
ἡχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ἦρει,  
μή μοι Γοργεῖν κεφαλὴν δεινοῖο πελώρου  
ἐξ Ἄιδος ἐμψυεῖν ἀγανὴ Περσεφόνεια. 635  
αὐτίκ' ἔπειτ' ἐπὶ νῆα κιὼν ἐκέλευον ἑταίρους  
αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
οἳ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.  
τὴν δὲ κατ' Ὠκεανὸν ποταμὸν φέρε κύμα ῥόοιο,

lated, but restored by Cobet, *Εὐρυσθέως τῷ γὰρ βα πατὴρ ἐκέλευσε Κρονίον* | πλεί-  
στον δειμῆσθαι τηλεκλειτῶν ἀνθρώπων. 624. τοῦδ' ἔτι.] La Roche with good  
MSS. τοῦδ' τι. Al. τοῦδ' ἔτι. 631.] Πεισίστρατόν φησιν Ἡρέας ὁ Μεγαρεὺς ἐμβαλεῖν  
ἐς τὴν Ὀμήρου νέκυιαν τὸ Ἔησέα Πειρίθοόν τε θεῶν ἀριδείκτα τέκνα χαριζόμενον  
'Αθηναίους Plutarch. Thes. c. 20.

623. κύν' ἄξοντ'. Homer does not  
enumerate the labours of Heracles, nor  
does he name the 'dog,' which appears  
as *Κέρβερος* first in Hesiod, Theog. 311.  
Pausanias (3. 25. 4) quoting from  
Hecataeus says that there was a *δεινὸς*  
*ὄφις* at Taenarus, called *Αἰδου κύνων*.  
The eagles or vultures are similarly  
called by Aesch. and Soph. Διδὸς *κύνες*.  
See Il. 8. 368; which seems to show that  
the story about Cerberus was known to  
Homer, in a simple form, the name and  
the other details being a later growth.

626. ἔπεμψεν, 'conducted me,' as Od.  
6. 255.

630. ἔτι .. ἴδον, as ἔτ' ἔλθοι 628.

632. ἀλλὰ πρὶν, 'but, ere that might  
be, up gathered (*ἐπὶ-ἀγείρετο*) the count-  
less tribes of dead with awful cry; and  
pale fear seized me lest the dread Per-

sephone might send upon me out of  
Hades a Gorgon-head of some terrible  
monster.' Odysseus uses the phrase to  
denote any horrible spectre, and not  
with reference to the Gorgon's head, men-  
tioned in Il. 11. 36; 5. 741; 8. 349. Hesiod  
makes three Gorgons, daughters of  
Phorcys and Ceto, and names them  
Euryale, Stheino, and Medusa. (Theog.  
276.)

634. δεινοῖο πελώρου is in apposition  
with Γοργοῦς implied in Γοργεῖν. Cp.  
*ἐς τ' ἑμὰ ἔργ' ὀρώσασα καὶ ἀμφιπόλων* Od.  
19. 514, *δαῖρ' αὐτ' ἑμὸς ἔσκε κυνώπιος*  
Il. 3. 180, *Νεστορέη παρὰ νηὶ Πυλοιγε-  
νίος βασιλῆος* Il. 2. 54, *τάμ' αὖτ' ἰθὺς*  
*κακὰ* Soph. O. C. 344.

639. κύμα ῥόοιο, i.e. the current down  
the Ocean-stream, carrying them again  
towards the sea.

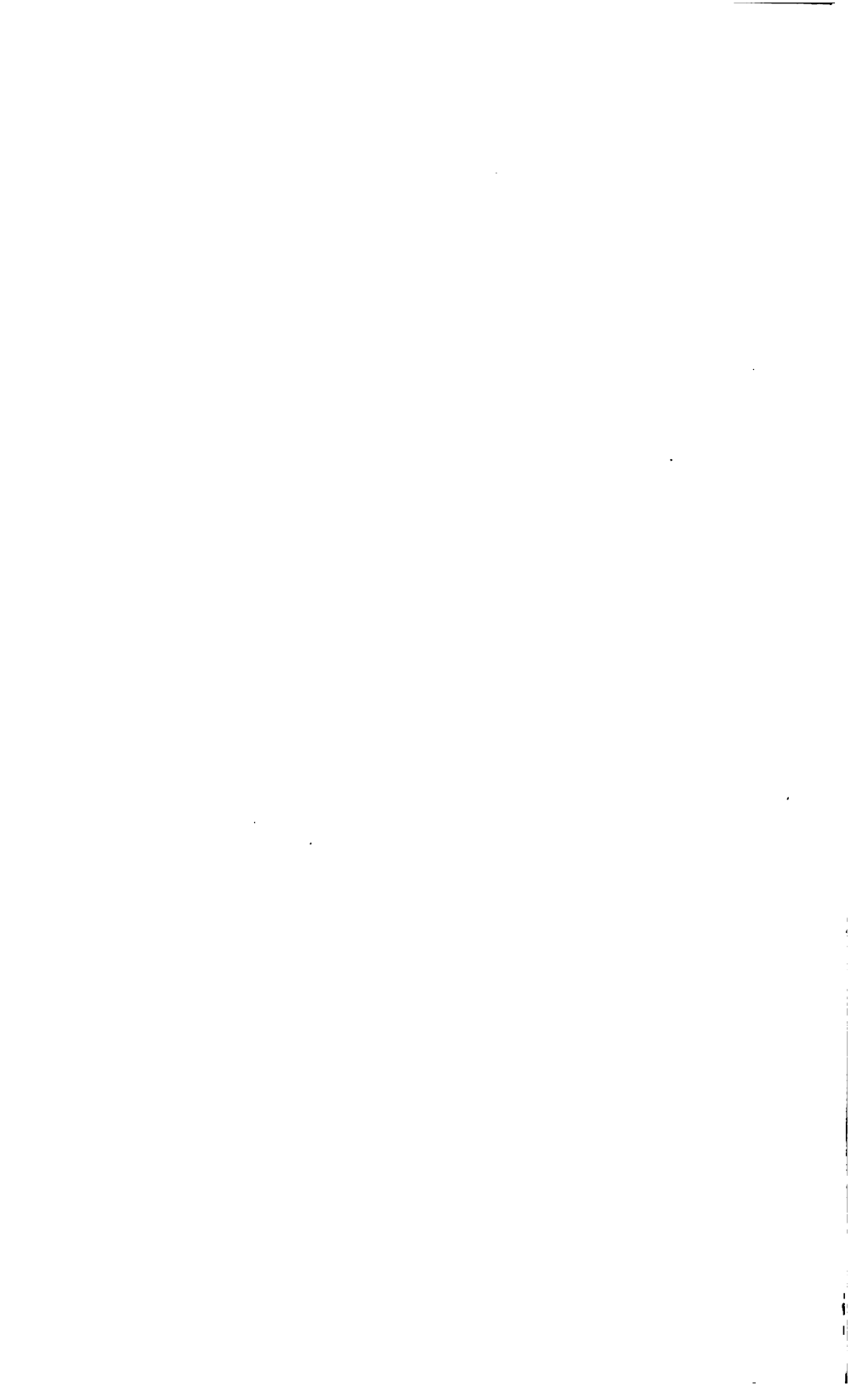
πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὖρος.

640

640. εἰρεσίῃ] τὰ παλαιὰ τῶν ἀντιγράφων ἐν δοτικῇ πτώσει ἔχουσιν Eustath. But εἰρεσίῃ only occurs in Vind. 56 prim. man.

640. εἰρεσίῃ. They left the realm of Hades, and fared down the Ocean-stream. Here there was no wind, perhaps because they were in an unearthly place beyond the ordinary atmosphere. So at first they went on by rowing (or 'it

was rowing that took them on,' see crit. note), and then, as they got into the ordinary world again, there was fair wind. εἰρεσίῃ, in the nominative, seems to make a better parallel with οὖρος.





## ΟΔΥΣΣΕΙΑΣ Μ. 1-4

Σειρήνες, Σκύλλα, Χάρυβδις, βόες 'Ηλίου.

Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον 'Ωκεανοῖο  
νηὺς, ἀπὸ δ' ἴκετο κῦμα θαλάσσης εὐρυπόροιο  
νησὸν τ' Αἰαίην, ὅθι τ' 'Ηοῦς ἡριγενείης  
οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ 'Ηελίοιο, u

2. ἀπὸ δ' ἴκετο = ἀφίκετο δέ. This is still part of the protasis; the apodosis begins with νῆα μὲν ἐνθ' v. 5.

εὐρυπόροιο, 'the great and wide sea,' as distinguished from the narrow Ocean-stream.

3. Αἰαίην. There appears to be a real contradiction in the position here assigned to Circe's island. From b. 10 we gather that Odysseus, after his disaster that befel from the opening of the wind-bag, sailed in a N.W. direction from the isle of Aeolus towards the country of the Laestrygonians; and from thence, keeping the same direction, he reaches Aeaea, still further to the North and West. In the present passage, it looks at first sight as if Aeaea were placed in the extreme east, at the sun-rising; and the description is given in the most definite language. This difficulty was rather evaded than elucidated by the ancient commentators, who generally concur in interpreting the passage, ταῦτα ὡς πρὸς σύγκρισιν τοῦ 'Αδου θέλει γὰρ εἰπεῖν ὅτι ἐκ τοῦ 'Αδου ἐς τὰ φωτεινὰ δῆλθον (Schol. B.). This interpretation, which implies, as it were, a clear defining line between the land of darkness and the land of light, is substantially adopted by Voës, Nitzsch, Klausen, and others. Grotefend (Geogr. Ephem. 48. p. 266 foll.) proposes to place

Aeaea in the East: but, although this view appears to have been maintained in later times, it is not found in Homer. Völcker (Homer. Geog. 31) would escape the difficulty by representing Eos here as a goddess, rather than as the physical conception of the dawn; but this leaves ἀντολαὶ 'Ηελίοιο unexplained. The real solution seems to lie in the fact that Homer regards the extreme West and extreme East as an almost identical point. See note on the description of the short Laestrygonian nights Od. 10. 81, where the line of Aratus, quoted in Schol. H., lays the ground of the interpretation, ἡχί περ ἀραι μίσγονται δύσις τε καὶ ἀντολαί. Mr. Gladstone has adopted the same view about Aeaea in Homeric Synchronism, p. 226 foll. 'The island of Kirké is strongly identified with the East... there is a point where the darkness and the dawn approach one another, and the Sun, when he rises, is not far from the place of his setting.'

4. χοροί, 'dancing lawns;' for Eos must be supposed to have a train of nymphs, symbolising perhaps the quick-glancing rays of light. The plural ἀντολαί (cp. ἀπὸ ἡλίου ἀνατολῶν Hdt. 4. 8) no doubt contains an allusion to a phenomenon that could not have escaped notice, namely,

νῆα μὲν ἔνθ' ἐλθόντες ἐκέλευμεν ἐν ψαμάθοισιν, 5  
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.  
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.

Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
δὴ τότ' ἐγὼν ἐτάρους προΐειν ἐς δώματα Κίρκης 10  
οἰσέμεναι νεκρὸν Ἑλπήνορα τεθνηῶτα.

φιτρώδς δ' αἶψα ταμόντες, ὅθ' ἀκροτάτῃ πρὸς ἄκτῃ,  
θάπτομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.  
αὐτὰρ ἐπεὶ νεκρὸς τ' ἐκάη καὶ τεύχεα νεκροῦ,  
τύμβον χεύαντες καὶ ἐπὶ στήλῃν ἐρύσαντες 15  
πήξαμεν ἀκροτάτῳ τύμβῳ εὐήρες ἐρετμόν.

Ἥμεῖς μὲν τὰ ἕκαστα διείπομεν οὐδ' ἄρα Κίρκην  
ἐξ Ἀΐδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὦκα  
ῥῆλθ' ἐντυναμένη· ἅμα δ' ἀμφίπολοι φέρον αὐτῇ  
σίτον καὶ κρέα πολλὰ καὶ αἶθον οἶνον ἐρυθρόν.  
ἡ δ' ἐν μέσσω στάσῃ μετηύδα διὰ θεάων 20

Ἰσχύετλοι, οἳ ζῶντες ὑπήλθετε δῶμ' Αἶδαο,  
δισθανέες, ὅτε τ' ἄλλοι ἅπαξ θνήσκουσ' ἀνθρωποι.

15.] Ζηνόδοτος γράφει, ἀκροτάτῳ τύμβῳ ἵνα σῆμα πέλοιτο Schol. H. 22. *δισθανέες*] Schol. Q. has in lemma *δὲς θανέες*] οὕτως ἐν δυοὶ μέρεσι λόγου· φησὶ γὰρ Ἀπολλώνιος ὡς ὅτι *δὲς* καὶ *τρίς* ἐν ταῖς συνθέσεσιν ἐκβάλλει τὸ σ, *δίπουν*, *τρίπουν*.

that the sun rises at different points on the horizon according to the change of season. Cp. the expression *δύσιές τε καὶ ἀντολαί* quoted above from Aratus.

10. *οἰσέμεναι*. For the use of the infinitive expressing the purpose of *προΐειν* cp. *τὸν καὶ ἀνηρείψαντο θεοὶ Διὶ οἶνοχοεῖν* Il. 20. 234, *πᾶρ δὲ δέπας οἶνοιο πιεῖν* Od. 8. 70, *τοῦσδ' ἀναγον ζῶνδς σφίσιν ἐργάζεσθαι ἀνάγκη* Od. 14. 272, *ἀήτας* | Ὀϊκεανὸς ἀνίστην ἀναψύχειν ἀνθρώπων Od. 4. 568.

12. *θάπτομεν*, imperf. 'we buried him where the beach ran out to its furthest point,' cp. *τύμβον χεύαμεν* . . . *ἀκτῇ ἐπὶ προύχουσῃ* Od. 24. 80; Od. 6. 138. Similarly we have *ἀκραι νῆες* Il. 15. 653 = 'extremus navium ordo,' ἐπὶ σέλματος ἄκρον h. 7. 47, *ἀκραι ἡιόνες* Il. 17. 264.

14. Join ἐπὶ-ἐρύσαντες, 'having dragged up a stone pillar thereon,' sc. on the *χώμα*. With ἐρύσαντες compare

the epithet *μεγὰς* applied to large stones. Od. 6. 267.

15. *πήξαμεν* . . . *ἐρετμόν*. Cp. Virg. Aen. 6. 232 'At pius Aeneas ingenti mole sepulcrum | imponit suaque arma viro remanisque tubamque.'

16. τὰ ἕκαστα, 'these things severally,' so inf. 165; cp. *ταῦτα ἕκαστα* Il. 1. 550; Od. 14. 362; 15. 487.

*διείπομεν*, to be distinguished from *δείτε* Il. 10. 425. The latter must be referred to root *φει*, the former to *σεν*, with which probably *σπλον* is connected.

18. *ἐντυναμένη*, 'having made herself ready.' Cp. *ἐντυνασαν ἐαυτήν* Il. 14. 162.

19. *αἶθον*. The use of the epithet in conjunction with *ἐρυθρόν* settles the interpretation as 'bright' or 'sparkling.'

22. *δισθανέες*. Cp. Virg. Aen. 6. 134. *ὅτε* should properly mean 'when other men die only once,' referring to





ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον  
 αὐθι πανημέριοι· ἅμα δ' ἡοῖ φαινομένηφι  
 πλεύσεσθ'· αὐτὰρ ἐγὼ δείξω ὁδὸν ἥδ' ἕκαστα. 25  
 στημανέω, ἵνα μή τι κακορραφίῃ ἀλεγεινῇ  
 ἢ ἄλδς ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.  
 ὦς ἔφαθ', ἡμῖν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύν 30  
 ἡμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,  
 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηὸς,  
 ἢ δ' ἐμὲ χειρὸς ἐλοῦσα φίλων ἀπονόσφιν ἐταίρων  
 εἶσε τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·  
 αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα. 35  
 καὶ τότε δὴ μ' ἐπέεσσι προσηύδα πότνια Κίρκη·  
 'Ταῦτα μὲν οὕτω πάντα πεπείρανται, σὺ δ' ἄκουσον,  
 ὥς τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτός.

Eustath. assigns the same reading to Apollodorus. This would seem to imply a form *διθανέες*, or the existence of an adjective *θανής*.

the time they had chosen for their voluntary visit to the realm of the dead. But the temporal sense cannot be strongly pressed. As in the use of the Latin '*cum*,' and our '*while*,' the sense is passing into that of a logical conjunction.

26. κακορραφίῃ, used in the plural, Od. 2. 236. Cp. κακὰ ράπτομεν Od. 3. 118.

27. ἢ ἄλδς ἢ ἐπὶ γῆς. Nitzsch quotes this as the solitary instance in Homer of a preposition that belongs to two objects being connected only with the latter, as though the sentence should have run ἢ ἐπὶ ἄλδς ἢ ἐπὶ γῆς. He remarks that this usage is admissible only when there is some close inter-relation or intentional contrast between the two objects; cp. Soph. Antig. 367 ποτὲ μὲν κακὸν ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει, ib. 1176 πότερα πατρός ἢ πρὸς οἰκίας χερός; Hor. Od. 3. 25. 2 'quae nemora aut quos agor in specus?' See Lobbeck, Aj. 249. But it is doubtful if this use with the preposition be not later than Homer, though we find in Pindar, Pyth. 8. 99 πόλιν κόμισε Διὶ καὶ κρήνῃ σὺν Αἰακῷ. It seems better to take ἄλδς here by itself as a local

genitive, as Ἀργεὺς Od. 3. 251, ἡπείροιο Od. 14. 97, γαίης Il. 5. 310; 17. 373.

ἀλγήσετε, the subjunctive, with short vowel.

33. Join ἐμὲ both with ἐλοῦσα and εἶσε. It appears from 143, that they were not in Circe's house, as she returns thither after her interview. Probably they were in some grotto or bower.

34. προσέλεκτο may be rendered 'accubuit;' but this in the sense rather of 'reclined at my feet,' than 'lay by me.' For, although it is night time, there is no mention of the εὐνῇ, as in Od. 10. 334, nor is the idea of 'lying' quite compatible with εἶσε (root *ēd* = Lat. '*sed*'). The Scholl. seem to have found some difficulty in προσέλεκτο, for they interpret it variously by παρέκλινεν ἑαυτήν, ἐκοίμησε, and προσδιέλετο or προσεῖνε, the last explanation being of course quite untenable, as the word belongs to the stem *λεχ-*, not *λεγ-*.

37. Ταῦτα includes all the circumstances of the voyage to Hades.

38. μνήσει σε θεός. Cp. Od. 3. 27 ἄλλα δὲ καὶ δαίμων ὑποθήσεται, and Od.

Σειρῆνας μὲν πρῶτον ἀφίξεαι, αἱ ῥά τε πάντας  
 ἀνθρώπους θέλγουσιν, ὃ τις σφέας εἰσαφίκηται.  
 ὃς τις αἰδρεῖη πελάσῃ καὶ φθόγγον ἀκούσῃ  
 Σειρήνων, τῷ δ' οὐ τι γυνή καὶ νήπια τέκνα  
 οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάνυνται,  
 ἀλλὰ τε Σειρῆνες λιγυρῇ θέλγουσιν ἀοιδῇ,

40. ὃ τις] La Roche regards ὃ τέ σφεας as the best established reading. See Hom. Textkrit. 413; Ameis, Anh. ad loc. The readings vary between ὅτε σφεας, ὃ τις σφέας, and ὃς τις, the last implying θέλγουσ'.

4. 181. No special god is here alluded to, certainly not Poseidon, as suggested by the Schol., nor Helios; but in the most general sense, 'some kindly power.' We find similar expressions in *φατὶ . . . ὃν κε θεὸς τιμᾷ* Il. 17. 99, *οὐδέ κεν ἄλλος | οὐδὲ θεὸς τεύξει* Od. 8. 177, *θεὸς δὲ τὸ μὲν δώσει τὸ δ' ἔλασει* Od. 14. 444. Comparing these passages with such phrases as *ὑπὲρ θεῶν* Il. 17. 327, *ἀνευθε θεοῦ* Il. 5. 185, *ὃν θεῶ* Il. 9. 49, it does not seem likely that any expression of a monotheistic feeling is intended; which would ill accord with the thorough anthropomorphism of the Homeric religion.

*αὐτοῖς* is emphatic; like Lat. *ipse* with the force of *ultra*.

39. Σειρῆνας. The etymology of the name is doubtful. Some take it from *σειρά*, and so render it the 'enchainers,' with which we may compare the expression *δέσμος ὕμνος* in Aesch. Eum. 331; and Ov. A. A. 3. 311 'Monstra maris Sirenes erant, quae voce canora | quamlibet admissas *detinuerunt* rates.' Others compare *Σελ* (the sun) and *Σείριος* (the bright star); and others again refer to the root *σαρ*, 'to sound sweetly.' In Homer they are represented as two in number (cp. inf. 52 Σειρήνοιον), living on one island (157). In later legend they appear as three or even four, living on three islets, *νησιδία τρία . . . ἔρημα πετρώθη, ἃ καλοῦσι Σειρῆνας*. Their names are differently given. Eustath. calls the Homeric Sirens Ἀγλαοφῆμη and Θελεῖπεια. When the Sirens were transferred, along with other Homeric marvels, to the coast of Italy, we find the names of Παρθενόπη (the Siren of Naples), Λίγεια and Λευκωσία, with sundry additions to the list, such as Μολπή and Θελεῖνύη.

Ovid follows the legend that makes them daughters of the Achelous by one of the Muses, and he describes the form in which they were commonly represented, Metam. 5. 552 'Vobis, Acheloides, unde | pluma pedesque avium quum virginis ora geratis?' Cp. Eur. Hel. 167 *πτεροφόροι νεάνιδες, | παρθία, Χθονὸς κόραι, | Σειρῆνες κ.τ.λ.* Claudian, when he calls the Sirens (epig. 40) 'dulcia monstra, | blanda pericla maris, terror quoque gratus in undis,' seems to express well the general notion conveyed by this legend. The Sirens appear to personify the hidden dangers of the calm sea ('placidi pellacia ponti'), and their alluring song may represent the musical sounds of the water splashing in caves and over broken rocks. The whole idea is exactly reproduced in the stories of the Lorelei. It should be remarked here that one of the peculiar characteristics of the Sirens is their superhuman knowledge of the past and future, see inf. 189. Cp. Eur. Androm. 936 *καὶ γὰρ κλύουσα τούσδε Σειρήνων λόγους, | σοφῶν, πανούργων, ποικίλων λαλμάτων, | ἐξηγεμένην μοιρίῳ*. Horace expresses the common view in his phrase, 'Vitanda est improba Siren | desidia.'

40. ὃ τις σφέας. See crit. note.

42. τῷ δέ is the apodosis to ὃς τις, 'illi non adsistit uxor.' The singular *παρίσταται* refers to the wife alone; the children are included with her as subjects to γάνυνται. For another sort of confusion cp. *δοῦρα σέσηπε γυναικὶ σπάρτα λένονται* Il. 2. 135. We may further compare *κούροι κρωθίοντε θυὸν καὶ πεντήκοντα | βήτην . . . κατήκοντο* Od. 8. 48. Kayser would read *παρίσταται*.

44. λιγυρῇ. Cp. Alcman frag. 7 ἃ *Μῶσα κέκλεγγ', ἃ Λίγεια Σειρήν*.

icans are not described as standing in any relation to gods.



ἤμεναι ἐν λειμῶνι· πολὺς δ' ἄμφ' ὀστέφιν θῖς | 45  
 ἀνδρῶν πυθομένων, περὶ δὲ ῥῖνοι μινύθουσι.  
 ἀλλὰ παρέξ ἑλάαν, ἐπὶ δ' οὐατ' ἀλείψαι ἑταίρων  
 κηρὸν δεψήσας μελιγδέα, μή τις ἀκούσῃ  
 τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν αἶ κ' ἐθέλῃσθα  
 δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε | 50  
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,

49.] Ameis, with Nauck, prefers to put αἶ κ' ἐθέλῃσθα between commas, as being a commonly parenthetical phrase in Homer. See note below.

45. πολλὰ δέ, 'and on either side is a great heap of bones of mouldering men; and round (the bones) the flesh is wasting away.' There is no instance in Homer of a form in -φιν standing as the genitive in dependence on another noun, though we have δ᾽ ὀστέφιν Od. 14. 134, ἐξ εὐνήφιν Od. 2. 2. There seems however a general consent to accept ὀστέφιν here as convertible with ὀστίων, otherwise it is tempting, on the analogy of φθινύθει δ' ἄμφ' ὀστέφιν χράς Od. 16. 145, to join ἀνδρῶν πυθομένων ἄμφ' ὀστέφιν, 'mouldering round their bones;' to which the words περὶ δὲ ῥῖνοι μινύθουσι would form the epexegetis, and nearer description. Monro, H. G. § 158, suggests that ὀστέφιν may be an instrumental of *material* = 'a heap (is made) of bones.' Nitzsch quotes Aesch. Pers. 818 θῖνες δὲ νεκρῶν καὶ τριτοσπύργον γοῇ | ἄπαντα σημαίνουσιν ὄμμασι βροτῶν. By ῥῖνοι we must understand both flesh and skin together, as in Od. 14. 133 μέλ-λουσι κῖνες.. μὲν δ' ὀστέφιν ἐρύσαι. Cp. Hes. Scut. 152 δότ' αἶ δὲ σφί περὶ μνῖοιο σπείσῃ | Σείριον δ' αἰόλοιο κελαῖνῃ πιθεται αἶψ, where ἡ μνός seems to be an Alexandrine form.

47. παρέξ ἑλάαν and ἀλείψαι have both an imperatival force. Ameis extends this force to ἀκουέμεν as well, treating αἶ κ' ἐθέλῃσθα as a parenthetical sentence (Il. 18. 457; 19. 147). This necessitates a colon or period after ἐθέλῃσθα, so that δησάντων begins a new sentence; the asyndeton being similar to Od. 4. 667; inf. 429; Il. 1. 179, etc. But it is simpler to begin the apodosis at δησάντων, as though the order of the words had been αἶ κ' ἐθέλῃσθα ἀκουέμεν. Nitzsch quotes an

allusion to this scene from Alcman, καὶ τότε 'Ὀδυσσεὺς ταλασίφρονος ἀτά θ' ἑταίρων Κίρκῃ ἐπαλείψασα... remarking that it is the earliest testimony extant to any special scene in the Odyssey.

50. δησάντων, 'let them bind thee hand and foot standing upright in the mast-step, and from the mast [ιστοῦ from ἱστοπέδῃ] itself let rope-ends be fastened.' See Appendix on the Ship.

51. πείρατα. Most lexicographers find such apparent incongruity in the various usages of this word, that they treat of two distinct forms; one signifying 'end,' the other 'rope.' Liddell and Scott's Lexicon rightly brings all the meanings under a single head; though Döderlein declares that all attempts at reconciliation are futile. However, the simple interpretation of the Etym. Mag. πείρα, πείρας—τέλος—τὸ πείρας τοῦ σχοινίου will be found quite satisfactory.

In such phrases as πείρατα Ὀκεανοῖο Od. 11. 13, πείρατα γαίης Il. 8. 478; 14. 200, 301; Od. 4. 563; 9. 284; there is nothing to suggest any deviation from the meaning of 'boundaries' or 'ends.' Nor indeed should the difficulty arise in such expressions as ἐπὶ πείρατ' ἀέθλων | ἤλθομεν Od. 23. 248, or ὀλέθρου πείραθ' ἵκηαι Il. 6. 143; 20. 429. Πείραρ δίζυς or ὀλέθρου is very needlessly rendered, e.g. by Autenrieth, (Hom. Lex.) and others, as 'laquei exitii' or 'miseriae;' it is really completely illustrated by τέλος γάμοιο, θανάτοιο, meaning the 'realisation' or 'consummation;' when anything has reached its destination or achieved its purpose; a meaning that comes out very strikingly in πείραρ ἐλέσθαι Il. 18. 501. It may be doubted whether

ὄφρα κε τερπόμενος ὅπ' ἀκούης Σειρήνου.  
εἰ δέ κε λίσσῃαι ἐτάρους λῦσαί τε κελεύης,  
οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι διδέντων.

Αὐτὰρ ἔπῃν δὴ τὰς γε παρέξ ἐλάσωσιν ἐταῖροι, 55

53, 54.] ἀθετεῖ Ἀρ:στοφάνης πρὸς τί γὰρ ἅπας δεδεμένον πάλιν δῆσαι κελ ἔει ;  
Schol. H. 54. διδέντων] So Aristarch., Schol. H. MSS. give δεόντων.

χαλκῆα, πείρατα τέχνης (Od. 3. 433) means the smith's tools, as the highest 'accomplishments' of art, or whether, with a slightly changed point of view, they are regarded as the 'accomplishers,' cp. Il. 23. 350. We may next pass to an usage apparently different. In Il. 13. 358 the action of Zeus and Poseidon, in determining the destinies of the contending hosts, is thus described: τοὶ δ' ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο | πείρατ' ἐπαλλάξαντες ἔπ' ἀμφοτέροισι τάνυσσαν, | ἄρρηκτόν τ' ἄλυτόν τε. Here the word τανύειν and the use of the two epithets make it certain that the deities are dragging with all their power at either end of a rope—a common trial of strength, as in the familiar game of 'French and English,' or its more modern form, 'The Tug of War.' Possibly the same idea of a rope is contained in the phrase ἀλλὰ ὑπερβεν | νίκης πείρατ' ἔχοντα ἐν ἀθανάτοισι θεοῖσιν. At least this interpretation is suggested by the graphic ὑπερβεν, otherwise we might well be content to render, 'the issues of victory.' But this interpretation is not necessary in Τρώεσσι δὲ κῆδρου πείρατ' ἐφῆπται Il. 7. 402; 12. 79, for πείρατα retains its real meaning there, like τέλος θανάτοιο, as may be inferred from the variant of the same expression, in Τρώεσσι δὲ κῆδε' ἐφῆπται Il. 2. 15. In the present passage, where Odysseus is lashed to the mast, no one will pretend that πείρατα does not contain the notion of 'ropes'; indeed in h. Hom. Apoll. 129 we find οὐδ' ἔτι δεσμά σ' ἔρυκε, λύνοντο δὲ πείρατα πάντα. But the solution is, that πείρατα, in this usage, signifies exactly the 'rope-ends,' not the whole length of the rope, except by implication. This meaning is remarkably illustrated by the technical use of ἀρχή for a 'rope-end.' If I think of such an end as the furthest piece of the cord, I regard it as πείρατ, if I take it as the end nearest my hand, it seems to be

ἀρχή. See Act. Apost. 10. 11 σκευὴς τι ὡς ὁθόνην μεγάλην τέσσαρσιν ἀρχαῖς δεδεμένον, where ἀρχαί are not 'corners,' as in E.V., but ropes. So Diod. Sicul. (1. 104), speaking of the method of taking the hippopotamus with harpoons, says, εἰθ' ἐν τῶν ἐμπαγόντων ἐνάπτοτες ἀρχὰς στυπίνας ἀφίαισι μέχρις ἂν παραλυθῇ, and Lucian too has (t. 3. p. 83) δεσμῶν ἀρχάς. Markland, on Eur. Hipp. 761 translates ἐκδήσαντο πλεετὰς πεισμάτων ἀρχάς by 'tortas funium extremitates;' quoting Herodot. 4. 60, where the victim is thrown to the ground by twitching the end of a rope fastened round his fore-feet, σπᾶσας τὴν ἀρχὴν τοῦ στρόφου καταβάλλει νιν. Thus we have in Il. 13. 358 (sup.) the gods dragging at the ends of a rope; and, here, the free ends of the cords with which Odysseus is tied are secured to the mast. No doubt πείρατα became a familiar word for 'ropes' generally, just as 'endje' is used in German vernacular for a piece of rope (Lucht, das Schiff, p. 29). Perhaps we may detect another familiar usage in the word 'orae'; cp. Livy 28. 36 'oras et ancoralia praecidunt.'

For a description of the ἱστοπέδη see Appendix on the Ship; and with ἀνήφθω ἐκ cp. πείρης ἐκ πείσματα δῆρος Od. 10. 96.

54. οἱ δέ, the apodosisto εἰ δέ κε, 'then let them bind thee in more fetters still.'

διδέντων, see crit. note, is from the form δίδημι, from which we find the imperf. δίδῃ Il. 11. 105, and διδάσει Xen. Anab. 5. 8. 24.

55. After leaving the Sirens, Odysseus has a choice between two courses. One will take him by the Planctae (59-72); the other, between Scylla and Charybdis (73-110). Circe will not decide the choice for him, for she says, 'at this point I will no longer tell you fully which of the twain your course shall be; but do thou consider it for thyself in thine own





ἐνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω  
 ὀπποτέρῃ δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς  
 θυμῷ βουλευεῖν· ἐρέω δέ τοι ἀμφοτέρωθεν.  
 ἔνθεν μὲν γὰρ πέτραι ἐπηρεφές, προτὶ δ' αὐτὰς  
 κύμα μέγα ροχθεῖ κυανώπιδος Ἀμφιτρίτης·  
 Πλαγκτὰς δὴ τοι τὰς γε θεοὶ μάκαρες καλέουσι.

60

heart, and I will inform thee [of the perils] both ways.' Here ἀμφοτέρωθεν is equivalent to ἀμφοτέρας τὰς ὁδοὺς, and is divided into ἔνθεν μὲν γάρ (59), and οἱ δὲ δύν σκόπελοι (73). There is no antithesis between τῇ μὲν (62) and τῇ δέ (66): the latter is only a continuation of the former. The termination of ἀμφοτέρωθεν need not be too closely pressed, as we may see from the use of ἔνθεν in the next line; and cp. ἐγγύθεν εἶναι Od. 6. 279. Though Circe professes not to decide for Odysseus, yet she evidently (vv. 66-80 foll., 108-110) intends to dissuade him from attempting to pass the Planctae.

61. Πλαγκτὰς. The regular meaning that attaches to πλαγκτός and its congeners seems, in spite of Nitzsch's protest, to force upon us the interpretation here of the 'wandering' rocks. In Od. 21. 363 πλαγκτέ must either be 'vagabond'; or, possibly, 'distraught in mind'; and πλαγκτοσύνη (Od. 15. 343), is the word used to describe the 'wanderings' of a beggar. Πλαγκτός is also used (see L. and S. s. v.) as the epithet of ships, Aesch. Pers. 277; of a cloud, Eur. Suppl. 961; of the tides in the Euripus, Anthol. P. 9. 73; of an arrow, ib. 6. 75.

So Πλαγκτοὶ πέτραι, like πλατὴ νῆσος (Od. 10. 3, with note), must be the 'wandering' rocks; and it is not unlikely that we have in the name an early attempt to reproduce some sailor's story of the floating icebergs; which, with the water breaking against their sides, and their overhanging summits ever threatening to fall, exactly meet the description in vv. 59, 60. But the name may soon have lost its real meaning, or the story become half forgotten; as is suggested by the words θεοὶ μάκαρες καλέουσι. See on Od. 5. 334, 10. 305. This will account for the incongruities which appear in the later part of the description, which really

are accretions that have grown round the original form of the legend. No doubt the Planctae were early identified with the Symplegades (Eur. Med. 2; Pind. Pyth. 4. 208), which are also called συνδρομαδες πέτραι Eur. I. T. 421. For example, Herodotus (4. 85) says, ἐπλεε ἐπὶ τὰς Κυανεὰς καλεομένας τὰς πρότερον Πλαγκτὰς Ἕλληνές φασί εἶναι, and in the Peripl. Euxini (Geog. Graec. Min. ed. Didot, 422, § 90) we read αὐταὶ δὲ αἱ Κυανεαὶ εἰσιν ὡς λέγουσιν οἱ ποιηταὶ Πλαγκτὰς πάλα εἶναι, and in Pliny (N. H. 6. 12. 13), 'insulae in Ponto Planctae sive Cyaneae sive Symplegades.' The danger from the Symplegades was lest they should nip the ship, as it passed between them—and this is not even alluded to here. It is the violent surf and the fire-storms which destroy the ships that come near the Planctae; so that, from this point of view, they appear to be steep islets like Stromboli, rising from the midst of seething breakers, and spouting forth volcanic fires.

Most modern editors prefer the interpretation 'striking' rather than 'wandering' (the root πλαγ belonging both to πλάζω and πλῆσσω); and explain it either of 'dashing together' or of the water that 'dashes' against them. The ancient commentators were equally divided. Schol. H. writes Πλαγκτὰς [text πλακτὰς] διὰ τὸ προσπλήσσεσθαι αὐταῖς τὰ κύματα· οἱ δὲ νεώτεροι πλανηθέντες, Πλαγκτὰς ἤκουσαν παρὰ τὸ πλάζεσθαι εἰς ὕψος καὶ βάθος. Crates gave as his explanation, ὅτι πλάζεται περὶ αὐτὰς τὸ κύμα, and others (Schol. V.) οἱ δὲ ὡς τὴν Δῆλον κινεῖσθαι καὶ φέρεσθαι. Eustath. regards the name as meaning πλαιομένας καὶ κυλομένας, and he accounts for the πυρὸς ὄλοιο θύελλαι by supposing ὡς ἐκ τῆς συγκρούσεως καὶ πυρὸς ἀποτελεῖν. But he adds, εἰ δ' ἴσως ἐκ τοῦ πλῆσσειν εἶποι τις παρήχθαι τὰς

τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι  
τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,

Πλαγκτὰς, δύναντ' ἂν οὕτω Συμπληγάδες λέγεσθαι καὶ αὐταί. The ancients generally placed the Planctae at the north entrance of the Sicilian strait; later authorities have sought to identify them with the volcanic Liparean isles. Mr. Tozer (Lectures on the Geography of Greece, Lond. 1873) remarks (p. 67 foll.) that the Greek sailors, seeing the shifting form of the numerous islets pass them in quick succession, 'conceived of them as moving objects, and gave them the name of νήσος, (νήκιος?) or "floating land," from νέω, "to swim;" and from a lengthened form of the same word, νήχω, one island in particular, Naxos, "the swimmer," got its title. So too we find that both the Strophades off the west coast of the Peloponnese, and the Aeolian islands to the north of Sicily, bore the earlier name of Plotae: the name Strophades itself probably embodies the same conception of their shifting their position .. From this, by an easy transition, arose the idea that these wandering rocks clashed together, which has taken form in the story of the Planctae, as told in the Odyssey.'

Ameis (Od. 15. 299 Anh.) finds the same meaning in θαλά νήσοι, which he renders, 'die eilenden Inseln;' because to one on shipboard, the islands seem to 'run' by him, while he himself appears to be stationary. But may we not seek the origin of the expression Πλαγκταὶ νήσοι in the natural phenomena of the Mediterranean, and especially of the Greek Archipelago? The sudden appearance and subsidence of numerous islets under the action of submarine volcanoes is an occurrence not unknown there in modern days. And a popular way of describing this would be that these islands were to be seen first in one place and then in another, thus well deserving the epithet 'wandering.' The disturbance of the sea and the emission of smoke and flame attendant on their upheaval, complete the Homeric picture. In July, 1831, a mass of dust, sand, and scoriae, was thrown out of a submarine volcano about thirty miles off the coast of Sicily, opposite to Sciaccia. In the beginning of August it had a circum-

ference of about a mile and a quarter, and its highest point was estimated at 170 feet above the sea. It received the name of Grahame's or Hotham's island, but before many months had passed the whole mass disappeared again below the level of the sea. A similar phenomenon was noticed not long since in the neighbourhood of Santorin.

62. τῇ μὲν τ' οὐδέ, 'there, not even can bird pass by, not the timorous doves that carry ambrosia for Father Zeus: but even of them the sheer rock ever steals away one [suppl. τινά], and the Father sends in another one to make up the tale.' These words can have no connection with the later story of the feeding of Zeus by doves, when he was concealed in Crete from his father Cronus (Athen. 11. 80, 491 B). There is probably some allusion to the Pleiads (Od. 5. 272 and note); at whose rising in May the harvest begins (Hesiod, Opp. et Di. 381), which fact may be veiled under the story of the ambrosia.

The words ἀφαιρείται ἰς πέτρην possibly contain the astronomical fact that of the seven Pleiads, six only are ordinarily visible; ἐπτάσποροι δὲ ταίγε μετ' ἀνθρώποις ὀδεύονται, | ἔξ οἷα περ ἰούσαι ἐπὶ νηυσὶν ὀφθαλμοῖσιν Arat. Phaeac. 257. Cp. Schol. H. Q. τινὲς φασὶν ἀναλύοντες φασιν ὡς κατ' ἐκεῖνο γυμνῆς τῆς Πλειάδος εἰς ἐκ τῶν ἐπὶ ἀστέρων ἀφανῆς ἐγένετο ἐκ τοῦ αὐτοῦ (inf. 202).

63. The epithet τρήρωνες is used of doves in Il. 5. 778; 23. 853; Od. 20. 243. From its connection with τρεῖν it implies the timidity that shows itself in rapid flight. In the Homeric account we hear only of the danger that the doves run in 'passing by' (παρέρχεται); nothing is said of the rocks closing upon them. Yet it is possible that in the words ἀφαιρείται ἰς πέτρην we have a mysterious hint of the danger that later legend develops. In the account given of the passing of the Argo, the story of the dove is introduced with entirely new features. As Noah sent out the dove to try if the trees were uncovered, so Euphemus sends one to see if the passage through the Symplegades was possible (Argon. 2. 561 foll.) ὁ δ' ἄλκις πτερύγεσσιν |

Alex. the great asked why doves performed this dance.



ἀλλὰ τε καὶ τῶν αἰὲν ἀφαιρείται λῖς πέτρῃ  
 ἀλλ' ἄλλην ἐνίησι πατὴρ ἐναρίθμιον εἶναι. 65  
 τῇ δ' οὐ πῶ τις νηὺς φύγεν ἀνδρῶν, ἥ τις ἴκηται,  
 ἀλλὰ θ' ὁμοῦ πίνακας τε νεῶν καὶ σώματα φωτῶν  
 κύμαθ' ἄλδος φορέουσι πυρός τ' ὄλοοιο θύελλαι.  
 οἷη δὴ κείνη γε παρέπλω ποντοπόρος νηὺς  
 Ἄργῳ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα 70  
 καὶ νύ κε τὴν ἐνθ' ὧκα βάλεν μεγάλας ποτὶ πέτρας,  
 ἀλλ' Ἥρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.  
 Οἱ δὲ δῶα σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει  
 ὀξείῃ κορυφῇ, νεφέλῃ δέ μιν ἀμφιβέβηκε  
 κυανέῃ· τὸ μὲν οὐ ποτ' ἔρωει, οὐδέ ποτ' αἴθρη 75

69. *κείνη*] La Roche *κείνη*, from Ed. August., to make a parallel with τῇ vv. 62, 68, 69. 70. *πᾶσι μέλουσα*] Schol. B. on Il. 22. 51 ascribes to Aristarchus the reading *πασιμέλουσα*. So here, Schol. H. Q. lemm. ὅφ' ἐν πασιμέλουσα. Since Bekk. *πᾶσι μέλουσα* is almost uniformly accepted. See La Roche, Hom. Textk. 311 foll. on parathetic compounds. νεωτερικὸν δὲ τὸ γράφειν 'φασιμέλουσα,' ἢ τοῖς ἐν φάσιδι πολλὴν φροντίδα ποιήσασα Schol. H. Q. Eustath.

Εὐφῆμος προέηκε πελειάδα· τοὶ δ' ἅμα πάντες | ἤϊραν κεφαλὰς ἐσπόμενοι· ἡ δὲ δι' αὐτῶν [πετρῶν] | ἔπιτατο· ταὶ δ' ἄμυδις πάλιν ἀντία ἀλλήλησιν | ἀμφὺ ὁμοῦ ξυνιοῦσαι ἐκίεττον, .. ἄκρα δ' ἔκοψαν | οὐραῖα πτερὰ ταί γε πελειάδος· ἡ δ' ἀπόρουσεν | ἀσκηθῆς.

66. νηὺς .. ἀνδρῶν is contrasted with ποτητή. The aor. φύγεν is parallel to παρέρχεται (62), and refers to a general, not a special fact; which is further corroborated by the mood of ἴκηται (cp. 10. 327, 328; 11. 40, 41), and the tense of φορέουσι.

68. φορέουσι, 'sweep away.' This belongs closely to κύματα, and by a slight zeugma to πυρός θύελλαι. We may however compare ἀντρείψαντο θύελλαι Od. 4. 727.

70. Ἄργῳ. For the description of this passage of the Argo, see Apoll. Rhod. 4. 924 foll. She is described here as on her homeward voyage from Colchis; but it is probable that the passage 69-72 is a later addition.

With πᾶσι μέλουσα (see crit. note) compare Od. 9. 20.

71. βάλεν. The subject is probably κύματα ἄλδος (68). Not a word is said of the ships threatening to close in upon the rock.

73. Οἱ δὲ δῶα σκόπελοι. This forms the antithesis to ἔθεν μὲν (sup. 59). It is best to take οἱ in the sense of 'Now, on the other side.'

ὁ μὲν = 'one of them,' is contrasted with τὸν δ' ἕτερον (inf. 101). With this form of sentence, where a distributive apposition follows a plural nominative, cp. κήρυκες .. οἱ μὲν .. οἱ δέ Od. 1. 109, ἀναίξαντες .. ὁ μὲν .. ὁ δέ Od. 8. 361, Νηστορίδαι .. ὁ μὲν οὐτας Ἀτύνμιον ὀξεί δουρὶ Ἀντίλοχος .. τοῦ δ' ἀντίθεος Θρασυμήδης ἐφθῇ δρεγόμενος Il. 16. 317, 321. See also Plat. Theat. 150 D οἱ δὲ ἔμοι ξυγγιγνόμενοι τὸ μὲν πρῶτον φαίνονται ἐνιοι μὲν καὶ πάνυ ἀμαθείς, πάντες δὲ κ.τ.λ., Thuc. 1. 89 *ad fin.* καὶ οἰκίαι αἱ μὲν πολλὰ πεπτώκεσαν, ὀλίγα δὲ περιῆσαν, Virg. Aen. 12. 161-165 'Interea reges ... Latinus ... vehitur curtu, ... bigis it Turnus in albis.'

75. τὸ μὲν. This is sometimes described as agreeing with νέφος implied in νεφέλῃ. In Il. 11. 237, 238 we read, ἀργύρῳ ἀντομένη μόλιβος ὥς ἐτράπετ' αἰχμῇ, | καὶ τό γε χεῖρὶ λαβὼν εὐρὺν κρείων Ἀγαμέμνων | ἔλκε' ἐπὶ οἷ, where however τό γε may refer back from the part αἰχμῇ to the whole ἔγχεος mentioned ibid. 233. Similarly in Il. 21. 164-168 καὶ β' ἐτέρῳ μὲν δουρὶ σάκος βάλεν .. τῷ

κείνου ἔχει κορυφὴν οὐτ' ἐν θέρει οὐτ' ἐν ὀπώρῃ·  
οὐδέ κεν ἀμβαλή βροτὸς ἀνὴρ, οὐδ' ἐπιβαλή,  
οὐδ' εἴ οἱ χεῖρές τε εἵκοσι καὶ πόδες εἶεν  
πέτρη γὰρ λίς ἐστι, περιξεστῇ εἰκυῖα.  
μέσσω δ' ἐν σκοπέλῳ ἐστὶ σπέος ἡροειδὲς,  
πρὸς ζόφον εἰς Ἑρεβος τετραμμένον, ἧ περ ἂν ὑμεῖς  
νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεύ.  
οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήμιος ἀνὴρ

80

77. οὐδ' ἐπιβαλή] Ἀρίσταρχος γράφει οὐδ' ἐπιβαλή, τὸ ἀβατον αὐτῆς ὡς παριστῶν.  
So also several MSS, vulg. οὐ καταβαλή.

δ' ἐτέρῳ (δουρὶ) πῆχυν .. βάλε .. ἡ δ' ὑπὲρ αὐτοῦ | γαίῃ ἐνεστήμκτο λιλαιομένη χροὺς ἄσαι, where again ἡ suggests αἰχμή included in δουρὶ. Not unlike is Soph. Phil. 755 foll. Ν. δεινὸν γε τοῦ-πίσαγμα τοῦ νοστήματος. Φ. δεινὸν γὰρ οὐδὲ βῆτόν· ἀλλ' οἰκτιρέ με. Ν. τί δῆτα δράσω; Φ. μή με παρβήσας προδῶς· | ἡκεῖ γὰρ αὕτη διὰ χρόνον πλάνους ἴσως | ὥς ἐξεπλήσθη, where αὕτη plainly refers to the generic word νόσος in the speaker's mind. Löwe quotes appositely Thuc. 2. 47 ἡ νόσος πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις, λεγόμενον μὲν καὶ πρότερον πολλαχόσε ἐγκατασκήναι. But we can introduce no such principle of interpretation here, for νέφος is not wider nor more generic than νεφέλη. It will be better to take τό as a somewhat vague neuter, having a general reference to the whole sentence νεφέλη δέ μιν ἀμφιβέβηκε, and this is the interpretation of Aristarch. See Schol. H. Ἀρίσταρχος οὐ λέγει πρὸς τὸ νέφος τὴν ἀπότασιν εἶναι, ἀλλὰ φησιν ὅτι τοῦτο οὐδέποτε λήγει, τὸ κεκαλύφθαι τὸν σκόπελον τῷ νέφει. But cp. Od. 9. 358, 359, where οἶνος is followed by τόδε, and see note on Od. 11. 207.

ἔρωε. This is from a root *ρω* or *σρω*, cp. Skt. *srō-t-as*, 'river.' The stem *ρω* stands to *ρω* in the same relation as stem *πλω* to root *πλυ*. There is an apparent contradiction in the meanings of *ἔρωή* and *ἔρωεω*. For example *αἷμα .. ἔρωήσεται*, 'blood will stream,' Il. 1. 303, *ἔρωήσαι πολέμοιο*, 'to retire from war,' Il. 13. 776; similarly *βελέων ἔρωή*, 'the rush of darts,' Il. 4. 542 *πολέμου ἔρωή*, 'cessation from war,' Il. 16. 302. Butt. Lexil. s. v. reconciles the contradiction by pointing out that

a further point in the process of 'streaming,' or 'flowing,' is 'flowing away,' and so 'ceasing'; as in the present passage, 'the cloud-covering never streams off it,' i.e. never leaves it. Döderlein derives the meaning of cessation from the idea of power 'dispersed,' and so brought to an end. As an illustration of this we find in Plato *βεῖν* used as parallel to *κρεῖσθαι* (Theaet. 182 C), and with *ἀπολλέσθαι* (Phaed. 87 D). Analogies may be found in the usages of the Latin 'ruere,' 'fluere,' 'fluxus.'

77. ἐπιβαλή, see crit. note. This must mean 'set foot on the top,' described as a more advanced stage of ascent than ἀμβαλή.

78. οὐδ' εἰ, 'no, not if.'

81. πρὸς ζόφον εἰς Ἑρεβος τετραμμένον. Eustath. and the Scholl. interpret this as if the latter half of the sentence were only the nearer description of the former. It seems more likely that πρὸς ζόφον gives the direction in which the mouth of the cave looks, viz. westward, while εἰς Ἑρεβος τετραμμένον implies that it is not a horizontal cavern in the cliff's face, but that its direction is 'downwards'; which seems to be implied also in μέσσω δέσσον (inf. 93).

ἧ περ ἂν, 'just where you will steer your hollow ship past.' For a similar use of the subjunctive with *ἂν* or *κε* cp. Od. 10. 507 *τὴν δέ κέ τοι πλοῆ .. φέρησιν*, Il. 1. 184 *ἐγὼ δέ κ' ἄγω*, ib. 205 *τάχ' ἂν ποτε θυμὸν ἄλλεσση*.

83. The cavern's mouth is so high up in the cliff that the strongest Bowman could not reach it with his arrow.



Bacon Adv. of Learn. i. 4. 6 dealing with 'method' of scholars who 'question  
minuties acutiarum frangunt alicuius dicitatem' esp. those 'Scylla', which "a"  
is only image of this kind of a "Scylla" which was transformed into a cornet only  
for upper parts; but the *Candida excelsiorum latitudinis ingenua moneta*:  
in 'gemulata' scholars are for a while good & proportionable; but those who  
you descend into their distinctions and decisions, wishes of a fruitful world for  
use & benefit of man's life, they end in monstrous alterations & barking questions

τόξω διστεύσας κοῖλον σπέος εἰσαφίκοιτο.

ἔνθα δ' ἐνὶ Σκύλλῃ νάει δεινὸν λελακυῖα·

85

τῆς ἣ τοι φωνὴ μὲν δση σκύλακος νεογιλῆς

γίγνεται, αὐτὴ δ' αὐτε πέλωρ κακόν· οὐδέ κέ τίς μιν

γηθήσειεν ἰδὼν, οὐδ' εἰ θεὸς ἀντιάσει.

τῆς ἣ τοι πόδες εἰσὶ δυνώδεκα πάντες ἄωροι,

86-88.] ἀθετοῦνται δὲ οἱ τρεῖς πῶς γὰρ ἡ δεινὸν λελακυῖα δύναται νεογνοῦ σκύλακος φωνὴν ἔχειν; Schol. H. Q.

85. Σκύλλη, properly the 'render' or 'tearer.' The idea of a connection with σκύλαξ is probably later; but very likely it may account for the introduction of vv. 86-88, and for the 'caerulei canes,' and 'latrantia monstra' with which Scylla was surrounded, according to the descriptions in the Latin poets and others. The Scholl. H. Q. give a really graphic picture of the Homeric Scylla, ὑποκείμεναι γὰρ φησι τῇ Σκύλλῃ πετραῖον τι θηρίον προσπεφυκὸς τῇ σκοπέλῳ καὶ κοχλιώδες, πόδας τε ἔχον πλεκτανώδεις. This would represent her as like some gigantic hermit-crab, with its body hidden in the shell, and its claws and head thrust out through the opening; while the long legs and necks that protrude from the mouth of the cave remind us of the stories of the monstrous polypi or 'pieuvres,' that lie in wait in sea-caves to catch anything that comes within reach of their tentacles. Scylla and Charybdis were located by the ancients in the straits of Messina, Scylla on the Italian side, Charybdis on the Sicilian. It was afterwards attempted to identify the rock of Scylla with Scyllaeum, just opposite the Sicilian promontory of Pelorum (Capo di Faro), on the east side of which stands a little town, still called Scilla.

86. See crit. note. There is an intentionally grotesque contrast between the vast size of Scylla, and the thin, shrill, cry she utters. Although it is a horrible shriek, yet the volume (δση) of sound is not greater than the yelp of a puppy (σκύλαξ). The Schol. H. Q. seeks to explain this away by saying, δύναται δὲ τὸ δση ἀντὶ τοῦ ὅσα κείσθαι, ἢνα μὴ πρὸς τὸ μέγεθος, ἀλλὰ πρὸς τὴν δμουσίτητα εἴη ἡ παραβολή. The word νεογιλῆς, for which we find the variants

νεογιλῆς, νεογηλῆς, is, according to Eustath. and Etym. Mag., equivalent to νεογινῆς from νεογινός for νεογνός. Others compare the latter part of the word with γλάγος and γάλα, or (L. and S.) with χιλός.

88. οὐδ' εἰ θεὸς ἀντιάσκει. Cp. Schol. H. Q. εἰς ὅρον ὑπερβολῆς ἀεὶ τὸ θεῖον λαμβάνει ὁ ποιητής. καὶ ἐπὶ τῶν ἡδέων ἔνθα δ' ἔπειτα καὶ ἀθάνατος περ ἐπελθὼν γηθήσειεν ἰδὼν (Od. 5. 74). καὶ ἐπὶ τοῦ πολέμου οὐτ' ἂν κεν Ἀρης δνόσαιτο μετελθὼν (Il. 13. 127). καὶ ἐπὶ τῶν φοβερῶν οὐδ' εἰ θεὸς ἀντιάσειεν, ἦτοι ἐναντίον ἐπέλθοι.

89. ἄωροι. The etymologies and meanings assigned to this word present the widest differences. The most important seem to be these, (1) 'ugly,' from ὦρα in the sense of 'beauty'; (2) 'imperfect,' from ὦρα in the sense of 'perfect maturity,' so Ameis; (3) 'feeble,' ὁ μὴ δυνάμενοι δροῦσαι, ἀνόρητοι, ἀσθενεῖς, Scholl., Eustath., etc.; (4) 'pendulous,' κρεμαστοὶ ἀπὸ τοῦ αἰωρῶ, Schol. B. cp. Lobeck. path. el. 2. 75. Another meaning, through αἰωρῶ or αἰέρομαι, viz. 'fore-feet,' (5) is preferred by Nitzsch, who quotes from Bekk. (Anec. 1. a. E.) ὁ ἐμπρόσθιοι καὶ φιλήμων οὐ τοὺς δάκρυς εἰπέ σοι, μαστιγία, | πόδας πρᾶσθαι; σὺ δὲ φέρεῖς ὀπισθίων. But here the comic poet may be playing upon the meanings of αἰωρος, with a further reference to a word ὦρη which a Schol. here gives as Ionic for καλή. To these we may add the view ascribed (6) to Aristarchus, ἀκάλους (see on καλή sup.) καὶ πλεκτανώδεις, and (7) that of Crates, δυσφυλάκτους, οὐς οὐδεὶς ἂν ἀρήσσηται, i.e. φυλάττηται. Of these (2) and (4) seem to have most to recommend them. Curtius, Gk. Etym. p. 317 adopts (4), and certainly it carries out most graphically the picture of a

ἐξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἐκάστῃ  
σμερδαλέῃ κεφαλῇ, ἐν δὲ τρίστοιχοι ὀδόντες,  
πυκνοὶ καὶ θαμέες, πλείοι μέλανος θανάτοιο.

90

μέσση μὲν τε κατὰ σπείους κοῖλοιο δέδουκεν,  
ἔξω δ' ἐξίσχει κεφαλᾶς δεινοῖο βερέθρου,  
αὐτοῦ δ' ἰχθυῖα, σκῆπελον περιμαιώωσα,

95

δελφίνάς τε κύνας τε καὶ εἴ ποθι μείζον ἔλθοι  
κῆτος, ἃ μυρία βόσκει ἀγαστονος Ἀμφιτρίτῃ.  
τῇ δ' οὐ πῶ ποτε ναῦται ἀκήριοι εὐχετόωνται  
παρφυγέειν σὺν νηϊ· φέρει δέ τε κρατὶ ἐκάστῳ  
φῶτ' ἐξαπατάσσα νεὸς κυανοπρόροιο.

100

Τὸν δ' ἕτερον σκῆπελον χθαμαλότερον ὄψει, Ὀδυσσεῖ.  
πλησίον ἀλλήλων καὶ κεν διοϊστεύσειας.

τῷ δ' ἐν ἔρινεός ἐστι μέγας, φύλλοισι τεθελώς·

τῷ δ' ὑπὸ δία Χάρωβδις ἀναρροιβδεῖ μέλαν ὕδωρ.

τρὶς μὲν γάρ τ' ἀνίσιν ἐπ' ἡματι, τρὶς δ' ἀναροιβδεῖ

105

94. ἐξίσχει] Eustath. ἐξίσχει. So two MSS. and ed. Rom. 98. τῇ δ' Ἀριστοφάνης τὴν δ' Schol. H. 101, 102.] The reading and punctuation in the text agrees with that of Nicanor, Schol. Q. Ἀριστοφάνης πλησίον γράφει Schol. H. 'Duplex igitur scriptura exstitit, altera quae nunc est in libris πλησίον, altera, ni fallor, πλησίον. Utam utri substituerit Aristophanes incertum est, quum πλησίον γράφει errore librarii scriptum esse possit pro πλησίον γράφει' Dind. 105. τρὶς μὲν ... τρὶς δέ] τίς μὲν ... τίς δέ, according to Polybius, quoted by Strabo, I. 25.

monstrous polypus (see above) with its swaying tentacles.

93. μέσση, equivalent to 'waist-deep'; cp. μέσος ἔχειται. For κατὰ σπείους see on Od. 9. 330.

94. βερέθρου, with variant βαράθρου, from root *bor*, as in βορά, βί-βρώ-σκεν, Lat. *vor-ago* (and *gurgies*) Skt. root *gar*.

95. Join περιμαιώωσα ... εἴ ποθι, 'questing round the rock if anywhere she may catch,' etc.

96. κύνας, 'sea-dogs,' are, according to Polyb. ap. Strabo. I. 37, a species of sword-fish, *xypridias* or *galeatus*.

97. For the singular κῆτος followed by a cp. Od. 4. 177; 5. 438.

98. ἀκήριοι (*κήρ*), 'unharmed,' here and Od. 23. 328; but ἀκήριοι (*κήρ*), 'lifeless' or 'heartless,' Il. 11. 392; 7. 100; 13. 224.

101. Τὸν δ' ἕτερον in contrast to ὁ μὲν sup. 73.

χθαμαλότερον is to be taken predicatively with ὄψει.

102. πλησίον. As the Schol. H. attributes this reading to Aristoph., we may suppose that others wrote *πλησίον*, which Düntzer adopts. But *πλησίον* can stand with the ellipse of *εἰσὶ*, = 'they are near each other.' Cp. Od. 14. 14 *συνφροὺς ... ποίει πλησίον ἀλλήλων*. The actual gap between them is measured by καὶ κεν διοϊστεύσειας.

104. τῷ δ' ὑπὸ, 'beneath this' [fig-tree]. Charybdis is the personified power of the whirlpool. Later legend represents her as a daughter of Poseidon; perhaps from an extension of the epithet *δία*. The eddy in the strait of Messina is known at the present day by the name of Carofalo or Charilla.

105. τρὶς. The same number of alternations is given in Virg. Aen. 3. 566; Ov. Ep. ex Pont. 4. 10. 27; but in the Latin version there is nothing equivalent to ἐπ' ἡματι. There is of





δεινόν· μὴ σὺ γε κείθι τύχοις, ὅτε ροιβδῇσειεν·  
οὐ γάρ κεν ῥύσαιτό σ' ὑπ' ἐκ κακοῦ οὐδ' ἐνοσίχθων.  
ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὦκα  
νῆα παρὲς ἐλάαν, ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν  
ἐξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας.' 110

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
'εἰ δ' ἄγε δὴ μοι τοῦτο, θεὰ, νημερτὲς ἐνίσπες,  
εἴ πως τὴν ὁλοὴν μὲν ὑπεκπροφύγοιμι Χάρυβδι,  
τὴν δέ κ' ἀμυναίμην, ὅτε μοι σίνοιτό γ' ἐταίρους.'  
ἌΩς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων· 115  
'σχέτλιε, καὶ δὴ αὖ τοι πολεμήγια ἔργα μέμληε  
καὶ πόνος· οὐδὲ θεοῖσιν ὑπείξεται ἀθανάτοισιν·

111. ἀμειβόμενος] 'Vulgatam nunc scripturam ἀμειβόμενος etiam M' (Cod. Venet. 613) 'et Vindob. 50 in textu habent, sed uterque annotato in margine γρ. ἀνυόμενος' Dind. 'Perbona autem lectio. Nam ἀμειβόμενος non commode adhibetur nisi finite alterius sermone. At Ulysses Circei interpellat' Butt. The Scholl. acknowledge only ἀνυόμενος. 116. δὴ αὖ] MSS. δ' αὖ. 117. θεοῖσιν ὑπείξεται] Bekk. θεοῖς ὑποίξεται, as εἰκειν takes the initial *f* with great uniformity.

course intended to be a connection between the ebb and flow of the tide, and the engulphing and disgorging action of the whirlpool. So Strabo (I. 2. 36) ἀπὸ γὰρ τῶν ἀμπώτων καὶ πλημμυρίδων ἡ Χάρυβδις αὐτῷ μεμύθεται, and again (I. 1. 7) ἔχεται δὲ τῆς αὐτῆς φιλοπραγμοσύνης καὶ τὸ μὴ ἀγνοεῖν τὰ περὶ τὰς πλημμυρίδας τοῦ ὠκεανοῦ καὶ τὰς ἀμπώτεϊς κ.τ.λ. But as ebb and flow occur only twice a day, a difficulty has been felt about the use of τῶν. To which it may be answered that we are still in the land of marvel, and there is a completeness about the number three that would naturally suggest itself to the poet in describing the full day's work of the whirlpool. But, as a matter of fact, the ebb and flow in narrow friths do not by any means follow the movement of the tide wave outside. The frequent change of the tides in the Euripus is an illustration of this, and, nearer home, we find the same phenomenon in Southampton-water. But Buchholz (Homerisch. Real. I. 272) quotes from Heller (Philologus, 15. 354 foll.) to the effect that τῶν really describes with perfect accuracy the normal ebb and flow of the sea. He

tabulates the results thus for a period of twenty-four hours:

<i>Beginning of flood.</i>	<i>Beginning of ebb.</i>
6 a.m.	noon.
6 p.m.	midnight.
6 a.m.	noon.

This arrangement gives the full amount of changes of direction for the day and night; if it is thought worth while to put the description to such a test.

108. ἀλλὰ μάλα, 'but be sure [Od. 4. 472; 5. 342] to near Scylla's rock with all speed and urge your ship past.'

πεπλημένος may be referred to a present *πελάω* (*πελάω*): the indic. *πέπλημαι*, *πεπλήσασαι* are found in Anth. 5. 47. 3; Simonid. Am. 36 (Bergk). The form of non-thematic aor. is *ἐπλήμην* II. 4. 449; 8. 63, etc.

113. Notice the force of the prepositions *ὑπό*, *ἐκ*, and *πρό* in *ὑπεκπροφύγοιμι* = 'secretly escape and get forward, *subterfugientem evadere*. Cp. Od. 20. 43; II. 20. 147; 21. 44.

114. τῇ δέ, sc. Scylla.

116. σχέτλιε means something like 'irrepressible' here. The very first chance that occurs, 'he is once more thinking about deeds of war, and conflict.' Join δὴ αὖ in synizesis.

ἡ δέ τοι οὐ θνητῇ, ἀλλ' ἀθάνατον κακὸν ἔστι,  
δεινὸν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητὸν  
οὐδὲ τίς ἐστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς. 120

ἦν γὰρ δηθύνθηθα κορυσσόμενος παρὰ πέτρῃ,  
| δαίδω μὴ σ' ἐξαυτίς ἐφορμηθεῖσα κίχησι  
τόσσησιν κεφαλῇσι, τόσους δ' ἐκ φῶτας ἔλθαι.  
ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κραταῖν,  
μητέρα τῆς Σκύλλης, ἥ μιν τέκε πῆμα βροτοῖσιν 125  
ἥ μιν ἔπειτ' ἀποπαύσει ἐς ὑστερον ὀρμηθῆναι.

Θρινακίην δ' ἐς νῆσον ἀφίξεαι· ἔνθα δὲ πολλὰ  
βόσκοντ' Ἡελίοιο βόες καὶ ἵφια μῆλα,  
ἐπτά βοῶν ἀγέλαι, τόσα δ' οἴων πάσα καλὰ,

124-126] ἀθεοῦνται τρεῖς, ὅτι διὰ τούτων σημαίνει μὴ εἶναι τὴν Σκύλλαν σύμφυτον τῇ πέτρῃ Schol. H. This must mean that the Schol. objects to the possibility of Scylla pursuing her victim. 124. Κραταῖν] ὁμεινον γράφειν κραταῖς ἀντὶ τοῦ ἰσχυρῶς Schol. B. H. Q. See note below.

118. κακὸν may almost be personified into 'fiend.'

120. κάρτιστον. There is an intentional oxymoron in the coupling of this word with φυγέειν, 'the bravest course is to run away.' Compare 'Discretion is the better part of valour.'

124. βωστρεῖν, as if from βωστής, i.e. βοηστής. βόων Lobeck. Paralip. 450. Nitzsch compares ἐλαστρίω with ἐλάω.

Κραταῖς, mother of Scylla, is a personification (see Od. 11. 597) of the wild forces of Nature. Later legend represented Scylla as daughter of Hecate by Phoreys or Triton. The Schol. regarding κραταῖς as an adverb, would render 'mightily entreat.'

126. For ἀποπαύσαι with infin. mood compare ἀληττεῖν ἀπέπαυσας Od. 18. 114.

127. Θρινακίη νῆσος may be supposed to lie to the N. W. of Scylla's rock, but at no great distance from it (cp. vv. 325, 427 foll.). It belongs still to fable-land. The ancients identified it with Sicily (cp. Strabo 6. 265; Thuc. 6. 2), regarding Θρινακίη as equivalent to Τρινακρία (τρεῖς, ἄκρα). It is more likely that the name may be referred to θρῖναξ, a trident or three-pronged fork, and the etymology may serve to connect the island with some legend

about Poseidon; perhaps that he raised the island from the sea-bed with his trident. Düntzer, comparing the words θρίοι [?] and θρίαμβος, thinks that the word may mean 'windswept,' or 'stormy.' The island is represented as uninhabited, except by the herds of Helios and the nymphs that tended them. Gladstone (Homeric Synchronism. p. 268) quotes from Lauth, (Homer und Aegypten) to the effect that Θρινακίη may be identified with an island named in the Book of the Dead as belonging to the Sun-god (Ra). The Egyptian form of the name he gives as *T-hri-né-ké-hu* = 'the-between-prongs,' i.e. pointed rocks.

129. ἐπτά βοῶν ἀγέλαι. See Eustath. ad loc. ἰστέον δὲ ὅτι τὰς ἀγέλας ταύτας, καὶ μάλιστα τὰς τῶν βοῶν, φασὶ τὸν Ἀριστοτέλην ἀλληγορεῖν εἰς τὰς κατὰ δωδεκάδα τῶν σεληνιακῶν μηνῶν ἡμέρας, γιγνομένας πεντήκοντα πρὸς ταῖς τρακοσίαις, ὅσας καὶ ὁ ἀριθμὸς ταῖς ἐπτά ἀγέλαις, ἐχούσαις ἀνὰ πεντήκοντα ζῶα. διὸ ὅτε γόνον αὐτῶν γίνεσθαι Ὀμηρος λέγει, ὅτι φθοράν. τὸ γὰρ αὐτὸ ποσὸν αἰὲ ταῖς τοιαύταις ἡμέραις μένει. We need not however follow Eustath. into further details, nor suppose with him that the eating of the cows was a poetical way of expressing waste of time. But he

inacis = Peloponnesus aoc. H. M. arica Hyem Apoll. 411 reporti Hui' cattle' Sim grazas Tabernis

or Hon. lokalit' ita - Incho - thū puitas

constant, since none of the animals die. (H. has no names of animals and the length - month - not mentioned, though it must have been known.)

31. PROPHETS: the only indication H. that women acted as shepherds (as in Greece of to-day).

πεντήκοντα δ' ἕκαστα γόνος δ' οὐ γίγνεται αὐτῶν, 130  
οὐδέ ποτε φθινύθουσι. θεὰ δ' ἐπιποιμένες εἰσὶ,  
νύμφαι ἐνπλόκαμοι, Φαέθουσά τε Λαμπετὶή τε,  
ὣς τέκεν Ἥελίῳ Ὑπερίονι διὰ Νέαιρα.  
τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ  
Θρινακίην ἐς νῆσον ἀπέκτισε τηλόθι ναίειν, 135  
μῆλα φυλασσέμεναι πατρώια καὶ ἑλικας βοῦς.  
τὰς εἰ μὲν κ' ἀσινέας ἑάας νόστου τε μέδηαι,  
ἦ τ' ἂν ἔτ' εἰς Ἰθάκην κακὰ περ πάσχοντες ἴκοισθε.  
εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ' ὄλεθρον  
νῆγί τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς, 140  
ὄψ' ἐ κακῶς νεΐαι, ὀλέσας ἀπο πάντας ἐταίρους.'

Ὡς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἥώς.  
ἦ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε διὰ θεῶν·  
αὐτὰρ ἐγὼν ἐπὶ νῆα κίων ὥτρυνον ἐταίρους  
αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι. 145  
οἱ δ' αἰψ' εἰσβαίνον καὶ ἐπὶ κληῖσι καθίζον.  
[ἔξῃς δ' ἐξόμενοι πολλὴν ἄλλα τύπτον ἐρετμοῖς.]

131. ἐπιποιμένες] The reading of Aristarchus; cp. ἐπιμάρτυροι, ἐπιβουκόλος, etc. Al. ἐπὶ ποιμένες. 133.] After this line two MSS. add (in marg.) αὐτοκασιγνήτη θείῃος λιπαροπλοκάμοιο. 140, 141.] The majority of MSS. either omit these two lines, or have them in the margin. La Roche brackets them. 147.] This verse is wanting in Harl., Vind. 133, and other MSS. Almost all editors since Wolf have bracketed it. The use of the oars was unnecessary when there was a favouring wind.

goes on to say rightly ὅτι δὲ καθ' ἱστορίαν ἀγέλας ὄλας ἡμέραν ζῶαν Ἕλληνες ἀφίερον δαίμοσιν, ἃν οὐκ ἦν θεμιτὸν ἀπτεσθαί τινας, ἐν οἷς καὶ πτηνὰ ὠσιοῦντο ἱεροῖς ἀνείμενα, ὅσον ταῦνες καὶ χῆνες καὶ τοιαῦτά τινα, καθωμίλῃται ἐν ταῖς ἱστορίαις. Ἡρόδοτος δὲ (9. 92) ἱστορεῖ ἐν τῇ Ἰονίᾳ κόλπον ἱερὰ εἶναι Ἑλλίου πρόβατα, περὶ πολλοῦ ὄντα τοῖς ἐκεῖ Ἀπολλωνιάταις, οἷς ἀπὸ τόπου τὸ ὄνομα. Gladstone (Hom. Synchr. 252) sees in this account of the cows and sheep of the Sun-god, and the awful punishment visited on those who laid hands on them, a real influence of Egyptian usage. The sheep he would connect with the ram of Ammon (Ammon-Ra); and the sanctity of the cows with the well-known worship of that animal in

Egypt. In the Vêdic hymns the rays of the sun are spoken of as his 'cows.'

132. The nymphs 'Bright' and 'Shining,' and their mother 'Younger,' are fit wife and daughters for the Sun.

134. θρέψασα τεκοῦσά τε. For the prothysteron see on Od. 4. 208, 723; 10. 417.

135. τηλόθι, joined with ἀπέκτισε, seems to mean 'far from' the place of their birth. Possibly it is only a way of saying that the island lay in the far west; or we may join τηλόθι ναίειν, so as to form the epexegeasis to the foregoing words.

143. ἀνὰ νῆσον, 'up the island,' i. e. away from the shore, where the scene has hitherto been laid. Cp. inf. 333, 335.

ἡμῖν δ' αὖ κατόπισθε νεδs κυανοπράοιο  
 ἱκμενον οὔρον ἱεὶ πλησίστιον, ἐσθλὸν ἐταῖρον,  
 Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδῆεσσα. 150  
 αὐτίκα δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα  
 ἤμεθα· τὴν δ' ἀνεμός τε κυβερνήτης τ' ἴθυνε.  
 δὴ τότε ἔγων ἐτάροισι μετηύδαυ ἀχνύμενος κῆρ·  
 'ὦ φίλοι, οὐ γὰρ χρὴ ἓνα ἰδμεναι οὐδὲ δύο' οἴους  
 θέσφαθ' ἃ μοι Κίρκη μυθήσατο, διὰ θεάων· 155  
 ἀλλ' ἐρέω μὲν ἔγων, ἵνα εἰδότες ἢ κε θάνωμεν  
 ἢ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.  
 Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιῶν  
 φθόγγον ἀλεύσασθαι καὶ λειμῶν' ἀνθεμένοντα.  
 οἶον ἔμ' ἠνώγει ὅπ' ἀκούμεν· ἀλλὰ με δεσμῶ 160  
 δῆσατ' ἐν ἀργαλέῳ, ὅφρ' ἔμπεδον αὐτόθι μίμνω,  
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.  
 εἰ δέ κε λίσσωμαι ὑμέας λύσαι τε κελεύω,  
 ὑμεῖς δὲ πλεόνεσσι τότε ἐν δεσμοῖσι πιέζειν.'

156] ἢ κε θάνωμεν. See note below. 157. φύγοιμεν] A few MSS. give  
 φύγωμεν, which Bekker, Fäsi, and Dind. follow. 'φύγοιμεν scripsi cum libb.  
 melioribus' La Roche. See note below. 163, 164.] καὶ ἑταῖρα (as well as the  
 ἀθέτησις of 53, 54 by Aristoph.) οἱ δύο ὀβελίζονται ὡς ἀδυστάτοι Schol. H.

156. ἵνα εἰδότες, 'that knowing them  
 we may either die or make our escape,  
 having avoided death and doom.' In  
 final sentences *ὅπως*, *ὡς*, and *ὅφρα*, are  
 not uncommon in Homer, but *ἵνα* with  
*ἄν* or *κε* is not found, except in the  
 present passage. In Attic, *ἵνα ἄν* has  
 always, or almost always, the sense of  
 'ubique.' Jelf quotes Demosth.  
 780. γ ἵνα μὴδ' ἄν ἄκων αὐτὴ ποτὲ  
 προσπίσῃ, and Soph. O. C. 188 ἄγε νῦν  
 σὺ με, παῖ, | ἵν' ἄν εὐσεβίας ἐπιβαίνοντες |  
 τὸ μὲν εἰποῖμεν τὸ δ' ἀκούσασθαι, but  
 there the sense is not strictly final; it is,  
 rather, 'take me to a spot *where* I may,'  
 etc.; so *ibid.* 405 μὴδ' ἵν' ἄν σαντοῦ  
 κρατοῖς, 'to a place where you may not  
 even,' etc. So the *actual* construction  
 of this passage is best given by translat-  
 ing thus, 'but I will speak, in which  
 case, when we have learned our lesson,  
 we may either die or escape.' Monro,  
 H. G. § 286, remarks that here *κε*—*κεν*  
 may be due to the antithesis of the

clauses (*ib.* § 273 n. 2). But some MSS.  
 have *ἢ κε θάνωμεν*, which Nauck adopts,  
 reading in the next line *ἢ καὶ ἀλευάμενοι*.

157. The reading φύγοιμεν should be  
 preferred to φύγωμεν, escape seeming  
 less likely than death. Cp. Od. 4. 692  
 ἐχθαίρῃσι . . φιλοῖν, Il. 5. 567 πάθῃ  
 . . ἀποσφάλλει, Il. 15. 598 ἐμβάλλῃ  
 ἐπικρήνι, Il. 18. 308 φέρῃσι . . φεροι-  
 μῃν.

158. θεσπεσιῶν is interpreted rather  
 ambiguously by the Schol. *θεῖα φθερ-  
 γομένων*. Without doubt, however,  
 it refers to the wonderful charm  
 of their song, and not to the revelations  
 which they profess themselves able to  
 make.

161. αὐτόθι is explained by the  
 epexegetis ὀρθὸν ἐν ἱστοπέδῃ.

164. πιέζειν, with imperatival force.  
 With πιέζειν ἐν δεσμοῖσι cp. δαῖν ἐν  
 δεσμῶ as sup. 160; Il. 5. 386; Od. 15.  
 232. The apodosis is introduced by  
 ὑμεῖς δέ.

Neim. 240.: of "plain" *Scamander* B 467. does not any flower  
like the *Modena* group.

72. ἐλάτης· prob. fir, less likely pine. (Our oars of spruce). Achille  
made of ἐλάτης.

Ἡ τοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφασκον· 165  
 τόφρα δὲ καρπαλίμως ἐξίκετο νηὺς εὐεργῆς  
 νῆσον Σειρήνοιν· ἔπειγε γὰρ οὐρος ἀπήμων.  
 αὐτίκ' ἔπειτ' ἀνεμος μὲν ἐπαύσατο ἡ δὲ γαλήνη  
 ἔπλετο νηνεμία, κοίμησε δὲ κύματα δαίμων.  
 ἀνστάντες δ' ἔταροι νεὸς ἱστία μῆρυσαντο, 170  
 καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, αἱ δ' ἐπ' ἑρετμὰ  
 ἐζόμενοι λεύκαινον ὕδωρ ξεστῆς ἐλάττησιν.  
 αὐτὰρ ἐγὼ κηροῖο μέγαν τρῶχον ὀξεί χαλκῷ  
 τυτθὰ διατμήξας χερσὶ στιβαρῆσι πίεζον.  
 αἶψα δ' λαίνεται κηρὸς, ἐπεὶ κέλετο μεγάλη ἰς 175  
 Ἡελίου τ' αὐγῇ Ὑπεριονίδαο ἀνακτος·  
 ἐξείης δ' ἐτάροισιν ἐπ' οὐατα πᾶσιν ἄλειψα.  
 οἱ δ' ἐν νηὶ μ' ἔδθησαν ὁμοῦ χεῖράς τε πόδας τε  
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνῆπτον  
 αὐτοὶ δ' ἐζόμενοι πολίην ἄλα τύπτον ἑρετμοῖς. 180  
 ἀλλ' ὅτε τῶσσαν ἀπῆν ὅσσον τε γέγωνε βοήσας,

167. ἀπήμων] γρ. ἀμήμων Schol. H. Schol. H. Cp. crit. note on Od. 5. 391. MSS. nearly all give ἡδέ.

168. ἡ δέ] δασίας (with aspirate) τὸ ἦδε ἡ δέ is the reading of Aristarchus. The MSS. give ἀπῆμεν ὅσσον, but

165. τὰ ἕκαστα. See on sup. 16.

168. ἡ δὲ γαλήνη. See on Od. 5. 391.

170. μῆρυσαντο. The connection of this word with *μήρυθος* and *μέρμυς* would seem to describe the process of 'brailling up' the sail, for which we have in Od. 3. 11 *στεῖλαν δείραντες*, where see note. But against this we have the statement that they 'stowed the sail away in the hollow ship,' implying that it was altogether lowered from the mast. Cp. *ναῦται δ' ἐμῆρυσαντο νηὸς ἱσθάδα*, of 'weighing anchor,' Soph. Frag. 699.

171. With *ἐπ' ἑρετμὰ ἐζόμενοι* cp. *ὁπικόνδε καθίσανον* Od. 5. 3.

174. τυτθὰ, accus. plur. of *τυτθός* used adverbially, or, more accurately, as a proleptic predicate, 'into small pieces.' The plural is only found here and inf. 387 (where Zenodotus reads *τροχθὰ*), elsewhere the singular *τυτθόν* is employed. The wax is in the form of a *τροχός*, 'round,' or 'disc,' because we may suppose that when melted and

clarified it was poured into a pan or bowl, the shape of which it preserved on cooling.

175. κέλετο μεγάλη ἰς. Eustath. rightly says, *ἡ τῶν ἐμῶν δηλαδὴ στιβαρῶν χειρῶν ἡ κατὰ τὸ πίεζειν*, but *κέλετο* is uniformly used with persons in Homer and nowhere else expresses the effect of an external force. Nitzsch would omit the next line as superfluous, because, he says, either the 'pressing' or the 'warmth' is all we want—not both. As a matter of fact, the shavings or scrapings of wax would soften far more readily when squeezed and kneaded in the full sunlight; and the mention of the hot sun suits well with *γαλήνη νηνεμία*. Nitzsch has a further objection to the form *ὑπεριονίδης* as un-Homeric. See on Od. 1. 8. There seems to be a conscious touch of humour in the use of such majestic language to describe the kneading of a cake of wax.

181. ἀπῆν . . διώκοντες See crit.

ρίμφα διώκοντες, τὰς δ' οὐ λάθην ὠκύχλος νηὺς  
ἐγγύθεν ὀρνυμένη, λιγυρὴν δ' ἔντυνον αἰοιδήν·

‘Δεῦρ δ’ ἰὼν, πολύαιν’ Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,  
νῆα κατὰστησον, ἵνα νωιτέρην ὅπ’ ἀκούσῃς. 185

οὐ γάρ πώ τις τῇδε παρήλασε νηὶ μελαίνῃ,  
πρίν γ’ ἡμέων μελίγηρυν ἀπὸ στομάτων ὅπ’ ἀκούσαι,  
ἀλλ’ ὃ γε τερψάμενος νεῖται καὶ πλείονα εἰδώς.

ἴδμεν γάρ τοι πάνθ’ ὅσ’ ἐνὶ Τροίῃ εὐρείῃ  
Ἀργεῖοι Τρῶές τε θεῶν ἰότητι μόγησαν· 190  
ἴδμεν δ’ ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ·

ᾧ Ως φάσαν ἰεῖσαι ὅπα κάλλιμον· αὐτὰρ ἔμδον κῆρ  
ἦθελ’ ἀκούμεναι, λῦσαί τ’ ἐκέλευον ἑταίρους,

Schol. M. γρ. ἀπὴν, and Schol. B. H. distinctly gives τὸ μὲν ἀπὴν ἐπὶ τῇ νηὶ. τὸ δὲ διώκοντες ἐπὶ τῶν ἑρετῶν. οὐ γὰρ εἰρηκεν ἀπὴμεν. And in another Schol. H. Q. ἀπὴν ἢ ναὺς· νῦν δὲ οἱ ἐν τῇ νηὶ, quoting a somewhat similar anacoluthon from Eurip. Phoen. 290, which is not really parallel; but the allusion shows that an anacoluthon was acknowledged here. ἀπὴμεν δσον may have been an early correction to suit διώκοντες.

note. La Roche adduces as analogous Od. 9. 462, 463; but the construction is better described as κατὰ τὸ σημαίνον, for διώκοντες implies the ship and her crew. So Buttm. ad Schol. ‘Homerus si revera iunxit ἀπὴν . . διώκοντες, ναυετ and ναυίας tanquam synonyma cogitavit.’

182. With ῥίμφα διώκοντες we may supply νῆα, as we find the passive in Od. 13. 162 νηὺς ῥίμφα εὐακομένη. But διώκειν is used absolutely in Il. 23. 344, though with unexpressed reference to ἄρμα. The apodosis begins with τὰς δ’.

184. Cicero thus translates the passage, de Fin. 5. 18

‘O decus Argolicum, quin puppim flectis, Ulixē,

Auribus ut nostros possis adgnosce cantus?

Nam nemo haec unquam est transvectus caerulea cursu,

Quin prius adstiterit vocum dulcedine captus;

Post variis avido satiatus pectore musis

Doctior ad patrias lapsus pervenerit oras.

Nos grave certamen belli clademque tenemus,

Græcia quam Troiae divino numine vexit;

Omanique e latis rerum vestigia terris.’

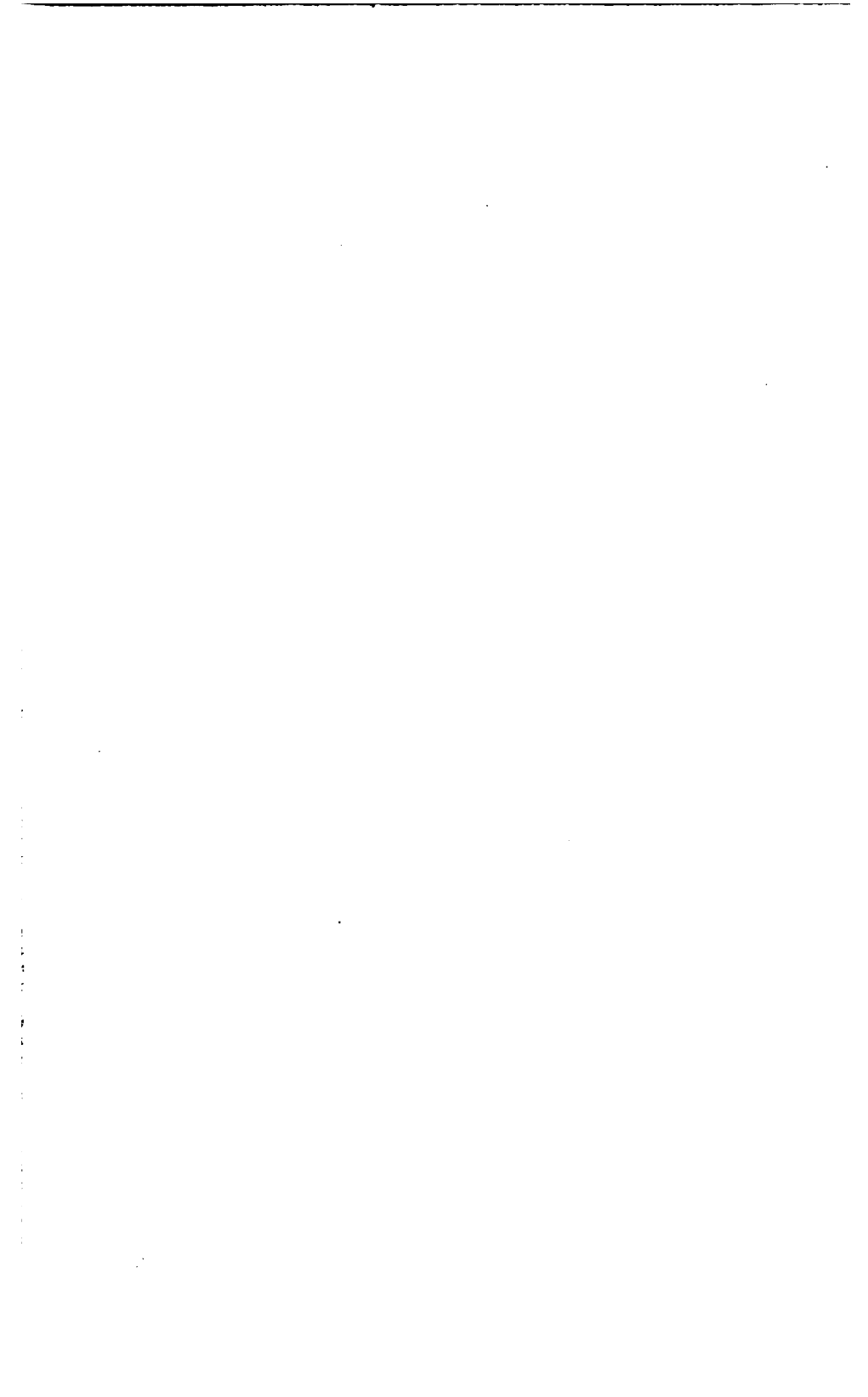
He himself remarks that the passage illustrates men’s love of knowledge: ‘Mihi quidem Homerus huiusmodi quiddam vidisse videtur in iis quae de Sirenum cantibus finxerit. Neque enim vocum suavitate videtur aut novitate quadam et varietate cantandi revocare eos solitae, qui praeterehebantur, sed quia multa se scire profitebantur; ut homines ad earum saxi discendi cupiditate adhaerescerent.’

185. νωιτέρην. The dual number, which was forgotten in τὰς δ’ and ἔντυνον, confirms the fact that Homer speaks of two Sirens, as sup. 165.

187. Join ὅπα ἀπὸ στομάτων ἡμῶν.

188. ὃ γε takes up the subject implied in the negative sentence οὐ πώ τις παρήλασε.

The aorist in τερψάμενος is contrasted with εἰδώς, ‘he has had his pleasure,’ and the ‘knowledge’ abides with him. Similarly, we must contrast μόγησαν, applying to one completed fact, with γένηται, where the mood expresses a general statement, serving for all time. Nitzsch compares δρεῶν τε πόλεω καὶ γαίαν ἱκνται Od. 10. 39, φ’ μὴ ἑλκε δόσσητ’ ἦρες ἔωσι Od. 4. 165. Cp. also sup. 66 ἢ τις ἱκνται.



- ob. Uncertain whether this gangway was through the middle of 'ship between the runners or by the gunwale. Aft. the lowered mast ~~the~~ would free up the space 'plank for this gangway.

ὀφρύσι νευστάζων· οἱ δὲ προπесόντες ἔρεσσον.  
 αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε 195  
 πλείοσί μ' ἐν δεσμοῖσι δέον μᾶλλον τε πίεζον.  
 αὐτὰρ ἐπεὶ δὴ τὰς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα  
 φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' αἰοιδῆς,  
 αἰψ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρίηρες ἑταῖροι,  
 ὃν σφιν ἐπ' ὥσιν ἀλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν. 200  
 Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα  
 καπνὸν καὶ μέγα κύμα ἴδον καὶ δοῦπον ἀκουσα·  
 τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατ' ἑρετμὰ,  
 βόμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ  
 νηὺς, ἐπεὶ οὐκέτ' ἑρετμὰ προήκεα χερσὶν ἔπειγον. 205  
 αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὥτρυνον ἑταίρους  
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·  
 ὦ φίλοι, οὐ γάρ πά τι κακῶν ἀδαήμενός εἰμεν  
 οὐ μὲν δὴ τόδε μείζον ἔπι κακὸν ἢ ὅτε Κύκλωψ

200. ἐπ' ὥσιν] Enstath. πᾶσιν. 209. ἐπὶ] ἐπέρχεται Schol. V. But Schol. H. Vind. 133 give in lemma ἔπει, interpreting thus, ῥῆμά ἐστιν ἔπω, ἔπει, ἔπει, ἀντί τοῦ περιέπει. δασέως οὖν. Ζηνόδοτος δὲ ἔχει. Cp. Schol. Q., Vind. 133 περιέχει ὥς, 'Τρῶες ἔπον πολλοὶ τε καὶ ἄλκιμοι' (Il. 11. 483), ἢ ἐνεργεῖ ὥς, 'τοὺς δέρον ἀμφὶ δ' ἔπον' Il. 7. 316). La Roche adopts ἔπει as the genuine reading, which however had been

194. νευστάζων. It was no good to speak; 'nam sociis illita cera fuit' Ovid. A. A. 3. 313.

198. οὐδέ τ' αἰοιδῆς. The position at the end of the sentence marks αἰοιδῆς as the more definite word, limiting and explaining φθογγῆς.

202. καπνόν. It is impossible to explain this, as some modern commentators, by 'spray;' for which Homer has a very appropriate word in ἀχνη Od. 5. 403; inf. 238. καπνός takes up the πυρὸς ὁλοκαίνα sup. 68; but in the day time these would appear only as smoke, cp. Pind. Pyth. 1. 20 foll. Αἴθνη... τὰς ἐρεύγονται μὲν ἀπλάτου πυρὸς ἀγρόταται | ἐκ μυχῶν παγαί· ποταμοὶ δ' ἀμέραισιν μὲν προχέοντι ῥόον καπνοῦ | αἰθάν', ἀλλ' ἐν ὀφθαλμοῖσι πέτρας | φοίνισσα κυλινδομένα φλῆξ ἐς βαθεῖαν φέρει πόντου πλάκα σὺν πατάγῳ.

203. τῶν must not be closely joined with δεισάντων, according to the use of

the article with the participle in Attic Greek. It is the demonstrative = 'illorum,' depending directly upon χειρῶν, and δεισάντων follows as a causal addition, giving the reason for the fall of the oars; 'and from their hands, in their terror, away flew the oars and fell splash on the stream.' Cp. κατὰ κύμα Od. 2. 429. The oars hung at the σκαλμοὶ in the leathern loops (τροπὰ Od. 4. 782), so that they did not fall overboard altogether, but dragged along at the ship's side.

206. διὰ νηός. Odysseus, doubtless, was at the stern; now he walks down the whole length of the ship forward, passing through the rowers and addressing each man in turn.

208. Virgil imitates this in Aen. 1. 198 'O socii neque enim ignari sumus ante malorum.'

209. ἐπὶ κακόν. Cp. ἐπεὶ οὐ τοι ἐπὶ (ἔπεστι) δέος Il. 1. 515. See crit. note.

εἶλει ἐνὶ σπη· γλαφυρῷ κρατερῇφι βίηφιν· 210  
 ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ βουλῇ τε νόφ τε  
 ἐκφύγομεν, καὶ που τῶνδε μνήσεσθαι ὅα.  
 νῦν δ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.  
 ὑμεῖς μὲν κόπησιν ἀλὸς ρηγμῖνα βαθεῖαν  
 τύπτετε κληίδεσσιν ἐφήμενοι, αἶ κέ ποθι Ζεὺς 215  
 δῶη τόνδε γ' ὀλεθρον ὑπεκφυγέειν καὶ ἀλύξαι  
 σοὶ δὲ, κυβερνήθ', ὧδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ  
 βάλλευ, ἐπεὶ νηὶς γλαφυρῆς οἴηια νωμᾶς.  
 τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔργε  
 νῆα, σὺ δὲ σκοπέλων ἐπιμαίεο, μή σε λάθῃσι 220  
 κείσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλῃσθα.  
 \*Ὡς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.  
 Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἀπρηκτον ἀνίην,  
 μή πῶς μοι δείσαντες ἀπολλήξειαν ἑταῖροι  
 εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς. 225

changed into *ἐπι* and *ἐπει* before the time of Eustath., and Hentze (Ameis) accepts it. Cp. Dind. Schol. ad loc. 'Verbo *ἐπει* hic locum esse negat Ahrens in Schneidw. Philol. 4. p. 598, qui *ἐπει* probat pro *ἐπεισι* dictum, ut *τίθει*, *ἰδοι*, *φῆ* pro *τίθῃσι*, *δίδωσι*, *φησί*.' But these corrections fail to carry conviction. They read like attempts to escape from the unprecedented lengthening of the final vowel in *ἐπι*. 220. *σκοπέλων*] So most edd. since Wolf, with strong MSS. authority. But Schol. H. gives *ἐνικῶσι σκοπέλου*, *τῆς Σκύλλης*, needlessly, for the antithesis is between the *Πλαγυταί*, and the *two* rocks.

210. *εἶλει*, 'penned us,' cp. II. 18. 447; II. 413, etc.

212. Virgil's imitation 'forsan et haec olim meminisse iuvabit' (Aen. I. 203) is slightly different in meaning, as Ameis notices: Homer understands by *τῶνδε* the dangers that threaten; Virgil, by 'haec,' the sufferings they are already enduring. Cp. Eurip. ap. Macrob. Sat. 7. 2 *ὡς ἦδ' οὖν τοι σωθέντα μεμνησθῆναι πόνοιν*. See also Od. 15. 398-400.

213. *ὥς ἂν ἐγὼ εἴπω* = *μισσησμε* *dixero*.

214. *ρηγμῖνα*. See on Od. 4. 430.

219. *τούτου*. Transl. 'From this smoke and surf keep the ship away and get close to the cliffs, lest unawares she (*νηῦς*) shoot off yonder, and thou bring us into trouble.'

For *καπνοῦ* see sup. 202. The helmsman is to give a wide berth to the

Planctae, and to keep within reach of the rocks. If we read *σκοπέλων*, we must include both Scylla and Charybdis; if *σκοπέλου*, it is limited to *Σκύλλης σκοπέλου* inf. 430.

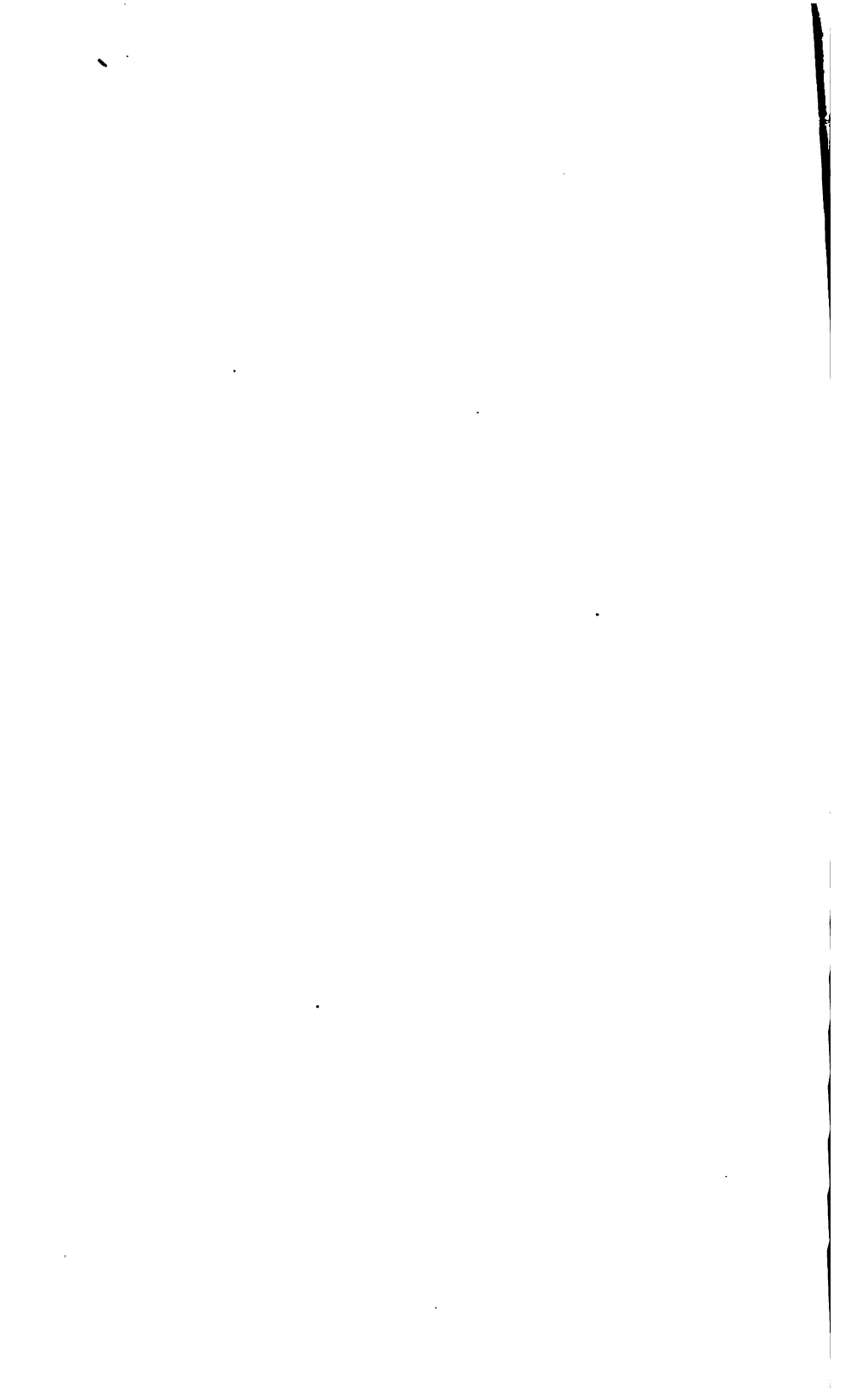
221. *κείσιν* forms the antithesis to *σκοπέλων* (*σκοπέλου*), and so designates the direction of the Planctae.

223. *Σκύλλην δ' οὐκέτ' ἐμυθεόμην*, 'but of Scylla I did not go on to say more.' He dared not reveal the details of the danger to his comrades; for he knew, from Circe's prediction, that he must lose at least six men by the assault of Scylla. So he contents himself with the vague allusion to *σκοπέλων* (*σκοπέλου*).

225. *πυκάζοιεν* has the sense of sheltering themselves by huddling together under the decks or benches of the ship.

piyia: plural, — parts of a rudder with a T-form handle. The rudder  
was taken out when the ship was on shore

under the Suya' (thwarts), not under the Tipid (decks)



καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς  
 λανθανόμεν, ἐπεὶ οὐ τί μ' ἀνώγει θωρήσσεσθαι·  
 αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε  
 μάκρ' ἐν χερσὶν ἔλδων εἰς ἴκρια νηὸς ἔβαινον  
 πρῶρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανείσθαι 230  
 Σκύλλην πετραίην, ἣ μοι φέρε πῆμ' ἐτάροισιν.  
 οὐδέ πη ἀθρήσαι δυνάμην· ἔκαμον δέ μοι ὅσσε  
 πάντη παπταίνοντι πρὸς ἡροειδέα πέτρην.

Ἡμεῖς δὲ στενωπὸν ἀνεπλόμεν γοῶντες·  
 ἔνθεν γὰρ Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδιδος 235  
 δεινὸν ἀνερροίβδησε θαλάσσης ἀλμυρὸν ὕδωρ.  
 ἥ τοι ὅτ' ἐξεμέσειε, λέβης ὅς ἐν πυρὶ πολλῷ  
 παῖσ' ἀναμορμύρεσκε κυκωμένη· ὕψωσε δ' ἄχνη  
 ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἔπιπτεν.

238. ἀναμορμύρεσκε] The readings vary between this form and ἀνεμορμύρεσκε. The preference may be given to the former on the ground that the iterative aorists are seldom found with the augment. But as exceptions to the rule may be quoted ἔφασκον (passim); ἐμογγέσκοντο Od. 20. 7, παρέεσκετο Od. 14. 521, παρέβασκε Il. 11. 104.

226. ἀλεγεινῆς, 'hard;' because a fighting man chafes at passive endurance.

227. λανθανόμεν means 'I let myself forget,' i.e. 'disregarded.' The negative before ἀνώγει passes over to θωρήσσεσθαι, as in the phrase ἡ Πυθίη οὐκ ἐφη χρήσειν.

228. καταδύς, used here of putting arms on one's self. So Il. 4. 222; 6. 504; but Il. 7. 103 κατεθύετο τεύχεα. Similarly with ἀποθύω Il. 22. 125; Od. 5. 343; 22. 364; and ἰσθύω Od. 24. 498; and ἔνδυω Il. 2. 42; 10. 21, etc.; but ἐν δ' αὐτὸς ἐθύετο χαλκὸν Il. 11. 16.

230. πρῶρης. This word, like πρόμνη, is properly an adjective in agreement with νηὺς.

231. φέρε must not be rendered 'was to bring;' it is simply 'brought.' The narrator anticipates inf. 245.

232. ἔκαμον δέ. This clause, introduced in parataxis, means 'though my eyes were wearied out as I kept gazing.'

235. ἔνθεν γὰρ Σκύλλη, supply ἦν, for the verb ἀνερροίβδησε can go only with Charybdis.

237. ἥ τοι ὅτ', 'now whenever she vomited it forth, like a cauldron on a big fire, she seethed up swirling from her inmost depth (πάσα), and the spray fell aloft on the tops of the two cliffs,' (i. e. the rock of Scylla, and the rock of Charybdis), 'but when she sucked back the salt sea water, she showed all down, within her swirling eddy, while around her the rock bellowed fearfully; and at the bottom the ground showed dark with sand.' When this Maelstrom was discharging its waters, they seemed to come boiling and bursting up from below, with a roar like thunder and amid clouds of spray. But when the sea was being sucked in, one might look down into the whirling gulf as into a monstrous funnel; and between its liquid sides, far below, the sea-floor was visible, cp. Tibull. 4. 1. 73

'Nec violenta suo consumpsit more Charybdis;

Vel si sublimis fluctu consurgeret imo,

Vel si interrupto nudaret gurgite pontum.

ἀλλ' οὔτ' ἀναβρόξειε θαλάσσης ἀλμυρὸν ὕδωρ, 240  
 πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρῃ  
 δεινὸν βεβρύχει, ὑπένερθε δὲ γαῖα φάνεσκε  
 ψάμμῳ κυανέῃ· τοὺς δὲ χλωρὸν δέος ἦρει.  
 ἡμεῖς μὲν πρὸς τὴν ἴδομεν δέισαντες ὀλεθρον·  
 τόφρα δέ μοι Σκύλλῃ κοίλῃς ἐκ νηὸς ἐταίρους 245  
 ἐξ ἔλεθ', οἳ χερσὶν τε βίηφι τε φέρτατοι ἦσαν.  
 σκεψάμενος δ' ἐς νῆα θοὴν ἄμα καὶ μεθ' ἐταίρους  
 ἦδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθεῖν  
 ὑψόσ' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες  
 ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ. 250  
 ὥς δ' οὔτ' ἐπὶ προβόλῳ ἀλιεύς περιμήκει ῥάβδῳ  
 ἰχθύσι τοῖς ὀλίγοις δόλον κατὰ εἶδατα βάλλων  
 ἐς πόντον προΐησι βοὸς κέρας ἀγραύλοιο,  
 ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε,

241. πέτρῃ] So written since Bekker, with some MSS. authority. Vulg. πέτρῃ.  
 243. κυανέῃ] ἀπὸ τοῦ κυανίζουμένη, ὡς 'φοίνικι φαεινός' (Il. 15. 538) Schol. Q. So,  
 with good MSS., Ameis and La Roche, the latter quoting Cramer, Epimetr. 315. 29  
 'ψάμμῳ κυανέῃ δ' καὶ χωρὶς τοῦ ἰώτα γράφεται' σημαίνει γὰρ ψάμμῳ κυανίζουσαν.  
 Vulg. κυανέῃ. 244. ἴδομεν] A few MSS. give ἴομεν. Schol. M. V. quotes a read-  
 ing ὀλομεν (οοοο), and interprets it ἀπεβλέπομεν. 252. εἶδατα] οὕτως Ἀρίσταρχος,  
 δὲ δὲ Καλλίστρατος δέιλαια (= δελείατα Callim. Fr. 458) Schol. H.

241. For φάνεσκε see on Od. 11. 587.  
 πέτρῃ. Compare ἀμφὶ δὲ δῶμα σμερ-  
 δαλέον κονάβει Od. 10. 399.

243. ψάμμῳ κυανέῃ. Cp. Virg. Aen.  
 7. 31 'multa flavus harena;' but here  
 the sand does not look 'yellow' but  
 'dark,' because it lies in the ὑφαλον  
 ἔρεβος Soph. Antig. 589.

247. σκεψάμενος. All eyes had been  
 gazing towards Charybdis. Suddenly  
 Odysseus hears a cry, turns round, gives  
 a glance at the ship, and looks for his  
 comrades, and catches sight of them  
 swinging aloft in Scylla's clutches.  
 For this combination of εἰς with μετὰ  
 cp. Od. 8. 294; 13. 440; 20. 146;  
 22. 351, 352; Il. 1. 423; 4. 70;  
 5. 804; 17. 433.

249. Join ἐμὰ καλεῦντες ἐξονομακλή-  
 δην, and cp. Od. 10. 229.

251. ῥάβδῳ is here a fishing rod;  
 not, as some suppose, a fishing spear,  
 which would not be used for ὀλίγοι  
 ἰχθύες, nor would a fisher with a spear  
 'throw in food as bait.' The 'line' is

not alluded to in so many words here,  
 but is spoken of in Il. 16. 406 foll.  
 ἔλαε... ὡς ὅτε τις φῶς | πέτρῃ ἐπὶ προ-  
 βλήτῃ καθήμενος ἰερὸν ἰχθύν | ἐκ πύσσου  
 θύραζε λίνῳ καὶ ἥροσι χαλεῖ. In Iliad  
 24. 80 the fishing-line is described as  
 ending in a plummet, μολυβδαίνῃ... ἥ τε  
 κατ' ἀγραύλοιο βοὸς κέρας ἐμβεβαυῖα |  
 ἔρχεται ὀμμοτήσῃ ἐπ' ἰχθύσι κῆρα φέ-  
 ρουσα. This is parallel with the present  
 passage, on which Schol. Q. says, κέρας,  
 Ἀρίσταρχος τὸ κεράτινον σφρίγγιον δὲ  
 ἐπιτιθέασι πρὸς τὸ μὴ ἐσθίεσθαι ὑπὸ τοῦ  
 ἰχθύος τὴν ὀρμάν [the line of hair].  
 This little pipe or collar of horn pro-  
 tected the line just at its junction with  
 the hook, and served the same purpose  
 as the 'gimp,' on a trolling-line. We  
 gather from Il. 16 sup. that the ἀγκιστρὸν  
 itself was of χαλεός.

254. ἀσπαίροντα, sc. ἰχθύν. The  
 singular number implies each fish as  
 it comes up, which is further suggested  
 by the use of the aor. of custom ἔρ-  
 ριψε.



66. /βλῆχῆ/: Homeric animal usually makes noise

ὥς οἱ γ' ἀσπαίροντες αἶροντο προτὶ πέτρας· 255

αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκληγῶτας,  
 χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δημοτῇτι. *οὐκ*  
 οἴκτιστον δὴ κείνο ἐμοῖς ἴδον ὀφθαλμοῖσι  
 πάντων δσσ' ἐμόγησα πόρους ἀλὸς ἐξερεείνων.

Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινὴν τε Χάρυβδιν 260

Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον  
 ἰκόμεθ'. ἔνθα δ' ἔσαν καλαὶ βῆες εὐρυμέτωποι,  
 πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἡελίοιο.

δὴ τότε ἔγων ἔτι πόντῳ ἔων ἐν νηὶ μελαίνῃ  
 μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομενάων 265

οἴων τε βληχὴν καὶ μοι ἔπος ἔμπεσε θυμῷ  
 μάντης ἀλαοῦ, Θηβαίου Τειρεσίαο,

Κίρκης τ' Αἰαΐης, ἥ μοι μάλα πόλλ' ἐπέτελλε  
 νῆσον ἀλεύσθαι τερψιμβρότου Ἡελίοιο.

δὴ τότε ἔγων ἐτάροισι μετηύδων, ἀχνύμενος κῆρ· 270

ἑ Κέκλυτέ μευ μύθων, κακὰ περ πάσχοντες ἐταῖροι,

δφρ' ὑμῖν εἴπω μαντήια Τειρεσίαο

Κίρκης τ' Αἰαΐης, ἥ μοι μάλα πόλλ' ἐπέτελλε  
 νῆσον ἀλεύσθαι τερψιμβρότου Ἡελίοιο

256. κεκληγῶτας] ἴδον διὰ τοῦ ω, προπεριστᾶται, ἴδον δὲ διὰ τῶν ντ, ὡς λέγοντας Schol. H. See La Roche, Hom. Textk. 296, who decides that κεκληγῶτας is an old form used by Aristarchus in his first recension; but that he afterwards adopted κεκληγῶτας, as more conformable to analogy. Eustath. has κεκληγῶντας, which seems to have been the κοινή. 265. μυκηθμοῦ] Bekker, from Eustath., reads μυκηθμόν, to harmonise with βληχὴν. 267. μάντης] MSS. μάντιος. See on Od. 10. 493. 268, 273.] ἥ μοι..ἐπέτελλε, and (275) ἔφασκεν. The singular number seems to be the reading of the best MSS. and is adopted by Ameis and La Roche. ἔφασκεν occurs in Eustath. 269. τερψιμβρότου] γρ. φαειμβρότου Schol. H.

256. κεκληγῶτας. Whichever reading we adopt, the word is a perfect participle. If we prefer κεκληγῶντας it is a thematic perfect (see Monro, H. G. § 27), and probably an Aeolic form.

257. This is more graphic than such a word as ἀλεθρὸς or ἀλγος, for it implies an unavailing conflict with an overmastering power; as we speak of 'death-struggle.'

258. With the arrangement of the words compare Od. 11. 421; and Il. 6. 185 καρτίστην δὴ τὴν γε μάχην φάτο διμεναι ἀνδρῶν.

259. πόρους ἀλὸς ἐξερεείνων, cp. Od. 4. 337.

265, 266. μυκηθμοῦ..βληχὴν. With this variation of case Nitzsch compares τῶν γόων ἤκουσα καὶ στέρνων κτύπον | νεκρῶν τε θρήνους; Eurip. Suppl. 87, οὐδεὶς θεῶν ἐνοπὰς κλέει τὰς δυσδαίμονος, οὐ παλαιῶν πατρὸς σφαγισμῶν Elect. 197.

αὐλιζομενάων, 'being housed for the night.' It was now evening, cp. inf. 283. The cattle are penned in a yard (αὐλή), Od. 14. 412.

ἐνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκεν. 275  
ἀλλὰ παρέξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.'

ἌΩς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.

αὐτίκα δ' Εὐρύλοχος στυγερῶ μ' ἡμείβετο μύθῳ·

Ἰσχύτιός εἰς, Ὀδυσσεῦ, περί τοι μένος, οὐδέ τι γυνὴ 280  
κάμνεις· ἥ ῥά νυ σοί γε σιδήρεα πάντα τέτυκται,

ὅς ῥ' ἐτάρους καμάτῳ ἀδηκότας ἠδὲ καὶ ὕπνω

οὐκ ἔαας γαίης ἐπιβήμεναι, ἐνθα κεν αὐτε

νήσῳ ἐν ἀμφιρύτῃ λαρόν τετυκοίμεθα δόρπον,

ἀλλ' αὐτως διὰ νύκτα θοὴν ἀλάλησθαι ἀνωγας,

νήσου ἀποπ<sup>ο</sup>πλαγχθέν<sup>αι</sup>τας, ἐν ἡεροειδέι πόντῳ. 285

ἐκ νυκτῶν δ' ἄνεμοι χαλεποὶ, δηλήματα νηῶν,

γίγνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,

ἣν πῶς ἐξαπίνης ἔλθῃ ἀνέμοιο θυέλλα,

ἣ Νότου ἣ Ζεφύροιο δυσαέος, οἳ τε μάλιστα

νῆα διαρραίουσι, θεῶν ἀέκητι ἀνάκτων; 290

284. αὐτως] Ζηρόδοτος οὕτως. καὶ ἔστιν ἡθικόν Schol. H. ἀλάλησθαι] So  
Herodian. ἀλαλήσθαι Ptolem. Ascalon., Schol. H. Q. 290.] Ζηρόδοτος γράφει  
'φίλων ἀέκητι ἐταίρων' Schol. H.

275. κακὸν ἔμμεναι, not ἔσσεσθαι. Our most disastrous misfortune actually lay there in the shape of the herds of Helios.

278. Εὐρύλοχος. This is consistent with his character. See inf. 339; Od. 10. 429.

279. Σχύτιός εἰς, 'a hard man art thou, beyond all measure is thy might.' The Schol. renders σχίτιος well by καρτερικός.

280. σιδήρεα 'verily, everything about thee is made of iron.'

281. καμάτῳ ἀδηκότας ἠδὲ καὶ ὕπνω. This exact combination only occurs here, and in Il. 10. 98, though καμάτῳ ἀδηκότας is found in Il. 10. 312, 399, 471. In Od. 6. 2 we have ὕπνῳ καὶ καμάτῳ ἀρημόνος. Translate, 'overdone with weariness and sleepiness too.'

284. αὐτως, 'just as we are;' tired, sleepy, and supperless.'

286. ἐκ νυκτῶν, 'by night.' Perhaps meaning 'after the night-watches have set in;' for the plural of νύξ is used

in this sense, as in Pind. Pyth. 4. 455 ἄμαρ ἢ νύκτες and μέσαι νύκτες Plato Rep. 621 B; cp. Ar. Nub. 1 τὸ χρῆμα τῶν νυκτῶν ὄσον. ἐκ νυκτῶν occurs in this sense in Theogn. 460; Aesch. Cho. 288 μάταιος ἐκ νυκτῶν φόβος, and Eurip. Rhes. 13, 17. It is possible here that the phrase implies that the wild winds come actually 'out of the darkness.'

290. θεῶν ἀέκητι ἀνάκτων. This is the only passage where the 'sovereign gods' have the collective title ἀνακτες, though ἀναξ is applied individually to Zeus, Apollo, Hermes, Poseidon, etc. The phrase reminds us of ὑπὲρ μῶρον Od. 1. 34; but probably it is no more than a graphic expression to describe the wildness and waywardness of the winds. The south wind (Νότος) is, in Homer, the stormy rain-wind, which often wraps the mountains in mist (Il. 2. 394; 3. 10). Its epithet ἀργηστής (Il. 11. 306) refers to the foam into which it lashes the waters; like our 'white squall;' though others render the word

• Has S. & W. winds dreads; even. the dreads wind are N. & W. (I 6)

14. Independence' Assembly a incipient meeting'

ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ  
 δόρπον θ' ὀπλισόμεσθα θοῇ παρὰ νηὶ μένοντες·  
 ἦῶθεν δ' ἀναβάντες ἐνήσομεν εὐρεί πόντῳ.

Ἄς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἤνεον ἄλλοι ἑταῖροι.  
 καὶ τότε δὴ γίγνωσκον ὃ δὴ κακὰ μήδετο δαίμων, 295  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

Ἐρύλοχ', ἦ μάλα δὴ με βιάζεστε μῶνον ἔοντα·  
 ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερὸν ὄρκον,  
 εἴ κέ τιν' ἡέ βοῶν ἀγέλην ἢ πῶν μέγ' οἴων  
 εὐρωμεν, μή ποδὶ τις ἀτασθαλίῃσι κακῇσιν 300  
 ἢ βοῦν ἡέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκηλοι  
 ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.

Ἄς ἐφάμην, οἱ δ' αὐτίκ' ἀπώμνουν ὥς ἐκέλευον.  
 αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε τελεύτησάν τε τὸν ὄρκον,  
 στήσαμεν ἐν λιμένι γλαφυρῷ εὐεργέα νῆα 305  
 ἄγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἑταῖροι  
 νηὶς, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.  
 αὐτὰρ ἐπεὶ πῶσιος καὶ ἑδητύος ἐξ ἔρον ἔντο,  
 μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταίρους,  
 οὗς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὶς ἐλοῦσα· 310  
 κλαίνοντες δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.  
 ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,

297. βιάζεστε μῶνον ἔοντα] Ζηρόδοτος βιάεσθ' ὅλον ἔοντα, οὐ νοήσας ὅτι ποιητικῶς ἐσχημάτισται Schol. H. The middle voice occurs in Od. 9. 410 βιάζεται ὅλον ἔοντα, which Zenodotus may be supposed to have had before his eyes, ignoring the fact that the active voice was quite admissible. The reading in the text is that of all MSS. but M. La Roche adopts βιάζεστε but retains ὅλον, regarding μῶνον as a gloss.

'swift,' or 'sky-clearing,' like Horace's 'albus Notus.' For Ζεφύρος see on Od. 4. 567.

291. πειθώμεθα νυκτὶ. Nightfall suggests supper-time: so 'to act upon the suggestion of night' is here to make supper ready. Cp. Il. 8. 502.

293. ἐνήσομεν, 'will put out;'  
 'launch' does not quite express it, for when a *short* stay was made, the ship was not drawn up on shore, but moored *εἰσὺν ἐν νυκτὶ* Od. 4. 785; cp. Od. 2. 295; inf. 401.

297. μῶνον, not as really being 'alone;' but, as we say, 'in a minority of one.'

299. εἴ κέ τιν'. We naturally expect here, as apodosis, *μὴ ἀποκτείναναι*, or a future infinitive, cp. Od. 4. 254; 5. 178. In Od. 18. 56 we have *ὁμόσσετε . . μὴ τις πλῆξῃ*, and in Il. 10. 328 *ὁμοσσειν . . ἵστω Ζεὺς μὴ μὲν τοῖς ἱπποσὶν ἀνὴρ ἐποχθήσεται ἄλλος*, which is probably a future indicative.

303. ἀπώμνουν, see on Od. 2. 377.

312. ἦμος δέ. The day is divided

ὤρσεν ἐπὶ ζαῆν ἀνεμον νεφεληγερέτα Ζεὺς  
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε  
 γαῖαν ὁμοῦ καὶ πόντον· ὁρῶρει δ' οὐρανόθεν νύξ. 315  
 ἦμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως,  
 νῆα μὲν ὠρμίσαμεν, κοῖλον σπέος εἰσερύσαντες.  
 ἔνθα δ' ἔσαν Νυμφέων καλοὶ χοροὶ ἡδὲ θόωκοι·  
 καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ μῦθον ἔειπον  
 'Ω φίλοι, ἐν γὰρ νηὶ θοῇ βρώσις τε πόσις τε 320  
 ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν·  
 δεινοῦ γὰρ θεοῦ αἶδε βῆες καὶ ἵφια μῆλα,  
 'Ηελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.'  
 'Ως ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
 μῆνα δὲ πάντ' ἀλληκτος ἄη Νότος, οὐδέ τις ἄλλος 325  
 γίγνεται ἔπειτ' ἀνέμων, εἰ μὴ Εὐρὸς τε Νότος τε.  
 οἱ δ' εἴως μὲν σίτον ἔχον καὶ οἶνον ἐρυθρὸν,  
 τόφρα βοῶν ἀπέχοντο λιλαιύμενοι βιότοιο.  
 ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἦια πάντα,

313. ὤρσεν ἐπὶ] An ancient variant was ὤρσε δ' ἐπὶ, δέ introducing the apodosis. Χωρὶς τοῦ δέ 'Αρίσταρχος γράφει, καὶ ἀναστρεπτόν τὴν πρόθεσιν, ἐὰν δὲ μετὰ τοῦ δέ οὐκ ἀναστρέφεται Schol. H. (ζαῆν) ἔδει χωρὶς τοῦ ν (αἶν, ὡς 'ἀεραῇ Ζέφυρον' (Od. 2. 421). ἔστιν οὖν Αἰολικὸν τὸ μετὰ τοῦ ν, καὶ ἔδει αὐτὸ Αἰολικῶς βαρύνεσθαι... ὁ δὲ 'Αρίσταρχος φησὶ περισπᾶσθαι, καὶ οὕτως ἔχει ἡ παράδοσις. ib. 319. μῦθον] γρ. πᾶσι Schol. H., which Ameis and La Roche adopt. Cp. Od. 9. 171. 325. ἀη] The readings vary between ἀει and ἀη. See on Od. 5. 478.

into three portions, ἡώς, μέσον ἡμαρ, δεῖλη Il. 21. 111. So is the night, cp. Il. 10. 251 μάλα γὰρ νύξ ἀνεται, ἐγγύθι δ' ἡώς, | ἄστρα δὲ δὴ προβέβηκε, παρῆχην δὲ πλείων νύξ | τῶν δύο μοιράων, τριτάτη δ' ἐτι μοῖρα λείλειπται. Here μετὰ... βεβήκει means to 'cross the zenith and decline,' as μετενίσσεται Od. 9. 58. Translate, 'But when it was in the third watch of the night, and the stars had southered.'

313. ζαῆν. This form of the accusative from an adjective in -ης is quoted as an Aeolism. See Ahrens, de dial. Aeol. 113 'accusativus singularis apud Lesbios in ν exire amat, ubi vulgo terminatio a est... ut δυσμένην, ἀβάκην, ἐμφέριν.' Monro, H. G. § 97, regards ζαῆν, 'Ἀρην, and Μέγην as formed directly from the nom. ζαῆς, 'Ἀρης, Μέγης on the

(false) analogy of masc. nouns in -ης.

317. σπέος εἰσερύσαντες, i.e. ἐκ σπέος ἐρύσαντες, compare Κρήτην εἰσέγαγ' ἐταίρους Od. 3. 191, ἐσφόρεω μέλαν ὕδωρ Od. 6. 91.

319. μετὰ... ἔειπον, sc. among his comrades assembled.

326. εἰ μὴ, 'except,' Od. 17. 383. In Il. 16. 227 ὅτι μὴ is used in the same sense; so Hdt. 1. 143 ὅτι μὴ 'Ἀθῆναι, ἣν οὐδὲν ἄλλο πῶλισμα λόγισμον. In Il. 13. 319 we find ὅτε μὴ and not ὅτι.

328. λιλαιύμενοι βιότοιο, 'vitae servandae studiosi.' This interpretation seems settled by Od. 24. 534 foll. τῶν δ' ἀρα δειδιάντων ἐκ χειρῶν ἔστατο τεύχεα... πρὸς δὲ πόλιν τροπῶντο, λιλαιύμενοι βιότοιο. Others render 'victum quaerentes,' but they had bread and wine still left.



31. fish as food also 369, both passages depicting situation when provisions  
 have run short. Fish-hook (332) was taken along. Cf. 5, 13.  $\delta\epsilon$  παρ' ἐξ ἰχθύος / ἐξ ἐργασίας. <sup>... government</sup>

44. *Leontine* *hieronymus* B 484, N 570, X 174, B 220, S 199

46. Bader *Die Frankfurter in der Od.* p. 5 suggests that 'companions' of Homer's  
 temples in the text regard 'erection of such a structure as an adequate atonement to Hades'.  
 Except temple (when erected) (B 344 y 51) <sup>cf. *Odyssey* I 405 S 20</sup> a general mention - temple of  
 Delos (S 10), the Hom. temples are Asiatic

καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη, 330  
 ἰχθῦς ὀρνιθὰς τε, φίλας δ' τι χεῖρας ἴκοιτο,  
 γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός·  
 δὴ τότ' ἐγὼν ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν  
 εὐξαίμην, εἴ τις μοι ὁδὸν φήνειε νέεσθαι.  
 ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἐταίρους, 335  
 χεῖρας νιψάμενος, δθ' ἐπὶ σκέπας ἦν ἀνέμοιο,  
 ἡρώμην πάντεσσι θεοῖς οἱ Ὀλυμπον ἔχουσιν·  
 οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.  
 Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς.

‘Κέκλυτέ μευ μύθων, κακά περ πάσχοντες ἐταῖροι’ 340  
 πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι,  
 λιμῷ δ' οἰκτιστον θανέειν καὶ πότμον ἐπισπεῖν.  
 ἀλλ' ἄγετ', Ἥελίοιο βοῶν ἐλάσαντες ἀρίστας  
 ῥέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.  
 εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν, 345  
 αἰψά κεν Ἥελίῳ Ὑπερίονι πῖονα νηὶν

332.] This verse is quoted as standing here in Athenaeus i. 13, but has been bracketed by Bekker and other modern editors as being interpolated from Od. 4. 369. It is not customary (though, as Eustath. says, it is possible) to catch (sea-) birds with a hook and line.

330. καὶ δὴ is still a part of the protasis introduced by ὅτε δὴ. ‘When the food was all consumed—and they were in quest of game—then (δὴ τότε) I went away up the island.’ For καὶ δὴ so used cp. Od. 5. 409; Il. 2. 135. Probably δὴ ἄγρην is to be read in synzesis as δὴ ἐβδομὸν inf. 399. We might scan δὴ ἄγρην, but ἄγρην is used with the initial long in Od. 22. 306. The general rule in Homer is that when a short vowel is followed by two consonants the syllable is long. For a table of exceptions see Monro, H. G. § 370.

333. Odysseus withdraws, for he was more likely to hold communion with the gods when alone. Cp. Od. 4. 367, of Eidothea, ἥ μ' οἶψ' ἔρροντι συνήντετο νόσφιν ἐταῖρων, and Od. 10. 277. Besides, the feeling of confidence between himself and his comrades was broken; so that he doubtless had misgivings about their loyalty which he could not utter to the gods in their presence.

338. γλυκὺν ὕπνον. It was during his sleep that his comrades had brought trouble upon him before, by opening the wind-bags of Aeolus (Od. 10. 31). γλυκύν serves as a fine contrast to κακῆς βουλῆς.

341. θάνατοι are ‘forms of death;’ elsewhere in Homer, called κῆρες θανάτοιο Il. 11. 332; 12. 327. Löwe compares δεσμοὺς καὶ θανάτους Plat. Crit. 46 C, ‘mortes imperatoriae’ Cic. de Fin. 2. 30, ‘omnes per mortes’ Virg. Aen. 10. 854.

342. οἰκτιστον. Clarke quotes Salust, Frag. Hist. 3. 2 ‘fame, miserruma omnium morte, confectistis.’

344. ῥέξομεν (aor. subjunct.). The sacrifice implies a meal to be enjoyed by the worshippers.

345. εἰ δέ κεν . . ἀφικοίμεθα. This combination expresses a possible result, but the subjunctives ἐθέλω, ἔσονται (inf. 349) point to a result yet more probable. See sup. 157.

τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά  
 εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραϊρῶν  
 νῆ' ἐθέλῃ ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,  
 βούλομ' ἀπαξ πρὸς κύμα χανῶν ἀπὸ θυμὸν ὀλέσσαι 350  
 ἢ δηθὰ στρεῦεσθαι ἔων ἐν νήσῳ ἐρήμῃ.'

ἌΩς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἤνεον ἄλλοι ἑταῖροι.  
 αὐτίκα δ' Ἑλλίοιο βοῶν ἐλάσαντες ἀρίστας  
 ἐγγύθεν· οὐ γὰρ τῇλε νεὸς κυανοπρόροι  
 βοσκέσκονθ' ἔλικες καλαὶ βόες εὐρυμέτωποι· 355  
 τὰς δὲ περίσθησάν τε καὶ εὐχετόωντο θεοῖσι,  
 φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·  
 οὐ γὰρ ἔχον κρὶ λευκὸν εὐσσέλμου ἐπὶ νηὸς.  
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ ἔσφαξαν καὶ ἔδειραν,

351. στρεῦεσθαι] Schol. Harl. γρ. στρέγγεσθαι. 356. περίσθησάν τε] The reading of the MSS. is *περιστήσαντο*, but Bekker's conjecture *περίσθησάν τε* has been adopted here and in Il. 2. 410 by all modern editors. *περίσθησαν* is the undoubted reading in Il. 4. 532; and it would seem that the middle voice *στήσῃμι* is used transitively in Homer, as *ίστην στήσαντο* Il. 1. 480; Od. 2. 94; *στήσῃρας στήσαντο* Od. 2. 431; Il. 6. 528. The phrase *στήσάμενοι δ' ἐμάχοντο μέγῃ* Il. 18. 533; Od. 9. 54 is, perhaps, ambiguous.

347. *τεύξομεν*. With this use of the future with *κε* compare *ἐγὼ δέ κε δώσω* Il. 14. 267, *οὐδέ κε τις . . ἀλύξει* Od. 19. 558, etc. Nitzsch remarks that this is the solitary instance of such a vow in Homer; but we have the payment of such vows alluded to in Il. 1. 39.

348. *ὀρθοκραϊρῶν*, shortened from *ὀρθοκραϊράων*. This epithet does not make a confusion with *ἔλικες* inf. 355, unless we maintain the meaning 'with crumpled horns.' See note on Od. 1. 92.

349. *ἔσπωνται*, subjunctive from syn-copated aor. *ἐσπόμεν*, i.e. *σεσ[ε]πόμεν*, present *ἐσπομαι*. root *sep*, Skt. *sak* and *sar*. Translate, 'and the rest of the gods should follow his lead.'

350. *βούλομαι . . ἦ*. See on Od. 3. 232.

*πρὸς κύμα χανῶν*, 'with one gasp open-mouthed at the wave.' Cp. the expression for drowning *ἐπεὶ πένει ἀλυν-ρον ὕδωρ* Od. 4. 511, *naufragus ebitat undas* Propert. 3. 18. 11 (2. 24. 27).

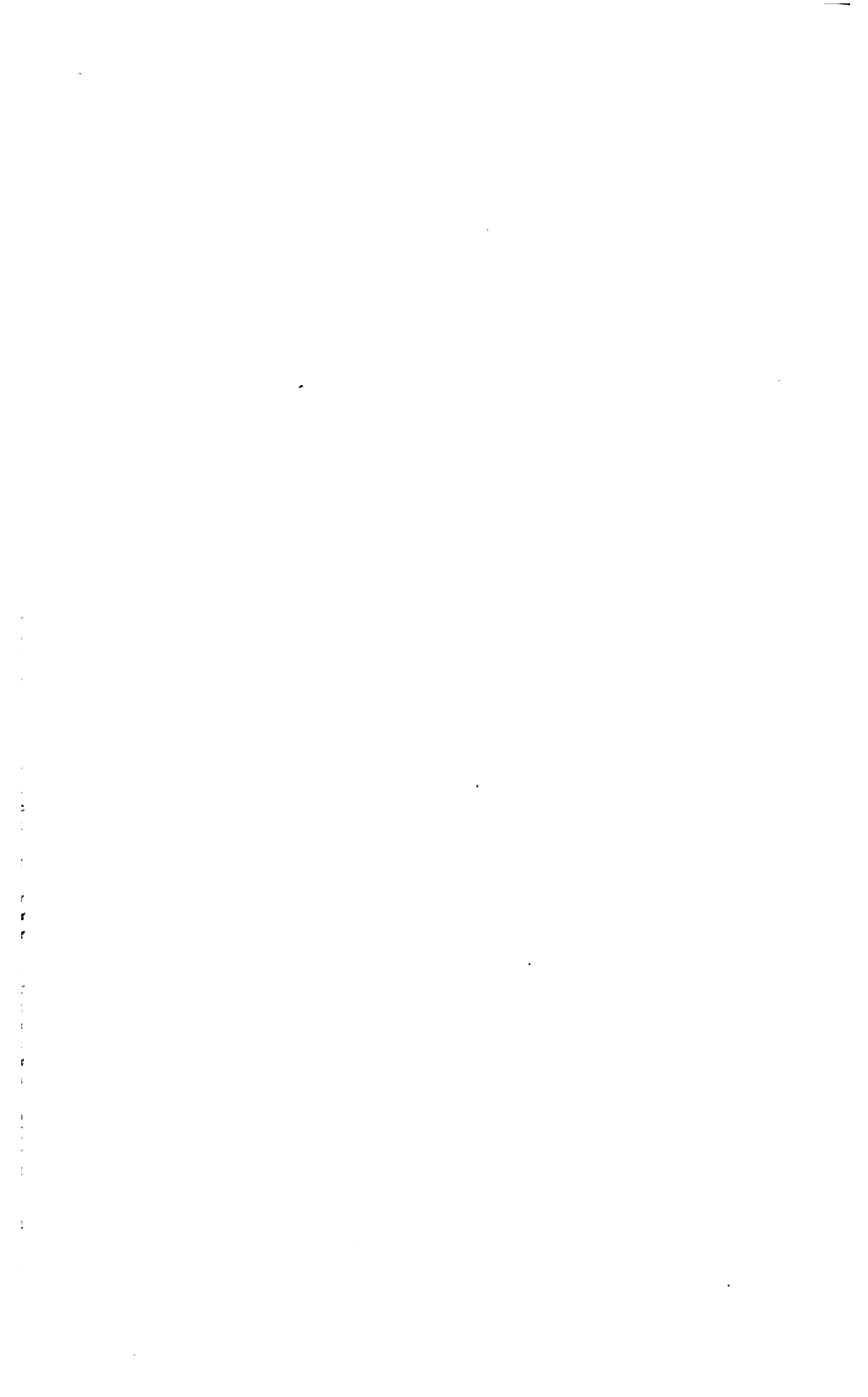
351. *στρεῦεσθαι*, from stem *στραγγ*, as in *στράγγε*, 'a drop'; Lat. *stringo*,

*strictus*. The metaphor here may be from a thing being squeezed through in drops; so that the meaning will be 'to be drained of strength.' The variant *στρέγγεσθαι* (crit. note) is noticeable and the Scholl. generally interpret rightly *κατὰ στράγγα φθείρεσθαι* . . . *ἔστι κατ' ὀλίγον στραγγίσαι καὶ ὑπερ-σῆναι*.

353. *αὐτίκα δὲ . . ἐλάσαντες*. Nitzsch remarks here that *ἐλάσαντες* does not stand for the finite verb, but that (after the parenthesis *οὐ γὰρ . . ἐφραμέντο*) the apodosis begins with *τὰς δὲ σπῆσθησαν*. Cp. Thuc. 8. 29. 2 *Ἐρωκτο-τους δὲ ἀντιπύοντος τοῦ Σαρακεῶν στρατηγοῦ (ὃ δὲ θηραμένης, οὐ κακῆς ἦν ἀλλ' Ἀστυόχῃ παραδοῦσαι τὰς νῆας συμπλέων, μαλακὸς ἦν περὶ τοῦ μῦθου δῖος δὲ παρὰ πέντε ναῦς πλέον ἐπὶ ἐκάστω ἢ τρεῖς ὀβολοὶ ὁμολογήθησαν*.

356. *περίσθησαν*. In Il. 2. 410 the line runs *βοῦν δὲ περιστήσαν τε καὶ αὐλόχυτας ἀνέλοντο*. Here however they have no *οὐλόχυται* to hand, so that they are obliged to substitute for their leaves stripped from a sapling oak; see Od. 3. 441-447.

359. For this line cp. Il. 1. 458; :



5. The objection "beruht auf völligem Verkennen des naiven Weses bestimmter  
Religionsanschauung, deren Vorstellungen notwendig unklar und unbestimmt sind."  
Kierkegaard 291. W.H. speaks "stupid rationalism" absolute. Both these scholars however  
reject 'ours'. W.H. claims that passage demands an original in which it does not speak 1st per  
Causen 516 refers 389-90. a pedantic redactor arranges by an overzealous to make clear around  
obscure

μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 360  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν  
 οὐδ' εἶχον μέθυ λείψαι ἐπ' αἰθομένοισι ἱεροῖσιν,  
 ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν. 365

Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος·  
 βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.  
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κίων νεὸς ἀμφιελίσσης,  
 καὶ τότε με κνίσῃς ἀμφήλυθεν ἡδὺς ἀντμή·  
 οἰμῶξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνευν· 370

‘Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔοντες,  
 ἦ με μάλ' εἰς ἄτην κοιμήσατε νηλεί ὕπνῳ,  
 οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες.’

‘Ὠκέα δ' Ἑλίοφ' Ὑπερίονι ἄγγελος ἦλθε,  
 Λαμπετίη τανύπεπλος, δ' οἱ βῶας ἔκταμεν ἡμεῖς. 375

369. ἡδὺς ἀντμή] Schol. P. on Od. 4. 442 quotes θερμὸς ἀντμή as a parallel to δλοάτατος ὀδμή. This may refer to h. Hom. Merc. 110; Hesiod Theog. 696 (cp. Schol. on Il. 18. 222). Kayser, Philol. 17. 354, supposes that θερμὸς is the reading of Aristarchus here, from which La Roche dissents. Cp. θῆλος ἀντή Od. 6. 122, πούλιν ἐφ' ὑγρὴν Il. 10. 27. 370. μετ'] Bekker, Hom. Blatt. 284, conjectures μέγ', as μέγα δ' ἐδάτο Od. 17. 239. 374-390.] These lines have the obelos in M., and were rejected by Aristarchus, probably, and Aristonicus; see Schol. on Il. 3. 277; Od. 5. 79. We have the ground of objection given here by Schol. B. Q. ἐναντίον τοῦτο τῷ 'Ἡελίῳ θ' δὲ πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει' (Il. 3. 277). ἀφ' αὐτοῦ γὰρ ἐχρῆν ἐγνακίνα. On ὠκέα Schol. H. says, ἐν πολλοῖς ὠκίς. 375. ἔκταμεν ἡμεῖς] οὕτως αἱ Ἀριστάρχου Schol. H. The MSS. give ἔκταν ἐταῖροι, from a wish to exonerate Odysseus from the blame.

421; for 360, Il. 1. 460; 2. 423; for 361, Od. 3. 458; Il. 1. 461; 2. 424; for 364, 5, Od. 3. 461, 2; for 367, Od. 10. 407; and for 368, Od. 10. 156.

369. ἀμφήλυθεν is here used of scent that floats around the nostrils: in Od. 6. 122 of sound that floats around the ears. Cp. περὶ .. ἤλυθε Od. 9. 362; Il. 10. 139.

370. μετ' ἀθανάτοισι. If this reading be right (see crit. note), we may take the expression as a standing formula, without pressing the meaning of the preposition too closely; for Odysseus was not in the presence of the gods; unless we suppose them to have gathered, though not in visible presence, round the sacrifice. It is too fanciful

to suppose a prolepsis, as if the words could mean, 'for my prayer to find its way into the presence of.'

372. εἰς ἄτην, cp. εἰπεῖν εἰς ἀγαθόν Il. 9. 102, ἐς μίαν βουλεύειν Il. 2. 379, ἐς φόβον Il. 15. 310. In later Greek ἐπὶ is more familiar in this sense, as ἐπὶ λάβῃ Soph. Antig. 792.

νηλεὲς ὕπνῳ, as compared with νήδυμος ὕπνος sup., suggests a hiatus; but ὕπνος stands properly for σῆπνος, as the Lat. som-nu-s, sop-or, and Skt. svar-na-s show.

373. μέγα ἔργον. See on Od. 11. 272.

375. ἔκταμεν, 1st plur. of aor. ἔκταν (κτείνω); but ἔκταμεν in Od. 9. 320 is for ἐξέταμε. For the force of ἡμεῖς see crit. note.

αὐτίκα δ' ἀθανάτοισι μετηύδα χωόμενος κῆρ·

‘Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,  
τίσαι δὴ ἐτάρους Λαερτιάδew Ὀδυσῆος,

οἳ μιν βοῦς ἔκτειναν ὑπέρβιον, ᾗσιν ἐγὼ γε

χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα,

380

ἦδ' ὅπρ' ἄψ' ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.

εἰ δέ μοι οὐ τίσουσι βοῶν ἐπικέ' ἀμοιβήν,

δύσομαι εἰς Αἶδαο καὶ ἐν νεκύεσσι φαίνω·

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς

‘‘Ἡέλι', ᾗ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε

385

καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν·

τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῇτι κεραυνῷ

τυτθὰ βαλὼν κεάσαιμι μέσφ' ἐνὶ οἴνοπι πόντῳ·

Ταῦτά δ' ἐγὼν ἤκουσα Καλυψοῦς ἠκυκμοιο·

ἣ δ' ἔφη Ἑρμείω διακτόρου αὐτὴ ἀκούσαι.

390

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,

νεῖκεον ἄλλοθεν ἄλλον ἐπισταδὼν, οὐδέ τι μῆχος

388. τυτθὰ] *Ζηρόδοτος* τριχθὰ βαλὼν Schol. Vind. 133. 389-390.] *ψεύδεται* Ὀδυσσεὺς ὅταν λέγῃ ‘ταῦτα δ' ἐγὼν .. ἀκούσαι,’ οὐδέπω γὰρ αὐτὸν ἐώρακει Schol. P. Q. on Od. 5. 79. But the *ψεύδος* rather rests with Calypso.

379. ὑπέρβιον is used adverbially, as in Od. 14. 92, 95.

382. Join οὐ τίσουσι closely together as οὐ φησι, etc.

383. δύσομαι .. φαίνω. Schol. H. says, τὸ φαίνω ἐνεστώτως ἐστὶν ἀντὶ τοῦ μέλλοντος. It is just possible that φαίνω is the indic. present, and that the graphic touch given by it is ‘I will dive into Hades, and, there am I giving light among the dead!’ Cp. ἐριδαίνωμεν followed by ἐρχόμεθα Od. 2. 206. But the Homeric usage certainly points to a subjunctive mood here; cp. the formula καὶ ποτὲ τις εἴπῃσι Il. 6. 459; 7. 87; Od. 6. 275; οὐ γὰρ τίς με βίῃ γε ἑκὼν ἀέκοντα δῖηται Il. 7. 197, οὐκ ἶδον οὐδὲ ἴδωμαι Il. 1. 262, περικλυτὰ δῶρ' ὀνομήην Il. 9. 121; and for a subjunctive following, as here, upon a future indicative cp. οὐκ ἔσσεται οὐδὲ γένηται Od. 16. 437. See Monro, H. G. § 275, who notes this passage as illustrating the force of the 1st pers. of the subj., expressing what the speaker

resolves or insists upon doing. If we could venture to take δύσομαι as a subjunctive mood, the force of the *ἴθρως* in both words would be the same.

388. Join τυτθὰ closely with κεάσαιμι and βαλὼν with κεραυνῷ.

389. See crit. note. Eustath. says here, *ιστέον δὲ ὅτι χαίρων μὲν μῦθος ἰποιητῆς, ὑπειδόμενος δὲ ἀπορίαν ἐνταῦθα, ὡς ἐροῦντός τινος, πόθεν Ὀδυσσεὺς εἶπας. λέγει τὰ κατὰ τὸν Ἥλιον καὶ τὸν Δία, οὐ αὐτὸς οὐ παρέτυχε, τὸν μὲν μῦθον οὐκ ἀνατρέπει, τὸ δὲ ἀπορούμενον ἀπὸ τῆς θεραπεύειαν, λύει, εἰπόντος Ὀδυσσεὺς οὕτως.* But this *λύσις* is surely very suspicious, as pointing to too punctilious a literary criticism for the period.

392. ἐπισταδὼν, cp. Od. 13. 54. means ‘walking up to each one (in turn, cp. ἐποίχεσθαι) and then standing near him:’ so that it is equivalent to *παρισταδὼν* sup. 207, but it includes the earlier step of ‘coming towards,’ which motion gives an appropriateness to ἄλλοθεν here.

On one occasion when Hermes visits Calypso Before E 88 he has never visited her.

94. τοῖσι: not ἑμῖν, used by Kirchhoff as an argument that the expense of the No. 101 was in vain. But Os. refers only to the No. 103 he was told that he would escape.

92. The poet does not mention that a favorable wind had arisen.

5. Storms described O 625, E 313, L 67

19. The storm which sail from the front

εὐρέμεναι δυνάμεσθα· βόες δ' ἀποτέθνασαν ἤδη.

τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προῦφαινον·

εἶρπον μὲν ῥινοὶ, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκει, 395

ὀπταλέα τε καὶ ὠμά· βοῶν δ' ὥς γίγντο φωνή.

Ἐξήμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἐταῖροι

δαίνυντ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας

ἀλλ' ὅτε δὴ ἔβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,

καὶ τότε ἔπειτ' ἀνεμος μὲν ἐπαύσατο λαίλαπι θύων, 400

ἡμεῖς δ' αἰψ' ἀναβάντες ἐνήκαμεν εὐρέι πόντῳ,

ἰστὸν στησάμενοι ἀνά θ' ἰστίᾳ λεύκ' ἐρύσαντες.

Ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη

φαίνεται γαιάων, ἀλλ' οὐρανὸς ἡδὲ θάλασσα, <sup>behind</sup>

δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων <sup>back to ship and seem</sup> 405

νηὸς ὑπερ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.

ἡ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἰψα γὰρ ἦλθε

κεκληγῶς Ζέφυρος, μεγάλη σὺν λαίλαπι θύων,

ἰστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα

393. ἀποτέθνασαν] So most MSS., Vulg. ἀπετίθνασαν. La Roche quotes ἀποκνή-  
σασκε, ἀποκλύνεσκε, ἀμφιβεβήκει, etc., etc., as proof that the augment is un-  
necessary. 398. ἐλάσαντες] γρ. ἐλάωντες Schol. H., and lemma of Schol. V.

393. βόες δέ, this introduces the  
reason why no remedy was possible.

395. εἶρπον, i.e. 'crawled on the  
ground.'

μεμύκει. Cp. Eur. Troad. 439 ἡλίον  
θ' ἀργαὶ βόες | αἱ σάρκα φανήσσαν  
ἥσουσιν ποτε, | πεκρὰν Ὀδυσσεὶ γῆρυν.  
Herodotus tells of a similar marvel (9.  
120) καὶ τῶν τῶν φυλασσόντων λέγεται  
ὑπὸ Χερσονησιῶν τὰρίχους ὀπτόντι  
τέρας γινέσθαι τοῦτο· οἱ τὰρίχοι ἐπὶ τῷ  
πυρὶ κείμενοι ἐπάλοντό τε καὶ ἥσπαιρον  
ὅκως περ ἰχθύες νεοάλωτοι. Ameis  
quotes Propert. 3. 12. 29 'Lampetias  
Ithacis verubus mugisse iuvencos.'

397. ἐρίηρες, certainly inappropriate  
here as a special epithet. We must  
regard it as merely an epic formula (cp.  
ἐκνήμυδες Od. 9. 550), and need not  
interpret it as ironical.

399. δὴ ἔβδομον, in synizesis, as  
δὴ αὐτὲ Od. 10. 281 and sup. 330. Join  
ἐπὶ θῆκε, 'added thereto,' i.e. added  
the seventh to the tale of six.

401. ἐνήκαμεν, see sup. 293.

404. γαιάων, here, and in Od. 8.  
284; 14. 302, an unusual plural.  
Nitzsch quotes γαίας τε πάσας from  
Pind. Isth. 3 (4). 95 (55). Krüger  
refers it to the Homeric use of the  
plural to express a general or abstract  
idea, as ἱπποσύνη Il. 16. 776, τεκτοσύνη  
Od. 5. 250.

407. πολλὸν ἐπὶ χρόνον, here and in  
Od. 15. 494; cp. Hesiod, Opp. 132 παυ-  
ρίδιον ἐπὶ χρόνον. 'The ship ran on for  
no long time.'

409. προτόνους. Two forestays went  
from the mast-head and were made  
fast, one at each side of the bows.  
The backstay (ἐπίτρονος) stretched from  
the masthead to the stern, so that the  
strain on the mast was divided between  
three ropes. If one πρότρονος had  
snapped, the remaining one together  
with the backstay would have pre-  
vented the mast from falling clean aft:  
but both broke at once, ἀμφοτέρους  
being emphatic from its position in the  
verse.

ἀμφοτέρους· ἰστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα 410  
 εἰς ἀντλὸν κατέχυνθ'. ὁ δ' ἄρα πρύμνῃ ἐνὶ νηὶ  
 πληῆξε κυβερνήτεω κεφαλὴν, σὺν δ' ὅστ' ἄραξε  
 πάντ' ἀμυδὶς κεφαλῆς· ὁ δ' ἄρ' ἀρνευτήρι ἐοικῶς  
 κάππεσ' ἀπ' ἱκριόφιν, λίπε δ' ὅστέα θυμὸς ἀγῆνωρ.  
 Ζεὺς δ' ἀμυδὶς βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν· 415  
 ἢ δ' ἐλελίχθη πᾶσα Διὸς πληγείσα κεραυνῷ,  
 ἐν δὲ θεοῖου πληττο· πέσον δ' ἐκ νηὸς ἐταῖροι.  
 οἱ δὲ κορώνησιν ἱκελοι περὶ νῆα μέλαιναν  
 κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.  
 Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους 420  
 λῦσε κλύδων τρόπιος· τὴν δὲ ψιλὴν φέρε κύμα.  
 ἐκ δέ οἱ ἰστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ  
 ἐπίτονος βέβλητο, βόδς ρινόιο τέτευχώς.

422 ἀραξε] αἱ Ἀριστάρχου καὶ αἱ πλείους. Ζηρόδοτος δὲ ἔαξε Schol. H.

410. ὅπλα includes all the cordage connected with the mast and yard-arm; when the mast fell aft, all this naturally tumbled in the hold or waist of the ship.

411. ὁ δ' ἄρα, sc. ἰστὸς.

413. ἀρνευτήρι. The ancient interpreters commonly referred this to ἀρνες, as if it were identical with the expression 'skipped like rams.' Doderl. would write ἔρνευτήρι. Curtius assigns to ἀρνευτήρι the initial *f*, and connects it with Skt. *vāri*, 'water,' Lat. *ur-na*, *urinator*. In Il. 12. 385, Palimps. Syr. has ὁ δ' ἄρα νευτήρι, but Bekker insists that νευστήρι and not νευτήρι would be the necessary form. Hesych. however gives νευτήρι· κολουμβητής. For a description of the action of a diver see Il. 16. 745 foll. ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ, ὥς βεῖα κυβιστῇ. | εἰ δὴ πον καὶ πόντῳ ἐν ἰχθυόεντι γίνοιτο, | πολλοὺς ἀν κορψίσειεν ἀνὴρ ὅδε τῆσθε διφῶν, | νηὸς ἀποθράσκειν, εἰ καὶ θυσομέφελος εἴη. Cp. Virg. Aen. 1. 115 'excutitur pronusque magister | voluit in caput.'

415. ἀμυδὶς, 'along with' the wind and rain: or, perhaps, ἀμυδὶς may correlate the καὶ that follows, 'in the same moment that he thundered, he did even smite the ship.'

417. θεοῖου. Cp. Il. 8. 133 βροστήσας δ' ἄρα δεινὸν ἀφῆκε ὀργήτα κεραυνόν..

δεινὴ δὲ φλῆξ ὤρτο θεοῖου καιομένη, and similarly Il. 14. 414 foll. Cp. Plin. N. H. 35. 15. 50 'fulmina et fulgura quoque sulphuris odorem habent, ac lux ipsa eorum sulphurea est.' In Il. 16. 228; Od. 22. 481, 493; 23. 59 sulphur is used for cleansing and fumigation. θεοῖον is connected through root *θν* with *θνος*, *θύω*, etc.

418. κορώνησιν. See on Od. 5. 66.

419. ἀποαίνυτο, here with the *f*, sc. ἀποφαίνυτο. So in Od. 14. 309; Il. 13. 262: but in Il. 11. 582; 15. 595; 17. 85, we have the form ἀπαινύμενον, etc.

420. διὰ νηὸς ἐφοίτων, 'I kept pacing the length of the ship, till the surge loosened the sides from the keel, and a wave carried her along all dismantled, and snapped off her mast close at the keel, but over it (the mast) had been flung, the backstay made of ox-hide: with it I lashed both together, keel and mast.'

423. ἐπίτονος. The technical name for a hexameter beginning with a short syllable was στίχος ἀκέφαλος. As instances we have verses beginning with ζεφυρή Od. 7. 119, with ἐπεὶ δὲ Od. 4. 13; 8. 452; 21. 25; 24. 482; Il. 23. 2: 22. 379, with ὅς ἐτλησθ' Il. 22. 236, & δέει Il. 24. 154, αἰείδω Od. 17. 519, Ἄρες Il. 5. 31, φίλε Il. 4. 155, &c. Il. 11. 435, etc. etc. Compare also the

The breaking  $\sim 1$  k.p.a is not specifically mentioned, but must be of a 'small' rating  $\sim 10$  for . 4.0 'man' fall on to 'rear deck'

24. Does this contradict of 252?

40. This, judge not said to be a king

τῷ ῥ' ἄμφω συνέργον ὁμοῦ τρέπιν ἡδὲ καὶ ἰστὸν,  
 ἐζόμενος δ' ἐπὶ τοῖς φερόμην ὄλοισι ἀνέμοισιν. 425  
 "Ενθ' ἦ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,  
 ἦλθε δ' ἐπὶ Νότος ὤκα, φέρων ἐμῷ ἄλγεα θυμῷ,  
 ὄφρ' ἔτι τὴν ὅλοην ἀναμετρήσαιμι Χάρυβδιν.  
 παννύχιος φερόμην, ἅμα δ' ἡελίφ ἀνιόντι  
 ἦλθον ἐπὶ Σκύλλης σκόπελον δεινὴν τε Χάρυβδιν. 430  
 ἡ μὲν ἀνερροῖβδῃσε θαλάσσης ἀλμυρὸν ὕδωρ  
 αὐτὰρ ἐγὼ ποτὶ μακρὸν ἔρινενδν ὑψόσ' ἀερεθεῖς  
 τῷ προσφῦς ἐχόμεν ὡς νυκτερίς· οὐδὲ πῃ εἶχον  
 οὔτε στηρίζαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι  
 ρίζαι γὰρ ἐκάς εἶχον, ἀπήωροι δ' ἔσαν ὄροι, 435  
 μακροὶ τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.  
 νωλεμέως δ' ἐχόμεν, ὄφρ' ἐξεμέσειεν ὑπίσσω  
 ἰστὸν καὶ τρέπιν αὐτίς· ἐελδομένῳ δέ μοι ἦλθον  
 ὄψ'· ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθεν ἀνέστη  
 κρίνων νείκεα πολλὰ δικαζομένων αἰζήων, 440  
 τῆμος δὴ τά γε δοῦρα Χαρύβιδιος ἐξεφαάνθη.

428. Χάρυβδιν] θάλασσαν Apoll. Soph. 35. 25 'recte, ut opinor; quamquam Χάρυβδιν praebent Plat. Epist. 7. p. 354 E; Plut. Dion. c. 18; Eust. in Dion. p. 707' A. Nauck. 435. εἶχον] ἀντὶ τοῦ ὑπῆρχον Schol. V. Al. ἦσαν or ἔσαν. 439-441.] ἐν πολλοῖς ἐπιστάχθονας οἱ στίχοι Schol. H. Q. 441. τά γε] Ἀγίσ-  
 tarchus τάδε Schol. H.

quantities assigned to δάνατος, ἀκάμα-  
 τος, ἀνίφελος (Od. 6. 45). A verse  
 ending in an iambus instead of a  
 spondee was called στίχος μείουρος, e. g.  
 αἰόλον ὄφιν Il. 12. 208. A verse, with  
 a short vowel used long in the middle  
 of the line, was called λαγρός, e. g.  
 ἀποπέσει Od. 24. 7, ἀγοράσθε Il. 2.  
 337. See Athenaeus, 14. 632 E, who  
 in quoting the present line reads τετά-  
 νυστο instead of θέβλητο.

τετευχώς, the solitary instance of the  
 perf. active of τεύχω in a passive sense.  
 Elsewhere we have τετυγμένος.

428. ὄφρα follows directly upon  
 ἦλθε, the words φέρων ἐμῷ ἄλγεα θυ-  
 μῷ being parenthetical. 'The South  
 came swooping down upon me, so as  
 to make me retrace my course to  
 Charybdis.' Nitzsch compares Od.  
 9. 154; 10. 236, where however ἵνα

and not ὄφρα is found, but see Il. 22.  
 329.

ἀναμετρήσαιμι is equivalent to ἀναμε-  
 τρήσας πέλαγος Χάρυβδιν ἱκοίμην, cp. Od.  
 3. 179.

432. αὐτὰρ ἐγὼ, 'but I, springing  
 upwards towards a lofty fig-tree, held on,  
 clinging to it as a bat (holds): but I  
 could not anywhere either plant myself  
 firmly with my feet or mount the tree, for  
 the roots stretched far away [below], and  
 the boughs were high up out of reach.'

434. στηρίζαι is used in a neuter  
 sense, but in Il. 21. 242 we have στηρίξα-  
 σθαι.

435. With ἐκάς εἶχον compare ὑψόσ'  
 ἔχοντες Od. 19. 38. The long vowel in  
 ἀπήωροι is seen in ἀαρτο, ἀώρα, ἀλωρεῖν.  
 Bothe would write ἀπηόριοι, cp. Antiphil.  
 Byz. (Anth. Pal. 9. 71) κλῶνες ἀπηόριοι.  
 439-441. The objection raised against

ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,  
μέσσοφ δ' ἐνδούπησα παρέξ περιμήκεα δούρα,  
ἐζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσι.

[Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε  
εἰσιδέειν οὐ γάρ κεν ὑπέκφυγον αἰπὺν δλεθρον.]

445

Ἔνθεν δ' ἐννήμαρ φερόμην, δεκάτῃ δέ με νυκτὶ  
νῆσον ἐς Ὠγυγίην πέλασαν θεοὶ, ἔνθα Καλυψὼ  
ναίει ἐνπλόκαμος, δεινὴ θεὸς αὐδήσσσα,  
ἥ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω;  
ἦδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ  
σοὶ τε καὶ ἰφθίμῃ ἀλόχῳ· ἔχθρὸν δέ μοι ἔστιν  
αὐτὶς ἀριζήλως εἰρημένα μυθολογεύειν.

450

445, 446.] νοθεύονται δύο. τί γὰρ εἰ εἶδεν, ὅπου οὐ δύναται ὁρᾶν ἡ Σκύλλα, ἀλλ' εἰδέναι τῇ σπηλαίῳ; Schol. H. Q.

these three lines is that they are contradictory to what is said about the hours of the ebb and flow in the whirlpool. Odysseus appears to have reached Charybdis at sunrise (429), but not till evening did his timbers come up from the gulf. To this it may be added that ἥμος δέ in Homer always stands at the beginning of a verse. The time denoted is towards evening, when a judge may be supposed to have got through his cases, and when the market-place begins to empty. Cp. μέχρι οὐ ἀγορῆς διαλύσιος Ildt. 3. 104.

ἀνίστη here is aorist of custom. For κρίνων, where we might naturally expect κρίνας, cp. sup. 400 ἐπαύσατο θύων, Od. 13. 187 ἔγρετο εὐδων.

442. πόδας καὶ χεῖρε. Notice the confusion of plural and dual (σύγχυσις), 'I let down hands and feet for a plunge (lit. 'so as to be carried down'), and I plumped down in the middle [of the water], beyond the long timbers.' Cp. Od. 15. 479 ἀντλῶ δ' ἐνδούπησε πεισοῦσ' ὡς ἐνάλιη κήξ.

445. 446. The reason given by the

Schol. for the rejection of these two lines (see crit. note) is, that there was really no danger from Scylla, as she could not leave her rock. At any rate we cannot suppose that she could reach as far as Charybdis. This difficulty would be removed by understanding ἐμέ as the subject to εἰσιδέειν. Zeus pitied Odysseus, and suffered him not to set eyes on Scylla again. This view would also help us to understand how Zeus is here spoken of as the protector of Odysseus from Scylla; whereas, sup. 124, he is bidden in his extremity βαστρεῖν Κραταῖν. Ameis suggests that the line may have been compiled from sup. 223, Od. 9. 286; Il. 16. 256, by some editor who thought it required explanation that Scylla did not get Odysseus into her clutches.

450. τί τοι τάδε μυθολογεύω; Here Odysseus turns and addresses Alcinoüs directly.

451. χθιζός. See on Od. 7. 244 foll.

453. Join αὐτὶς μυθολογεύειν and ἀριζήλως εἰρημένα.

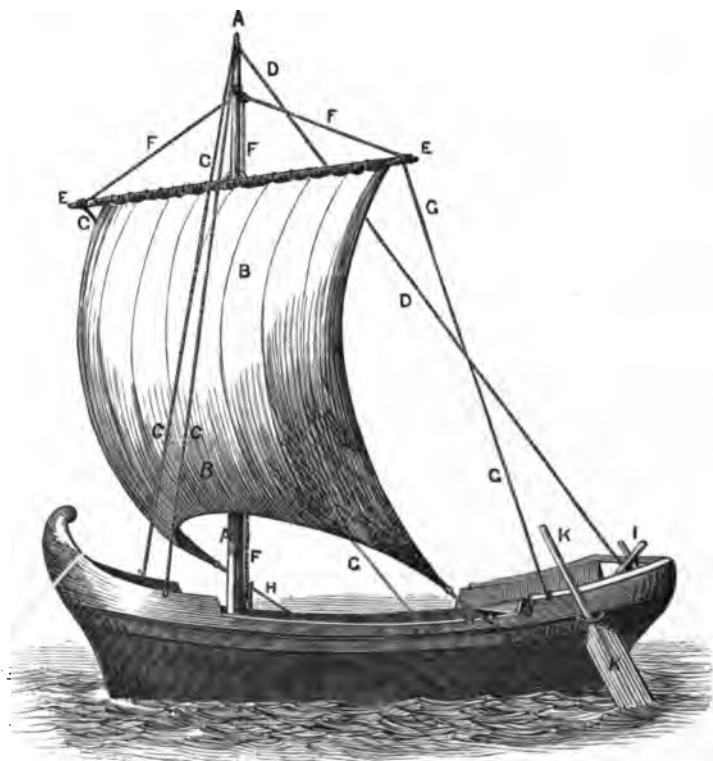




# APPENDIX I.

## THE HOMERIC SHIP.

§ 1. ναὺς and σχεδία. § 2. τρόπις. § 3. στείρα. § 4. σταμίνες. § 5. ἱκρία.  
 § 6. ἐπηγκενίδες. § 7. φραγμός, ὕλη. § 8. ζυγά. § 9. κληίδες. § 10. ἐρετμά.  
 § 11. ἀντλος. § 12. ἱστός, ἱστοπίδη, μεσόδμη. § 13. ἱστοδόκη. § 14. ἱστίον,  
 ἐπικρίον. § 15. πρότονος, ἐπίτονος. § 16. κάλοι, ὑπέραι, πόδες. § 17. πηδάλιον,  
 οἴηιον. § 18. εὐναί, πρυμνήσια.



References to letters above.

A. Mast (ἱστός). B. Sail (ἱστίον). C, C. Forestays (πρότονος). D. Backstay (ἐπίτονος).  
 E. Yard (ἐπικρίον). F, F. Halyards (κάλοι). G, G. Braces (ὑπέραι). H, H. Sheets (πόδες).  
 I. Mast-rest (ἱστοδόκη). K. Rudder (πηδάλιον).

§ 1. It will be the aim of this note to give a description of the construction and appliances of the Homeric ship, as far as it can be gathered from the poems themselves, or can be explained from

later writers. In illustrating the building of the ship in Od. 5, it seems better to treat the *σχεδία* as more or less like the ordinary ship in use at the time. We should remember that the description comes in the middle of a marvellous story, so that we need not suggest impossibilities by adverting to the fact that Odysseus was working single-handed; that he had not the necessary tools for building a ship; that the vessel was ready for sea in four days, etc. It is probable that the poet elaborates the idea as he proceeds, so that the details at the end of the account are out of keeping with the simplicity of the beginning. But it involves fewer incongruities to represent the *σχεδία* as a real ship or boat, than to describe it as a raft, or, rather, a flat-bottomed box; which is the recent view maintained by Brieger (Philolog. 29. p. 200 foll.), and accepted by Hentze, in the last edition of Ameis' *Odyssey*, and by Autenrieth, in his *Wörterb. zu den Homerischen Gedichten*, (Leips. 1873). See below on § 6 ad fin. Much assistance has been derived in writing this note from A. C. Lucht's '*Abhandlung über das Schiff der Odyssee*,' Altona 1841.

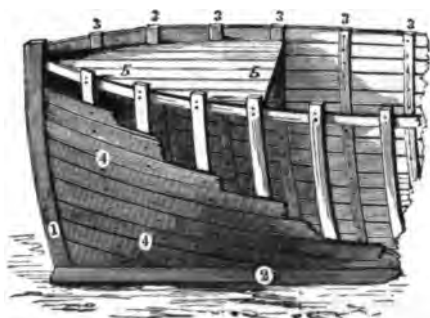
§ 2. *τρόπις*. The first preparation for building a ship was to lay down the *τρόπις* or keel. This must have been a strong balk of timber, broader and flatter than the keel of a modern vessel, as the ships were often obliged to take the ground, and to be hauled up and down on the shore. Owing to this flatness of the bottom of the hull, a ship could easily be supported in a vertical position when on shore by *ἔρματα* (Il. 1. 486), which we may suppose to have been blocks of wood or stone, pushed underneath the hull, near to the keel. During the building of the ship, the keel lay on a row of blocks or trestles, which may have had notches cut in them for its support. At least this is the interpretation which Eustath., on Od. 19. 574, gives of *δρύοχοι, κυρίως πάσσαλοι, ἐφ' ὧν στοιχηθὼν διατεθειμένων ἡ τρόπις ἵσταται τῶν καινουργουμένων πλοίων διὰ ἰσότητα*. Thus we find the phrase *ἐκ δρυόχων ναπηγείσθαι*, 'to build a ship from the keel,' Polyb. 1. 38. 5; and, metaphorically, *δρυόχους τιθέναι δράματος* Aristoph. Thesm. 52. But Procopius, Bell. Goth. 4. 22, understands by *δρύοχοι* the ribs of the ship, *ξύλα ξύμπαντα ἐς τὴν τρόπιν ἐναρμοσθέντα, ἀπερ οἱ μὲν ποιεῖται δρυόχους καλοῦσι, ἕτεροι δὲ νομέας*. The interpretation of Eustath. however suits far better with the passage in Od. 19, where the line of *δρύοχοι* illustrates perfectly the line of axes, or axe-heads, through which the arrow was to be shot.

Ahrens seeks to connect *τρόπις* with *δρῦς* and *δόρυ*, but it seems far simpler to refer it to *τρέπειν*, and to regard it as the centre-point round which the vessel sways or rocks. When Odysseus is describing to Arete

his shipwreck upon the Ogygian isle, he relates how he supported himself by clasping the keel with his arms (*ἀγκὰς ἐλών* Od. 7. 252). This gives some idea of its size; for the keel was then bare, the sides of the ship having been torn away from it (*ἀπὸ τοίχους | λῦσε κλύδων τρόπιος, τὴν δὲ ψιλὴν φέρε κύμα* Od. 12. 420).

§ 3. *στεῖρα*. From the forward end of the keel rises the 'stem,' *στεῖρα*, from *στερεός* and *στεῖρος*, 'firm.' It was necessarily strong and solid, as it had to take the butt ends of all the planks, and to receive the full weight of the shock when the ship was run aground. Hesych. marks the difference between the *στεῖρα* and *τρόπις*, by describing the latter as *τὸ κατώτατον τῆς νεώς*, and the former as *τὸ ἐξέχον τῆς πῤῥῆρας ξύλου*. Pollux (*Onomast.* 1. 85) says even more distinctly, *μέσον τῆς προεμβολίδος καὶ τοῦ ἐμβόλου ἡ στεῖρα καλουμένη*, and (*ib.* 86) *ὁ στόλος ἐστὶν ὑπὲρ τὴν στεῖραν*, the meaning of *στόλος* being 'the beak,' *ὁ τῆς νεὸς ἔμβολος*, *τὸ εἰς ὀξὺ συνεστραμμένον* Hesych. This description of the *στεῖρα* harmonises well with Od. 2. 427 *ἀμφὶ δὲ κύμα | στεῖρῃ παρφύρεον μεγάλ' ἔαχε νηὸς ἰούσης*.

The position of *τρόπις* and *στεῖρα*, and of the rest of the woodwork of the hull may be illustrated by the accompanying sketch:—



1. *στεῖρα*. 2. *τρόπις*. 3, 3. *σταμῖνες*. 4, 4. *ἐπηγεκνίδες*. 5. *ἱκρία* (deck).

§ 4. *σταμῖνες*. From the keel, on either side, rise the ribs, *σταμῖνες*. The word is, probably, rightly so accented from a nominative *σταμῖς* or *σταμῖν*, but *σταμῖνεσσι*, with the *ι* short, *metr. grat.*, is the only form found in poetry. The particular curvature of these ribs decides the shape of the ship. The one which Odysseus built was on the model of a *φορτὶς εὐρεία*, and was much broader in the beam than a ship made for speed. The etymology of *σταμῖνες* naturally suggests 'up-standing' timbers; but in *Etym. Mag.* *σταμῖνες* are strangely described as *καταστρώματα τῆς νηὸς ἐφ' ὧν ἰστάμεθα*. The interpretation given by

the Scholl. to σταμίνεσσι· ἐπιμήκεσι ξύλοις καὶ στήμονος τάξιν ἐπέχουσιν (which is almost identical with that of Aristarchus, ὀρθὰ ξύλα αἰ στήμονιν εὐκότα) gives the picture most graphically; for στήμονες are the vertical threads, or 'warp' in the loom, and the comparison of this row of threads with the erect ribs of a skeleton ship is very intelligible. This is corroborated by the words of Pollux (1. 92), σταμίνες, τὰ ξύλα ἐφ' ὧν αἱ σανίδες ἐπικεῖνται, which is identical with the interpretation of Hesych.; except that he substitutes προσηλούνται for ἐπικεῖνται, showing how the σανίδες or horizontal planks are 'pinned' to the ribs. With θαμέσι σταμίνεσσι (Od. 5. 252) we may compare the description of Scylla's teeth, τρίστοιχοι ὀδόντες, | πυκνοὶ καὶ θαμέες (Od. 12. 91).

§ 5. ἱκρία. Very different etymologies have been suggested for ἱκρία, and very different interpretations given of the word. Eustath. quotes two derivations, one from ἄκρον, another from ἰκνεῖσθαι. Curtius, with some misgivings, connects it with ἱκος, and ἰκνεῖσθαι, thus referring it to root *ik-*, and Lat. *ic-o*; in which Autenrieth concurs. For the meaning it will be best to examine the passages in which the word occurs in Homer. In Il. 15. 676 Ajax νηὼν ἱκρί· ἐπαύχετο, μακρὰ βιβάσθων, and (ib. 685) ἐπὶ πολλὰ θαύων ἱκρία νηῶν | φοῖτα μακρὰ βιβίς. Odysseus, in preparing to resist Scylla, says εἰς ἱκρία νηὸς ἔβαινον πρῆγης (Od. 12. 229). Telemachus, on his visit to Nestor (Od. 3. 353), had proposed to go down to his ship and sleep; but Nestor declares σὲ θην . . νηὸς ἐπ' ἱκρίφιν καταλέγεται. The falling mast in the ship of Odysseus strikes the helmsman on the head, so that he κάππεσ' ἀπ' ἱκρίφιν (Od. 12. 414). When Odysseus is on his homeward voyage from Scheria, bedding is laid for him νηὸς ἐπ' ἱκρίφιν γλαφυρῆς (Od. 13. 74); and, lastly, when Theoclymenus comes on board the ship of Telemachus, his host takes his spear from him καὶ τό γ' ἐπ' ἱκρίφιν τάνυσεν νέος (Od. 15. 283); and the same spear, when he departs, is again taken up νηὸς ἀπ' ἱκρίφιν (ib. 552). Now, nothing seems more complete than to suppose that Ajax made his way from 'deck to deck' of the Greek ships as they lay side by side; that Odysseus mounted on the raised 'deck' to attack Scylla; that Telemachus, when he passed the night at his ship, lay on the 'deck,' as he had no cabin; that the helmsman was standing or sitting by the rudder on the 'quarter deck,' when the mast, as it fell aft, struck him; that during the calm summer night Odysseus lay on a mattress on 'deck;' and, that the spear of a visitor was laid down 'on the deck' when he came aboard, and taken up 'off the deck' when he left. The last passage, τάνυσεν ἔγχος ἐπ' ἱκρίφιν (Od. 15. 283), reminds us of Helen's distaff laid along from edge to edge of her work-basket, ἐπ'

αὐτῷ ἡλακάτῃ τετάνυστο (Od. 4. 135). Supposing then ἱκρία to be rightly rendered 'deck,' it may be asked, why is the plural always used? It would be a sufficient answer to say that a composite structure, such as the flooring of a deck, might well be represented by a plural noun, just as ἱστία stands for the sail and its accompanying rigging; ἄρματα for a chariot and its necessary appliances. But there is a further reason, viz. that the deck of the Homeric ship is not a continuous structure from stem to stern; as Thucydides reminds us, saying (1. 10) that the vessels of that period were 'not covered in,' μὴ κατάφρακτα. There was a small deck at the bows (Od. 12. 230), and another at the stern (Od. 13. 75), while the waist of the ship between the two decks was open (ἄντλος Od. 12. 411). The fact of this double deck, fore and aft, naturally suggested the use of the plural noun.

The shipwright, after he had set up the σταμίνας, would proceed to erect these 'decks' by pinning the planks which formed them to the ribs; and this is the process described in Od. 5. 252 ἱκρία δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσι, | ποίει, where ἀραρὼν is subordinated to στήσας, as showing how the erection of the decks was possible. The interpretation of Eustath. begins by stating this view very clearly (1553) ἱκρίον . . τό τε ἐπὶ πρύμνης κατὰστρωμα ἐφ' οὗ κυβερνήτης ἱκνείται . . καὶ τὸ ἐφεξῆς δὲ κατὰστρωμα τῆς νηός. But he seems to have been puzzled by the phrase ἱκρία στήσας, as if ἱστάναι could refer to nothing but the erection of vertical timbers; so that he suggests τὰ ἐγκοίλια, 'the curved ribs,' as another interpretation; which would oblige us to explain σταμίνας as 'spurs' or 'stays,' to support the ribs; in which view the Scholl. Ambros. and Palat. concur, rendering ἱκρία here by τὰ ὀρθὰ ξυλὰ ἐφ' ὧν τὰ τῆς νεὸς καταστρώματα προσπῆγνυται.

Grashof (Das Schiff bei Homer und Hesiod) inclines to this view; but he seems to limit the meaning of ἱκρία to the 'bulwarks,' while Nitzsch understands by the word the whole inner lining of the ship's sides. Ameis, in his first three editions, maintained the rendering 'deck;' but Hentze, the new editor, follows Brieger (quoted above) and makes ἱκρία the true ribs, and σταμίνας the stays of the ribs. Strong evidence in favour of regarding ἱκρία as the flat boarding of a platform is gained from the description by Herodotus (5. 16) of the lacustrine dwellings of some of the Paeonians—ἱκρία ἐπὶ σταυρῶν ὑψηλῶν ἐξευγμένα ἐν μέσῃ ἔστηκε τῇ λίμνῃ . . τοὺς δὲ σταυροὺς τοὺς ὑπεστεῶτας τοῖσι ἱκρίοις τὸ μὲν κού ἀρχαῖον ἔστησαν κοινῇ πάντες οἱ πολῖται . . κρατέων ἕκαστος ἐπὶ τῶν ἱκρίων καλύβης τε ἐν ἧ διατᾶται καὶ θύρης καταπακτῆς διὰ τῶν ἱκρίων. In this passage σταυροί are the uprights analogous to σταμίνας, and ἱκρία are the level platforms fixed upon them.

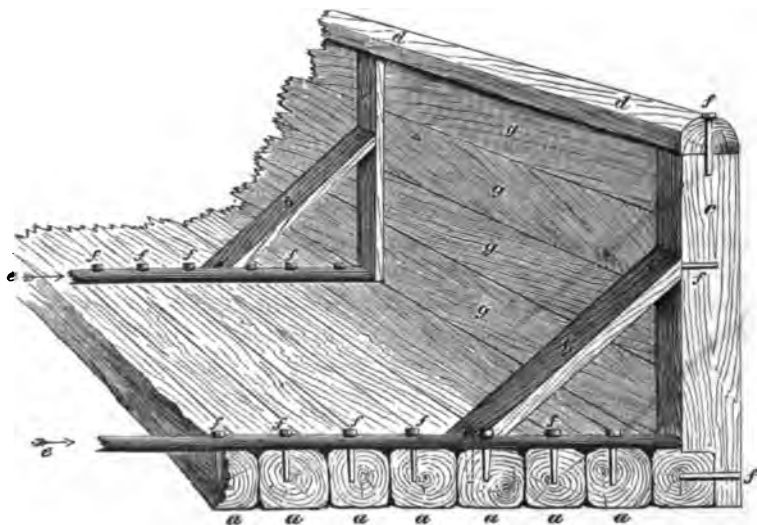
§ 6. *ἐπηγκενίδες*. The last work to be done to the hull is described by the words *ἐπηγκενίδεσσι τελεύτα* (Od. 5. 253). The word is interpreted by Eustath. as *σανίδες ἐπενηγεγμέναι*, derived, according to Etym. Mag., *παρὰ ἐνέγκω καὶ ἐνείκω*. As the position of the vertical *σταμίνας* was illustrated by comparing them to the warp on the loom (*στήμονες*); so the *ἐπηγκενίδες* are described by Etym. Gud. as *ἐπὶ τῇ τάξιν ἐπέχουσαι*, i. e. lying horizontally like the threads of the wool across the warp. And the epithet *μακρῆσιν*, given to them in this passage, suits very well with the interpretation in Hesych., *αἱ ἐς πῶς καθηλούμεναι σανίδες*. Thus *ἐπηγκενίδες* may be rendered by 'planking'. The formation of the word is thus given by Eustath. 1533 *ἐπηγκενίδες δὲ σανίδες ἐκ πύργου ἐς πύργον τεταμέναι καὶ ἐπενηγεγμέναι, ὅθεν καὶ ἐπὶ τῇ τάξιν ἐπέχουσαι παρὰ γὰρ τὸ ἐπενεγκεῖν ἐπενεγκίς γίνεται, καὶ κατὰ μετὰθεσιν ἐπενεγνύται, καὶ κατὰ ἔκτασιν ἐπηγκενίς*. The reading *ἐπηγανίδεσσι*, attributed to Rhianus, points to the same meaning, and to an analogous derivation from *ἐπιτεταμένους*.

It may be suggested that a simpler etymology would be to connect *ἐπ-ηγκενίς* with *ἀγκών*, referring to the necessary 'bending' of the planks, before they can take the curve of the ship, and be attached to the ribs.

We may now venture to translate the passage, Od. 5. 246 foll., as follows, 'Then Calypso brought him borers, and he bored every piece, and fitted them one to another, and he hammered together his boat with trenails and morticings. And as big as a man, well skilled in carpentry, traces out the hull of a broad freight-ship, so big did Odysseus make his broad boat; and he worked away, setting up the decks by fitting them to the ribs standing arow, and he finished off with the long planking.' This represents Odysseus as preparing the separate pieces, boring them with corresponding holes, and fitting some with mortice and tenon, or some simple form of 'scarfing': so that a few blows of the hammer (*ἄρασσον*), sufficient to drive home the pegs (*γόμφους*) or force the joints together, soon fixed the frame-work.

A very different view of these details is given by Brieger (Philol. l. c.), who is followed in most particulars by Buchholz (Homerische Realien, 2 vol.). He considers that the floor of the 'raft,' rising slightly on each side from the keel, consisted of balks of timber laid close together. To hold these timbers in position, a strip of elastic wood, say, a young sapling split longitudinally, was laid as a clamp, and pinned down to each timber by a *γόμφος*. These strips of wood, so pegged down, constituted the *ἀρμονίαι*. Where the timbers that thus form the *ῥαφὴν*

end, the ribs (*ἱκρία*, according to his view) rise erect, and to support these vertical ribs in position, 'struts' or 'spurs' are set at an angle, connecting the *ἱκρία* with the timbers of the *ἰδαφος*. These 'struts' are the *σταμίνες*. Along the top of these *ἱκρία* run long slips of wood, connecting them together, as the 'balustrades' of a staircase are connected by 'the hand-rail.' The accompanying sketch follows the illustration in Autenrieth's lexicon, who adopts Brieger's view entirely. But to maintain this view, we must give up the idea of the *σχεδὴ* being anything like ship, or boat, or even raft. This idea of a flat-bottomed box with vertical sides, apart from its unfitness for sailing, leaves out of sight the important hint given by the word *τορνώσεται*, Od. 5. 249, which points most distinctly to the curvature of the sides, and probably contains the same notion as the epithet *ἀμφιέλισσαι*.



α. Timbers forming the *ἰδαφος*. δ. *σταμίνες*. γ. *ἱκρία*. ε. *ἐπηκενίδες*.  
 α. *ἀρμονία*. f. *γύφοι*. g. *σανίδες*? side-planking.

§ 7. *φραγμός*, ὄλη. The ribs being now set up, the decks fixed to them, and the planking pegged along the sides, the edge of the vessel must have bulwarks added to it. The erection of these is described by the words (Od. 5. 256) *φρίξε δέ μιν ῥίπασσι διαμπερὲς οἰσύνῃσιν*, representing a palisade of wattle work, probably smeared over with clay and pitch, going all round the ship, so as to prevent the water from sweeping the decks and washing into the hold (*κύματος εἰλαρ ἔμην*). This is precisely the interpretation of Eustath., *ὁ ἐκυτέρωθεν*

περὶ τὰ χεῖλη τῶν πλοίων φραγμός. Then follow in Od. 5 the words πολλὴν δ' ἐπεχεύατο ὕλην, which seem to be rightly interpreted by Schol. B. E. Q. T. 'he threw in much ballast,' sc. ξύλα, λίθους, ψάρια, πρὸς τὸ μὴ εὐρίπιστον εἶναι τοῖς πνεύμασιν ελαφρὰν οὔσαν. But this interpretation is open to certain objections. First, the regular Homeric use of ἐπιχέω is not 'to pour in;' but to 'pour or spread over' (cp. Od. 4. 212; 5. 487; Il. 23. 256; 24. 445; etc.); whereas we are obliged to construe ἐπεχεύατο here with the force of ἐνέθηκε. Second, it is surprising to find that the introduction of the ballast takes place before the ship is rolled down to the sea, the additional weight causing additional and unnecessary labour. Still, this sequence of events may be readily explained as a prothysteron. We might meet the difficulty by rendering πολλὴν δ' ἐπεχεύατο ὕλην by 'he laid much material thereon,' as if the words introduced a sort of epexegetic description of the thickness of the wattled bulwarks; but it is doubtful if ὕλη can be used here in its later sense of 'material.' Autenrieth takes φράζε . . . ῥίπειςσι to mean, 'he calked between the planks with osier twigs;' using, that is, the soft and elastic withes, as we use oakum, to render the seams water-tight.

§ 8. ζυγά. Between the fore and aft decks the hold of the ship was crossed by the ζυγά. These served a double purpose: (1) to stiffen the ship by supporting the sides, τοῖς τοιούτοις ζυγοῖς ζευγύναι τοῖς τῶν νεῶν τοίχοις (Eustath.); and (2) to serve as rowing benches, otherwise called (as in Hdt. 1. 24) ἐδώλια, interpreted by Hesych. as τὰ τῆς πρὸς ζυγὰ ἐφ' ὧν οἱ ἐρέσσοντες καθίζονται. Thus the ζυγά are like the Lat. 'transtra,' or 'cross-bars,' explained by Festus as 'tigna quae ex pariete in parietem porriguntur.' The ζυγά were some distance above the floor of the ship, and the space below was regarded as suitable for safe stowage. A truant crew were put in chains there (Od. 9. 99), and the treasures which Odysseus brought from Scheria were stowed away there too (Od. 13. 20).

§ 9. κληῖδες. It is difficult to decide whether the κληῖδες are identical with the ζυγά, or not. The question is complicated by the ambiguity of the word κληῖς, as applied in Homer to a door; for sometimes it signifies the cross-bar that secures it, and sometimes the key by which the bolt is shot; see on Od. 1. 441. Following the former meaning we may well translate κληῖδες 'thwarts,' because they, like the ζυγά, serve to lock or bind the sides of the ship together; and thus the frequent phrase ἐπὶ κληῖσι καθίζον will be rendered, 'sat on the thwarts.' But in Od. 8. 37 we find δησάμενοι . . . ἐπὶ κληῖσιν ἐρετμά, on the strength of which many commentators understand by κληῖδες the

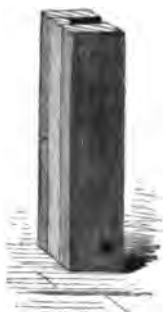
'thole-pins,' on which the oars worked, and to which they were attached by a leathern loop or strap, called *τροπός* (Od. 4. 782 ; 8. 53). When, in a moment of panic, the oars drop from the rowers' hands (Od. 12. 205) they remain suspended in these loops, and trail through the water. If we adopt this view we shall render *ἐπὶ κληῖσι καθίζειν* by 'sit *at* the rowlocks,' making *κληῖδες* identical with the later *σκαλμοί*. Cp. Etym. Mag. s.v. *σκαλμός* *περὶ δὲ δεσμεύουσι κώπης πᾶσσαλον*, Eur. I. T. 1347 *ναῦτας . . ἐπὶ σκαλμῶν πλάτας ἔχοντας*.

§ 10. *ἔρετμά*. The oars themselves (*ἔρετμοί* or *ἔρετμά*) must have had a very broad blade; for the oracle of Teiresias (Od. 11. 128) shows that the shape of the oar was not unlike that of a winnowing shovel. This blade was called *πηδόν* (Od. 7. 328 ; 13. 78), and the handle of the oar *κώπη* (Od. 10. 129). That the usual wood for making oars was fir we may gather from the use of *ἐλάτῃ* for the oar itself in Od. 12. 172.

§ 11. *ἄντλος*. The word *ἄντλος* is well described by Elmsley on Eur. Heracl. 168, 'apud vetustissimos scriptores Graecos eam navis partem significare videtur, quae postea *κοιλὴ ναῦς* sive *κοιλία* appellata est. Apud Atticos *ἄντλος* potius de aqua marina quae in imam navem influit quam de ipso loco dicitur.'

§ 12. *ἰστός*, *ἰστοπέδη*, *μεσόδμη*. The mast, *ἰστός* (*ἰστημι*), was generally made of fir (Od. 2. 424), and was 'stepped' into the solid wood of the keel; so that when the mast is snapped off at its lowest point, the breakage is described as *ἐκ δέ οἱ ἰστόν ἀραξε* (*κύμα*) *ποτὶ τρόπῳ* (Od. 12. 422). When Odysseus is sailing past the Sirens' coast he is described as having been lashed to the mast, while he himself stands *ὀρθὸς ἐν ἰστοπέδῃ*. There is some uncertainty about the meaning of this last word. Referring it, doubtless, to *πεδάω*, Apoll. Lex. 93. 3 interprets it by *ξύλον ὀρθὸν ἀπὸ τῆς τρόπῳς ᾧ προσδέδεται ὁ ἰστός*, while Eustath., Suid. and Hesych. concur in rendering it *ὁ ἐν μέσῳ τῆς ναὸς κοῖλος τόπος, ὃν τινες λινίδα καλοῦσιν, εἰς ἣν δὲ ἰστός ἐντίθεται*, implying a derivation from *πούς*. The word occurs three times, Od. 12. 51, 162, 179, and in two other passages the mast is described as reared *κοιλῆς ἔντοσθε μεσόδμῃς* (Od. 2. 424 ; 15. 289). It seems best to regard *ἰστοπέδη* and *μεσόδμη* as virtually the same thing, *μεσόδμη* being a more graphic description of what is elsewhere called *ἰστοπέδη*, the latter having closer reference to the mast itself, the former a more general reference to the whole ship. But the word *μεσόδμη* is susceptible of several interpretations, for its etymology merely points to something 'built in the middle' (*μέσος-δέμειν*), and thus the meaning is necessarily vague, as in such a word as *ὑπερτερὴ* (Od. 6. 70). But

great weight must be given to the epithet *κοίλη* which is attached to it, this word always signifying in Homer something that encloses a space. See note on Od. 2. 424. Some light may be thrown on the meaning of *μεσόδμη* from its use in connection with the interior structure of a house in Od. 19. 37, where *καλαὶ μεσόδμηαι* are interpreted by Aristarchus as τὰ μεσόστυλα . . ἔναι δὲ τὰ μεταξύ τῶν δοκῶν διαστήματα, cp. Eustath. 1855. 1. This 'depression between two pilasters or beams,' suits perfectly well with the epithet *κοίλος*. To return again to the use of



*μεσόδμη* in the ship, we may suppose it to have been a three-sided vertical box, with the open side facing the stern; so that the mast when not in use lay altogether free from the *μεσόδμη* except at the extreme point of its lowest end; the whole mast extending horizontally to the stern of the ship. But when the mast was raised it stood erect in this box, which encircled it on three sides for some two feet of its height. The open side could well be secured when the mast had been reared, by a pin or peg passing through two sides of the box.

Precisely the same method of securing the mast may be seen at the present day on any of the barges that ply upon the Thames and Medway. This interpretation of *μεσόδμη* seems in every way preferable to the common one, which represents it as a cross timber with a hole in it, such as we see in light boats nowadays. To raise a heavy mast and drop it into this hole, or to remove it, when the ship was in a seaway, would have been a difficult and dangerous task. Moreover, such a timber should be called *τηρήτης* and not *κοίλος*. There is also the advantage in this view that it brings out the virtual identity of the *μεσόδμη*, in the *house* and in the *ship*. Cp. Pseudolucian. Amor. 6 τὸν ἰστὸν ἐκ τῶν μεσοκοίλων ἄραυτες. We may be content to translate *ἰστοπέδη* by 'step,' and *μεσόδμη* by 'mast-box.'

§ 13. *ἰστοδόκη*. The *ἰστοδόκη*, mentioned in Il. 1. 434, may very likely have been a fork or crutch at the stern, into which the end of the mast might drop when lowered. A similar contrivance may be seen in use to support the boom of a cutter or schooner when the vessel is in harbour.

§ 14. *ἰστίον, ἐπικρίον*. The word *ἰστίον*, for a sail, may be connected with *ἰστός* in its sense of 'mast,' or in its equally common meaning of 'web' in the loom. The plural may be compared with *ἄρματα*, etc., or it may have direct reference to the various strips of canvas of

which the sail was constructed, and which were sometimes only laced together, to admit of their separation for convenience of stowage. In Od. 5. 318; 6. 269 *σπείρον* is the word used for a sail. The oldest form of the sail was square, what we now call a 'lug-sail;' and it hung from the 'yard,' *ἐπίκριον*, which may have been so called, as Eustath. interprets, *ὡς ἐπὶ τῷ ἱκρίῳ ὄν*. But this fails to express its usual position, and it may perhaps be better referred to *ἄκρον*.

§ 15. *πρότοναι, ἐπίτοναι*. The mast was held upright by three ropes, which divided the strain between them. Two of these ropes went forward, and one abaft; this proportion being intelligible if we remember that the *μεσόδμη* was open towards the stern, so that the mast would be more likely to fall in that direction; but it was solid in front, so that one rope was sufficient to check its tendency to fall forward. These two 'forestays' were called *πρότοναι*. They were fastened from the mast-head to the bows, and had to be unfastened before the mast could be lowered. Cp. Il. 1. 434 *ἰστὸν δ' ἰστοδόγῃ πέλασαν προτόνοισιν ὑφέντες*, Od. 2. 425 *ἰστὸν στήσαν . . κατὰ δὲ προτόνοισιν ἔδησαν*. That the *πρότοναι* were two in number is seen from Od. 12. 409 *ἰστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα | ἀμφοτέρους*. Cp. Schol. on Eur. I. T. 1134 *προτόνους, οἷς ἰσχυροποιεῖται ὁ ἰστὸς ἐξ ἑκατέρου μέρους εἰς τὴν πρῶταν*. It was partly by hauling on the 'forestays' that the mast was raised. The 'backstay,' *ἐπίτοναι* (Od. 12. 423), was made fast from the mast-head to the stern; so Hesych. calls it *δέρμα ᾧ κατησφάλισται ὁ ἰστὸς τῆς νῆως*. Suidas took *ἐπίτοναι* to mean the ring of twisted rope attached to the yard, to enable it to slip up and down the mast, *ὁ δεσμεύων ἱμᾶς πρὸς τὸν ἰστὸν τὸ κέρας*.

§ 16. *κάλοι, ὑπέραι, πόδες*. In Od. 5. 260 the description of the running rigging is thus given, *ἐν δ' ὑπέραις τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ*. Of these three words *κάλοι* may be satisfactorily identified with our 'halyards,' which, as their name implies, are used to haul up the yard (*ἐπίκριον*). The older commentators are generally agreed upon this interpretation. So Schol. V. *τὰ σχοινία δι' ὧν ἀνάγεται καὶ κατὰγεται ἡ κεραία*, and Eustath. gives their position with still greater accuracy, *τὰ ἐν μέσῳ τοῦ κέρατος ἀνάγοντα καὶ χαλῶντα τὸ ἰστιον*. The *κάλοι* probably ran through a hole high up in the mast, or through a ring, or some simple form of pulley, like the later *τροχλία*. The 'braces,' *ὑπέραι*, are made fast to the ends of the yard-arms, their use being to trim the yard to the particular angle required by the direction of the wind. This is the interpretation given by several Scholl., *τὰ ἀνω εἰς ἄκρον ἐκατέρωθεν τοῦ κέρατος δύο σχοινία δι' ὧν μετὰγεται τὸ κέρας*. The Schol. V. gives a less accurate description, *τοὺς ἐκ τοῦ ἄκρου τῆς δόδοις*

ἐξημμένους κάλους, which makes a confusion between ὑπέραι and ποδῆ. There is no reasonable doubt that ποδες are the 'sheets,' Lat. 'pedes,' i.e. ropes at the lower corners of the sail for the purpose of altering its position, just as the ὑπέραι determined the position of the yard. Eustath. expresses this very intelligibly, *καλοῦνται δὲ ποδες διὰ τὸ κατὰ εἶναι ἀπεναντίας ταῖς προρρηθείσαις ὑπέραις, ὥς οἶον ὑπερθεῖν κεφαλῇς τοιαύτων ποδῶν.* Similarly the Schol. on Aristoph. Eq. 436 *πόδας δὲ καλοῦσι αἱ ναῦται τοὺς παρ' ἐκάτερα τὰ μέρη ἐκδεδεμένους τῆς ὁδοῦ.* For the use of the word in later authors cp. Soph. Antig. 715 *αὐτως δὲ παῖς ὅστις ἐγκρατὴς [? ἐγκρατῆ] πόδα | τείνας ὑπείκει μηδὲν, ὑπτίους κατὰ | στρῆψας τὸ λοιπὸν σέλμασιν ναυτίλλεται,* Eur. Orest. 706 *καὶ ναῦς γὰρ ἐνταθείσα πρὸς βίαν ποδὶ | ἔβαψεν, ἔστη δ' αὖθις ἦν χαλᾷ πόδα,* I. T. 1379 *δεσὸς γὰρ κλύδων ὥκειλε ναῦν | πρὸς γῆν, φόβος δ' ἦν ὥστε μὴ τέγξαι πόδα,* sc. by turning on her beam-ends, Virg. Aen. 5. 830 *'una omnes fecere pedem, pariterque sinistros, | nunc dextros solve sinus,'* Lucan. Phars. 5. 427 *'et flexo navita cornu | obliquat laevo pede carbasa.'*

§ 17. *πηδάλιον, οἴχιον.* The ancient ship was steered not with a rudder hung vertically on pivots, according to the modern use, but with an oar at or near the stern, as a life-boat is now steered. The shape of the steering oar or paddle did not greatly differ from the ordinary oar; but possibly the blade (the most important part, as the word *πηδάλιον* shows) was broader. That on many occasions two such oars were used instead of one may be seen from carvings, coins, etc.; cp. also Eur. I. T. 431 *συριζόντων κατὰ πρύμναν εὐναίων πηδάλιων,* 'the steering oars resting (or fixed) at the stern.' Certainly only one is alluded to in Od. 5. 255, 270, 315, and Od. 3. 281. In the storm described in Od. 5. 355 the steering-oar is represented as dashed from the helmsman's hand, as he 'sits' steering (cp. *ἡμενος* Od. 5. 271). Sometimes the helmsman was raised a little above the deck, so as to have more power over his oar; and for this purpose a low stool or bench was fixed athwart the deck, called in Il. 15. 729 *θρόνος ἐπταπόδης.*

The word *οἴχιον* is occasionally used as identical with *πηδάλιον*, as in Od. 9. 483, 540. The plural *οἴχια* refers, in Il. 19. 43, to several ships, but in Od. 12. 218 it is applied to one ship alone. It is probable that *οἴχιον* (from *οἶσσω*) is really the 'handle of the steering-oar;' perhaps a peg inserted in the upper part to facilitate the turning of the blade; or, on the analogy of *οἴχεσσι* (*οἶα*) Il. 24. 269, it may be a ring through which the shaft of the steering-oar passed, and against which it worked, as against a fulcrum. Cp. Eustath. 1533 *Διογενεῖς δὲ φησιν, οἶακας λέγει οἷς τὰ πηδάλια ἐπιστρέφουσιν, ἥγουν καρίκας καὶ*

κρίκους δὲ ὡς ἱμάντες διείρονται, καὶ φέρεται μέχρι καὶ νῦν ἡ τῶν οἰάκων λέξις, οὐκ ἐπὶ ὅλου τοῦ πηδαλίου.

§ 18. *εὐναί, πρυμνήσια.* When a ship arrived at her destination she might be run ashore, and hauled up if the stay was to be a long one; but if she was soon to set sail again, or if the nature of the coast made it preferable, she was moored without taking the ground. Cp. Od. 15. 498 *ἐκ δ' εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν.* These *εὐναί* were blocks of stone with a rope attached to them, which were thrown out of the fore-part of the ship, thus mooring her by the bows. The constant use of the plural implies that more than one was used; perhaps a stone at each side of the bow. It may be surmised that these stone-blocks served as part of the ballast while the ship was at sea; and that when she was drawn up on shore they were placed as supports (*ἔρματα* Il. 1. 486) at each side of the keel.

The stern, which now faced the shore, was moored there by a cable or cables called *πρυμνήσια*. These may have been fastened to a tree, or projecting rock, if one stood handy. But in Od. 13. 77 we find the cable fastened to a stone pillar, evidently prepared for the purpose, *πέισμα δ' ἔλυσαν ἀπὸ τρητοῦ λίθου.* This method of mooring when the ship was to sail at short notice is described in other passages, as, e.g. *πάσας δὲ ἐρύσσομεν εἰς δια δίαν, | ὕψι δ' ἐπ' εὐνάων ὀρμίσσομεν* Il. 14. 77; or, *ὕψου δ' ἐν νοτίῳ τήν γ' ὀρμισαν, ἐκ δ' ἔβαν αὐτοί* Od. 4. 785. Comparing the last quoted passage with Il. 1. 436; Od. 15. 497, it would seem that the crew could land after having set their moorings; and, as it is generally understood that small boats were not in use, we have to suppose that there were some means of warping the ship close to shore to enable the crew to disembark, and of hauling her out again to her mooring ἐπ' εὐνάων. Such a process is common along our coasts and in our harbours, where boats and fishing vessels are moored with a double rope that passes through a ring or loop in their anchor or mooring-stone, and are hauled up to shore, and out again to their moorings either from the shore, or from the boat itself.

## APPENDIX II.

### ON SOME VARIOUS FORMS OF THE LEGEND OF THE BLINDED CYCLOPS.

THE story of an ogre blinded or slain by his intended victim is common to many countries. While the details vary, the general features of the legend remain the same, pointing to some common source in very early times. But the variations are sufficiently characteristic to make it unlikely that the different forms of the tale are copies of the Homeric account. The story appears not only in ancient Greece, but in Persia, in Turkey, in Roumania, in Finland, and in Norway.

The materials for this note are taken from J. F. Lauer, *Homerische Studien*, p. 319 foll. (Berlin 1851), and Wilhelm Grimm, *die Sage von Polyphem*, Abhandl. der Königl. Akad. der Wissenschaften, 8vo. Berlin 1857.

(1) The first legend that Grimm notices is from a Latin book called 'Historia septem sapientum,' by the Monk John of the Abbey of Haute Seille, in the diocese of Nancy, written between 1184 and 1212. A few years after it appears to have been translated into French verse under the title of 'Li Romans de Dolopathos.' The form of the story, as given by the Monk John, is as follows:—

A famous leader of a band of robbers goes with his comrades to steal the treasures of a giant. They find the giant absent from home, but he soon returns with nine others, and catches the robbers at their work. They divide the captives among them, the captain and nine of his comrades falling to the share of the giant who owns the house. He boils and eats the nine men, reserving the captain till the last because he is too thin. The giant suffers from weak eyes, and the captain, having his permission to attempt a cure, seethes together sulphur, pitch, salt, and arsenic, and pours them, when melted, into the giant's eyes. Furious with pain, the blinded giant lays about him with his club, hoping to kill the robber-captain, who is forced to creep up a ladder and to hang all day and night by his hands from the hen-

roost. When he could hold on no longer, he hides among the sheep, and manages to slip between the legs of the giant, who was guarding the door, by covering himself with the skin of a ram, and fastening horns upon his head. The giant, in pretended admiration at his cleverness, gives him a gold ring, which, by its magical power, forces him to cry out 'Here I am!' 'Here I am!' The giant follows the sound of the cry into the forest, dashing himself against the trees, but gaining on the runaway; who, in despair, finding that he cannot pull off the ring, bites off the finger—ring and all—and so escapes.

(2) The next form of the story belongs to the Oghuzians, a mixed tribe of Turks and Tartars. It was first published by Diez in 1815, from a MS. of the thirteenth century. The title of the story is 'How Bissat slew Depé Ghöz.'

This Depé Ghöz was the son of a fairy by an Oghuzian shepherd. He was born with a single eye on the crown of the head, and in his earliest childhood gave such dangerous tokens of his native savagery, that he was driven from the house of the Khan Aruz, where he had been brought up. Then came his mother, who placed a ring on his finger, which made him arrow-proof and sword-proof. After this he lived in a cave and preyed upon the people, who could offer no resistance, as none could wound him. So they made a compact to give him for his food two men every day, and 500 sheep, with two servants to cook his victuals. Sons of families were drawn by lot to supply him, among them the sons of Aruz; the youngest son, Bissat, determines to avenge his brothers. Bissat shoots several arrows at Depé Ghöz, who thinks a fly has touched him. At last he espies Bissat, catches him up, and puts him in his leathern boot, intending to eat him at supper time. Bissat cuts his way out of the boot, comes to the sleeping giant and plunges a red hot knife into his eye, and hides among the sheep in the cave. Depé Ghöz knows he is there, and sits at the cave door to catch him as he passes. But Bissat dresses himself in a ram's skin, and when the giant clutches him he slips through, leaving the skin behind. 'Art thou free?' cries Depé Ghöz. 'My God has delivered me,' answers Bissat. Depé Ghöz offers Bissat a ring which will make him proof against sword and arrow; but the ring returns to its master, and Bissat is only saved because it slips off his finger. Then Depé Ghöz decoys him into his treasure-house, intending to bring down the roof on his head and crush him; but Bissat calls on God, and seven doors suddenly fly open, so that Bissat escapes. 'Death cannot touch thee!' the giant exclaims. Then he tries to induce him to take up a sword that cut

through everything it touched, but once more Bissat is saved. Depé Ghöz asks Bissat of his home and parentage. 'My home,' he answers, 'is in the south; the name of my father is "Not-to-be caught-behind;" my mother is daughter of Kyghan Aflan; I am Bissat, son of Aruz.' The giant supplicates for his life, alternating his prayers with threats; but Bissat makes him kneel down like a camel, and with the giant's own magic sword, hews off his head.

(3) The third voyage of 'Sindbad the Sailor' recounts a very similar adventure. Driven by a storm upon an island, he and his friends take refuge in a castle, which is owned by a terrible ogre, with the mouth of a camel, the ears of an elephant, and the claws of a tiger. He seizes the fattest of the company, runs a spit through him and roasts him. The next day the same horrid scene is re-enacted. On the third day Sindbad and his friends make rafts, and in the evening, while the giant sleeps after eating another man, they heat some of the spits red-hot and plunge them into his eyes, escaping to the shore and waiting for the dawn of day to launch their rafts. But at day-break the ogre comes down to the shore, guided by two other giants, and they hurl volleys of stones upon the rafts, even venturing up to their waists in the water. So all the rafts are destroyed with all the men, except the raft on which Sindbad and two of his friends escape.

(4) The following is a form of the story current in Servia: A priest and his pupil, being overtaken by night, seek shelter in a giant's cave, who had only one eye in his forehead. The mouth of the cave was closed by a block of stone that 100 men could not roll away. The giant roasts and eats the priest, inviting the lad to share the meal and promising to eat him next day. The lad sharpens a bit of wood, and when the giant sleeps pierces his eye with it. He escapes in the morning by the familiar trick of the ram's skin. The giant offers him a stick to drive his sheep with; but, as he holds out his hand for it, the stick cleaves to his finger, and the lad has to draw his knife and cut the finger off. He runs off, driving before him the flocks of the giant, who follows in pursuit. But the lad decoys him to the brink of a lake and then pushes him in and leaves him to drown.

(5) A Roumanian story tells how a father sent out his three sons with the flocks, warning them not to answer if they hear any one call. Three times a call is heard: the third time all answer, and at once a giant appears who takes the three lads and their sheep to his house. That evening he boils and eats the eldest; the next night he sups upon the second son. But the youngest, who has skimmed the fat of

his two brothers off the boiling-pot, melts it and throws it into the giant's face, thus burning out his eyes. The giant hunts for him in his house, but the lad deceives him as to his whereabouts by scattering nuts in different corners. Next day he slips past the giant in a sheep's skin, but foolishly accepts the gift of a gold ring, which cries, as soon as he puts it on his finger, 'Here, blind-man, here!' The lad has to cut off his finger, and throws it into the water, still crying out 'Here, blind-man!' So the giant follows the cry, falls into the water, and is drowned.

(6) There is an Esthonian legend to the effect that one day a farm bailiff was melting lead and casting buttons. The Devil appeared to him, and asked him what he was doing. 'Casting eyes,' said the man. 'Cast me a good large pair,' said the Devil. Thereupon he melted plenty of lead, and persuaded the Devil he must bind him fast, in order to be able to put in his new eyes. 'What is your name?' the Devil asked. 'My name is Issi (Self).' 'A very good name too,' said the Devil. Then the man poured the melted lead into his eyes, and when the Devil filled the air with his complaints, and people asked him 'Who did it?' he could only answer 'Issi teggi' (Self did it). And everyone laughed and said, 'Then you've only Self to thank for it!'

(7) There is a story told by the Finns of a groom named Glypho, who undertook to rescue three princesses imprisoned in a subterranean cavern. He finds one of them in an iron chamber, watched by an old demon called Kammo, who had one eye in his forehead and a monstrous horn. His eyelid had grown so big that it overhung his eye and he could not see the young man, who pierced his eye with a red-hot iron, and cut off his head.

(8) Two almost identical stories are current in Russian Carelia, and in the Harz Mountains.

The Greek legend is complete in itself, and offers some remarkable contrasts to the other adventures of Odysseus. The character of the hero seems to have altered for the occasion. He may show cleverness in Polyphemus' cave, but his old caution has forsaken him: he is foolhardy and thoughtless. The mantle of his wisdom seems for once to have descended on his comrades. It is they who recommend him to take advantage of the absence of the Cyclops, and merely to drive his herds away. But Odysseus insists on seeing him and partaking of his hospitality. Nor is he less reckless when he taunts the Cyclops from ship-board, and incurs new perils after his deliverance.

The variation between the Greek story and the Romans de Dolopathos is considerable. There the giant has two eyes, and the robber-captain rescues none of his companions. The pretended cure is a novel feature; but the night and day spent by the man hanging from the hen-roost has a real counterpart in Odysseus holding on to the fleece of the ram. The details of the magic rings and the stick that cleaved to the finger are found in several of the stories, but are not Homeric. The adventure of Sindbad and his friends on the rafts recalls the last scene in the account of the Cyclops. The Oghuzian story approaches the Homeric most nearly in the method of the blinding, and in the giant having an inkling of his impending fate; but the motive in that legend was revenge, not robbery, from the first; and the arrow that fell on Depé Ghöz like a fly reappears in more than one fairy-tale. The device of escaping in a sheep-skin is found in several legends, and has something in common with the form of the story in Homer. But the device of *Oëris* is reproduced only in the Estonian tale, where the farm bailiff gives his name as Issi. Grimm quotes a similar trick in a story current in the Vorarlberg, and in another from Hesse.

Grimm thinks that in the legends of giants with a single eye in the forehead we have some reminiscence of Sun-worship; reminding us of the eye of Ormuzd in the ritual of the Parsees, and of the right eye of the Demiurge according to Egyptian beliefs, which may be compared with the view that represents Odin as one-eyed. A curious modification of such legends is found in Aeschylus, who speaks (P. V. 794) of the *Φορπιδες*, as *ἀγρῶναι κόραι* | *τρεῖς κυκλόμορφοι, κοινὸν ἔμφ' ἐκτεμέναι*, and this joint possession of a single eye reappears in the stories of the Northern Trolls.

Lastly, we may suppose that under these legendary tales of giants, blinded or destroyed by men so much weaker than themselves, we have a general representation of brute force over-matched by cunning. Perhaps, too, such stories contain some allusion to the quiet and hidden forces at work in the physical world, which prove themselves to be more potent than those wilder and stormier powers, that seem at first sight to carry all before them.

## APPENDIX III.

### ITHACA.

§ 1. THE general results of the Homeric description of the topography of Ithaca may be summed up as follows: Ithaca is one of a numerous group of islands lying close together<sup>1</sup>, among which are Dulichium, Same, and Zacynthus; it lies farthest westward of the whole group, and its shores are flat. Its physical condition is described by the epithets 'rough' (τρηχεῖα Od. 9. 27), and 'rocky' (κραναή 1. 247); but the climate is invigorating (κουροτρόφος 9. 27), and the soil is fertile (Ἰθάκης ἐς πίονα δημῶν 14. 329). When Athena describes the characteristics of the island to Odysseus, who had just landed there, ignorant of his locality, she speaks of it as a place of world-wide fame<sup>2</sup>; a rugged land, and unfit for horse-driving, but by no means barren or poor, though of small extent. Plenty of corn grew there, and it was well-watered by rain and dew, and well-wooded. There were standing pools for the cattle, that never were dry, and good pasturage for goats and kine. This description harmonises well with the reasons given by Telemachus for not accepting a present of horses, 'because there is no meadow-land, nor broad runs there, any more than in the neighbouring islands;

<sup>1</sup> ἀμφὶ δὲ νῆσοι  
πολλὰι ναιετάουσι, μάλα σχεδὸν ἀλλήλησι,  
Δουλιχίῳ τε Σάμῃ τε καὶ Ἰθάκῃ Ζάκυνθος.  
αὐτῇ δὲ χθαμαλὴ πανυπερτάτῃ εἰν ἀλλ' κεῖται  
πρὸς ὄφρον—αἱ δὲ τ' ἀνευθεῖ πρὸς ἥν τ' ἡέλιόν τε... (Od. 9. 22 foll.)

<sup>2</sup> ἴσασι δὲ μιν μάλα πολλοὶ...  
ἦ τοι μὲν τρηχεῖα καὶ οὐχ ἱππῆλατός ἐστιν,  
οὐδὲ λίην λυπρῇ, ἀτὰρ οὐδ' εὐρεῖα τέτυκται.  
ἐν μὲν γὰρ οἱ σῖτος ἀθέσφατος, ἐν δὲ τε οἶνος  
γίγνεται· αἰεὶ δ' ὕμβρος ἔχει τεθαλυῖά τ' ἔεργη.  
αἰγίβοτος δ' ἀγαθὴ καὶ βούβοτος· ἔστι μὲν ὕλη  
παντοίη, ἐν δ' ἄρδμοι ἐπηετανοὶ παρέασι.  
τῷ τοι, ξείν', Ἰθάκης γε καὶ ἐς Τροίην ὄνομ' ἴκοι,  
τὴν περ τηλοῦ φασὶν Ἀχαιῖδος ἔμμεναι αἴης. (13. 239 foll.)

but it is best suited for feeding goats<sup>1</sup>. Yet Eumaeus, the swineherd, is represented as having charge of twelve styes<sup>2</sup>, each containing fifty sows for breeding; besides which were 360 boar-pigs, some of which were brought in every day to supply the table of the suitors.

Among the principal heights in Ithaca was the striking mass (ἀριπρεπής 9. 22) of Mt. Neriton, clothed in forest (καταειμένον ὄλῳ 13. 351; εἰνοσίφυλλον 9. 22). Another wooded height was Neion (1. 81), which seems to have overhung the town of Ithaca (Ἰθάκης ὑποπόσιον 3. 81); a third eminence was the 'Raven's rock' (κόρακος πέτρα 13. 408), described as being near the spring Arethusa.

At the foot of Neion lay the harbour, or creek, Rheithron (1. 186); and another land-locked bay was called the harbour of Phorcys<sup>3</sup>, formed by two projecting spurs of cliff, and so sheltered that vessels could lie therein without moorings.

At the head of the harbour of Phorcys<sup>4</sup> stood a great olive tree, and near the tree a grotto, described as containing bowls, jars, and looms of stone, where the Naiades wove their sea-purple webs, while the bees stored honey for them in the hollows of the rock. Springs abounded in the grotto, which was entered by two doors—the one to the north accessible to men; the other, facing south, open only to immortals.

<sup>1</sup> ἐν δ' Ἰθάκῃ οὐτ' ἀρ δρόμοι εὐρέες, οὔτε τι λειμῶν αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο. οὐ γάρ τις νῆσῳ ἱπήλατος, οὐδ' εὐλείμων, αἶ θ' ἄλλ' κεκλιάται· Ἰθάκῃ δέ τε καὶ περὶ πασέων. (Od. 4. 605 foll.)

<sup>2</sup> συμφεοὺς δυοκαίδεκα ποίει κ.τ.λ. (14. 13 foll.)

<sup>3</sup> Φόρκυνος δέ τις ἔστι λιμὴν, ἄλλιοιο γέροντος, ἐν δὴμῳ Ἰθάκης· δύο δὲ προβλήτες ἐν αὐτῷ ἀκταὶ ἀπορρώγες, λιμένος ποτισπετηναῖ, αἶ τ' ἀνέμων σκεπῶσι δυσάηλον μέγα κύμα ἔκτοθεν. ἔντοσθεν δέ τ' ἀνευ δεσμοῦ μοῖνονσι νῆες ἐύσειλμοι, ὅτ' ἂν ὕμῳ μέτρον ἴκωνται. (13. 96 foll.)

<sup>4</sup> αὐτὰρ ἐπὶ κρατὸς λιμένος ταυρύφυλλος ἐλαίῃ ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον, ἡρωειδές, ἱρὸν νυμφῶων, αἱ Νηιάδες καλέονται. ἐν δέ τε κρητῆρές τε καὶ ἀμφιφορῆες ἔασι λάινοι· ἐνθα δ' ἔπειτα τιθαιβάσσουσι μέλισσαι· ἐν δ' ἱστοὶ λίθιοι περιμήκεες, ἐνθα τε νύμφαι φάρε' ὑφαίνουσιν ἀλιπύρφυρα, θαῦμα ἰδεσθαι· ἐν δ' ὕδατ' ἀενάοντα· δύο δέ τέ οἱ θύραι εἰσιν, αἱ μὲν πρὸς βορέαο καταβαταὶ ἀνθρώποισιν, αἱ δ' αὖ πρὸς νότον εἰσι θεάτεραι, οὐδέ τι κείνῳ ἄνδρες ἐσέρχονται, ἀλλ' ἀθανάτων ὁδὸς ἔστι. (13. 102 foll.)

The town of Ithaca lay at the foot of Mt. Neïlon; so that Eumæus says, 'I will come *down* to the town' (*εἰς ἄστυ κάτειμι* 15. 505; *ἦλθε συβάτης τρεῖς σιάλους κατάγων* 20. 162); and Laertes is said to go *down* no more to the city (*οὐδὲ πόλινδε κατέρχεται* 11. 188). Near the town<sup>1</sup>, and just where the hill-path reached the level ground, a fountain burst out from a rock, in the midst of a grove of poplars. Close above this was an altar in honour of the nymphs of the spring, where way-farers always made an offering.

Higher up was a knoll<sup>2</sup>, sacred to Hermes, and commanding a view of the harbour and the town, so that Eumæus could see from it the ship which had been sent to waylay Telemachus.

The palace of Odysseus stood in the higher part of the city<sup>3</sup>, the view from it extending over the harbour and the sea. From the court of the palace Amphinomus, one of the suitors, could watch the vessel that had been despatched in pursuit of Telemachus, entering the harbour<sup>4</sup>.

We gather that there was the usual place of assembly for the citizens (*Od.* 1. 90; 16. 361; 24. 420, etc.), its particular position being described as *πρὸ ἄστεος εὐρυχόροιο* (*Od.* 24. 468).

The estate of Laertes lay outside the city<sup>5</sup>. He had a house on it for his own accommodation, and a barrack for his slaves, and a well-stocked garden and vineyard<sup>6</sup>.

<sup>1</sup> ἄλλ' ὅτε δὴ στείχοντες ὁδὸν κάτω παυπαλόεσσιν  
ἄστεος ἐγγὺς ἔσαν, καὶ ἐπὶ κρήνην ἀφίκοντο  
τυκτὴν, καλλίροον, ὅθεν ὑδρεύοντο πολῖται,  
τὴν ποίησ' Ἰθακὸς καὶ Νήριτος ἡδὲ Πολύκτωρ·  
ἀμφὶ δ' ἄρ' αἰγείρων ὕδατοτρεφέων ἦν ἄλσος,  
πάντοσε κυκλοτερές· κατὰ δὲ ψυχρὸν ῥέει ὕδωρ  
ὑψόθεν ἐκ πέτρης, βωμὸς δ' ἐφύπερθε τέτυκτο  
νυμφάων, ὅθι πάντες ἐπιρρέζισκον ὀδίται. (17. 304 foll.)

<sup>2</sup> ἦδη ὑπὲρ πόλιος, ὅθι Ἑρμῆος λόφος ἐστίν,  
ἦα κιῶν, ὅτε νῆα θοὴν ἰδόμεν κατιούσαν  
εἰς λιμέν' ἡμέτερον. (16. 471 foll.)

<sup>3</sup> αὐτὰρ δ' [Ὀδυσσεύς] ἐκ λιμένος προσέβη τρηχεῖαν ἀταρπὼν  
χωρὸν ἀν' ὀλήεντα δι' Ἀερίας, sc. to the house of Eumæus. (14. 1, 2.)

<sup>4</sup> Ἀμφινόμος ἴδε νῆα  
στρεφθεὶς ἐκ χώρης, λιμένος πολυβενθέος ἐντός. (16. 351, 2.)

<sup>5</sup> οἱ δ' ἐπεὶ ἐκ πόλιος κατέβαν, τάχα δ' ἄγρῳ ἴκοντο·  
καλὸν Λαέρταο τετυγμένον, ὃν βὰ ποτ' αὐτὸς  
Λαέρτης κτεάτισσεν, ἐπεὶ μάλα πόλλ' ἐμόγησεν.  
ἐνθα οἱ οἶκος ἔην, περὶ δὲ κλίσιον θίε πάντα. (24. 205 foll.)

<sup>6</sup> εὖ τοι κομῶδῃ ἔχει, οὐδέ τι πάμπαν,  
οὐ φυτὸν, οὐ συκῇ, οὐκ ἀμπελος, οὐ μὲν ἐλαίη,  
οὐκ ὄγχνη, οὐ πρασιή τοι ἀνευ κομῶδῃς κατὰ κῆπον. (24. 245 foll.)

Ithaca is represented as separated from Same (Cephalonia) by a narrow frith<sup>1</sup>, across which a ferry-boat plied<sup>2</sup>. In the middle of this sound was a rocky island, called Asteris, not large, but sufficient to contain two harbours and to afford concealment to a ship<sup>3</sup>.

§ 2. We may now give briefly the actual facts respecting the geographical position and topography of the modern Theaki (which it is customary to identify with the Homeric Ithaca). It will be sufficient merely to state them, with the usual explanations given of the most difficult points, in order that we may have the means of determining broadly whether the Homeric description is in any way compatible with the actual features of the island.

Ithaca lies about twenty miles from the coast of Acarnania, and is separated from Cephalonia (Cephalonia) by a narrow strait about three miles across. A line drawn due N. and S. through the centre of Ithaca, will just graze the eastern coast of Leucas, and will pass through Cephalonia and Zacynthus (Zante), the latter island being almost in exactly the same parallels as Ithaca, but due south of it: the principal part of Cephalonia lying to the W. and S.W. of Ithaca. A glance at the accompanying chart of Ithaca will show that the coast is everywhere bold, and the sea round it well deserving of the Homeric epithet ἀγχιβαθής.



Entrance to the Gulf of Molo.

The sketch of the entrance to the Gulf of Molo, as seen from the sea, shows that the eastern side of the island is bold and mountainous; and the western coast presents a still more lofty appearance. The length of the island from N. to S. is sixteen English miles; its greatest breadth about four. The island may be represented as a limestone ridge, divided nearly in two by the deep inlet of the Gulf of Molo, that leaves an isthmus not more than half a mile broad to

<sup>1</sup> ἐν πορθμῷ Ἰθάκης τε Σάμοιο τε παιπαλοέσσης. (Od. 4. 671.)

<sup>2</sup> πορθμῆες δ' ἄρα τοὺς γε διήγαγον. (20. 187.)

<sup>3</sup> ἔστι δὲ τις νῆσος μέσση ἀλλ' πετρήεσσα,  
μεσσηγὺς Ἰθάκης τε Σάμοιο τε παιπαλοέσσης,  
'Αστερίς, οὐ μεγάλη· λιμένες δ' ἐνὶ ναύλοχαι αὐτῇ  
ἀμφίδυμοι· τῇ τὸν γε μένον λοχῶντες Ἀχαιοί. (4. 844 foll.)

connect the northern and southern divisions of the island. The highest point of the ridge in the northern half rises to an elevation of 2066 feet, at AnOI ('Ανωή); and Mt. Stefano in the south attains a height of 2135 feet; the summit of the ridge where it is narrowed in the isthmus goes by the name of Mt. Aito ('Αέρως). Port Vathi, itself an inlet from the Gulf of Molo, is the site of the modern capital, which extends in 'one narrow stripe of white houses round the southern extremity of the horse-shoe port or "deep" (*Bathū*), whence it derives its name. Large ships can moor in perfectly safety, close to the doors of their owners<sup>1</sup>. West of Port Vathi is a small bay or creek called Dexia, while to the north a rocky point protects a third indentation of the coast called Skino Bay. The channel between Cephallenia and Ithaca shows uniformly deep soundings, no trace of any shallows or reef being marked, except the rock of Deskalio, some few yards in circumference, lying near the northern end of the strait. The mountains of Ithaca are for the most part bare of timber, but there are one or two fertile valleys that run up into them. Very little corn, insufficient for the wants of the inhabitants, is grown there, the chief product being currants, of which a considerable quantity is exported. Few, if any, animals are bred there for food or for farming purposes<sup>2</sup>.

§ 3. It remains now for us to see how far it is either possible or necessary to reconcile these two accounts of the island. Was Homer acquainted with Ithaca? Had he ever visited it? Is his description that of an eye-witness? Is it the reproduction and embellishment of some general hearsay?

The controversy is both old and new. It began as early as the days of Strabo, and it still divides the learned. In modern times the principal authority for the identification of the Homeric Ithaca with Theaki has been Sir William Gell, who, in his monograph upon the topography and antiquities of Ithaca (Lond. 1807) not only satisfied himself as to the general identity of the islands, but found almost all the Homeric details on the spot. Neriton was to be identified with AnOI, Neŋon with Mt. Stefano; the garden of Laertes could be placed at Lefki (Λευκός) on the slope of Neriton; the fountain Arethusa was still flowing. The grotto and the harbour of Phorcys were discernible in Dexia Bay, and it was still possible to trace the ruins of the palace of Odysseus.

<sup>1</sup> Murray's Handbook for Greece, p. 82.

<sup>2</sup> Teuffel (in Pauly's Real. Encycl. s.v. Ithaca).

Hercher's criticism<sup>1</sup> upon the subsequent treatment of the question is severe, but scarcely unjust. 'Gell's successors,' he says, 'did not feel themselves called upon to protest against his visionary views; they were rather inclined to take shame to themselves, if they failed to see anything in these localities, where he had found everything so clear and intelligible. They contented themselves with maintaining the independence of their judgment, by shifting the estate and garden of Laertes from one hill-top to another, and by substituting for Gell's grotto of the nymphs, which had disappeared, a new one "aus dem Naturalienkabinet der Insel."' One of the principal of these 'successors' was Goodisson, who in his book on the Ionian Greeks (London 1822) develops still further Gell's views, which were also approved and adopted by Kruse, in his 'Hellas' (Leipzig 1827). A thorough partisan of the same school was Ernst Schreiber, in the volume entitled 'Ithaca' (Leipzig 1829). The first reaction against this universally accepted view set in with Völcker, in his 'Homerische Geographie,' published at the same time as Schreiber's book. He stoutly maintained that the Homeric description of the group of islands forming the kingdom of Odysseus could not be reconciled with facts, and that Gell's discoveries in Ithaca were nothing better than illusions. An elaborate pamphlet on the Homeric Ithaca was published in 1832 by Rühle von Lilienstern, in which Völcker's positions were warmly attacked, and solutions offered of some of the difficulties which he had stated; the intention of the volume being to corroborate the views put forward by Gell. The general results of his pamphlet were accepted, as against the views of Völcker, by R. H. Klausen (in the *Zeitschr. für Alterthumswiss.* 1835), who had no doubt that Homer was thoroughly familiar with Ithaca. Hercher (in the article in 'Hermès,' quoted above) criticises in the most caustic style the credulity of Gell and his adherents, insisting that they accepted the fact of Homer's familiarity with the island as *un fait accompli*, instead of honestly confronting the Homeric description with the actual topography of the island. In Hercher's view Ithaca belongs, for Homer, to the mythic realm of the western seas, and is therefore localised by him as *παρανεπράτη πρὸς ζόφον* (Od. 9. 25), so that any attempt to identify the Ithaca of the poem with the actual island can be nothing short of folly; nor does Hercher deal any gentler measure to his own countryman Thiersch<sup>2</sup>, who was no less fortunate

<sup>1</sup> *Hermès*, vol. i. p. 263 foll.

<sup>2</sup> *Briefe über Griechenland in Morgenbl.* 1832.

than Gell in discovering the actual grotto of the nymphs, though in a different spot. Dr. Schliemann is the latest visitor, and, in his 'Ithaque, La Peloponnèse, Troie,' Paris 1869, he describes, with full satisfaction to himself, his descent into the grotto of the nymphs in the cliffs of Dexia Bay; the ruins of the walls that marked the outline of the palace of Odysseus; the mountain-path traversed by Odysseus and Telemachus (Od. 24. 205 foll.), and other details. The island of Asteris he fails to identify, remarking justly that the rock of Deskalio does not satisfy the Homeric description.

Those scholars who adopt or develop the views of Gell do not however agree among themselves even in important particulars. For example, while the majority of them place Mt. Neriton in the northern half of the island, and Neïon in the south, Schliemann exactly reverses their position. The harbour of Phorcys is sometimes distinguished from, sometimes identified with, the harbour Rheithron; it is placed by one writer in Dexia Bay, by another in Port Frikes. The island of Asteris is according to some authorities the same as Deskalio; according to others, an islet now submerged: while Rühle von Lilienstern supposes it to have been Cape Dekalia, a promontory of Cephallenia that looks up the sound, and which, he thinks, may once have been an island.

§ 4. The most probable view, in our opinion, is that Homer intended to make the home of his hero in the actual island of Ithaca; but in the absence of any personal acquaintance with the scene, the poet could only draw upon such vague information as might be accessible, as to the geographical position of the place; the details being only a poet's conception of the natural scenery common to many Greek islands, and probably reproduced with more or less similarity in many places with which he was actually familiar. We are almost of necessity driven to such a view by the decisive passage in Od. 9. 25 foll., which seems, beyond a doubt, to place Ithaca in a wrong position relatively to the other islands of the group, and to give a false impression of the appearance it presents from the sea.

Dulichium, Same, and Zacynthus are the other three islands named with Ithaca. The site of the first is unknown. Strabo (10. 2. 19) would identify it with one of the Echinades, ἀλλ' ἡ χοῦς τὰς μὲν ἐξηπείρωκεν αὐτῶν ἦδη, τὰς δὲ μέλλει, πολλή καταφερομένη. Others have taken it to be the S.E. portion of Cephallenia, the other division being called Same, or Samos. The plain statement in Homer is that Ithaca lies πανυπερτάτῃ πρὸς Ἰόφον, 'farthest westward.' It seems quite impossible to accept Strabo's explanation (10. 2. 12) 'northward;' or

Rühle von Lilienstern's modification of the same, when he interprets ζόφος as including all to N.W. and S.W.; leaving the S. and E. for πρὸς ᾧ τ' ἡελίον τε. These last words are so distinctly descriptive of the E. that they settle the meaning of ζόφος to be W. It seems, in order to prevent a plain contradiction between χθαμαλή and πανπεριτάτη, that we must join πανπεριτάτη πρὸς ζόφον (as Ameis, Fäsi, and Autenrieth) in the sense of 'extrema versus occidentem.' No exact parallel to this use of πανπεριτάτη can be found, the nearest being Il. 23. 451 ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ, where however the elevated position of his station is also alluded to. But in sea-distances we must remember how the word ὑψοῦ is used to mean 'far out.'

The next difficulty lies in χθαμαλή (Od. 9. 25). The etymology of the word from χαμα (compare χαμαί, and, for the insertion of θ, the form χθῆ) puts it exactly on the same footing as the Lat. 'humilis,' from 'humus;' and the use of the word in Homer is remarkably uniform. It is used of low beds on the ground (Od. 11. 193); of a low wall (Il. 13. 683); of one rock lower (χθαμαλώτερον) than another (Od. 12. 101). It occurs as an epithet of the island Aeaëa (Od. 10. 194), where Odysseus mounts a commanding eminence, and sees that the coast lies 'low' all round. We have only to look at the chart, and notice the soundings close to the coast, to be convinced that the shores of Ithaca do not merit this epithet; unless we try to dilute the meaning of χθαμαλή so far as to make it merely describe the 'relative' lowness of the coast, as contrasted with the mountain-heights inland; which would be to rob it of all its characteristic meaning at once. Strabo's interpretation (10. 2. 12) of χθαμαλή as πρόσχωρος τῇ ἡπείρῳ, certainly is not contained in the word itself, though he seeks to bring the meaning out by representing Ithaca as lying under the heights of the Acarnanian mountains. The conjecture χθαμαλῇ to serve as an epithet of ἀλί, though approved by Schreiber, is not likely to find many supporters. Dr. Hayman seems to lay an unnatural stress upon αὐτῇ, when he says that it points the contrast between the general level of the island and its own leading feature Mt. Neriton; while Wordsworth (Pictorial Greece, p. 357), laying no stress at all upon the contrasting words, seeks to refer αὐτῇ δέ to Zacynthus; as he supposes Virgil does by the order of his enumeration of the islands (Aen. 3. 270). But, besides the difficulty introduced by assigning no force to the adversative δέ, it is hard to see why Zacynthus should be particularised at all; and why (supposing the reference to be possible) the subject should again change in τρηχέϊ' ἀλλ' ἀγαθὴ κουροτρόφος (Od. 9. 27).

There is no islet near Ithaca which will satisfy the conditions of the Homeric 'Αστερίς (see p. 558, n. 3). The existence of the islet was a matter of doubt in classical times (Strab. 10. 2. 16). The words of Strabo himself (1. 3. 18) are καὶ ἡ 'Αστερία ἡλλακται ἢν 'Αστερίδα φησὶν ὁ ποιητής . . . νυνὶ δὲ οὐδ' ἀγκυροβόλιον εὐφυνὲς ἔχει. The identification of 'Αστερίς with the rock Deskalio at the northern end of the Ithaca channel, which satisfied Gell, is given up as hopeless by Schliemann, 'La petite île de Dascalion n'a que 99 mètres de long et 32 mètres dans sa plus grande largeur ; elle consiste en un rocher plat et n'est qu'à deux mètres au-dessus de l'eau. Selon Homère, l'île d'Asteris avait un double port ; Dascalion n'a pas même un enfoncement d'un mètre, et, vu la grande profondeur de la mer tout autour, il est inadmissible que de telles modifications aient pu survenir dans la topographie de l'île' (Ithaque, p. 75). Schliemann is inclined to adopt the view of Strabo, that the real Asteris has disappeared in consequence of an earthquake or of some volcanic action ; but the singular uniformity of the soundings in the channel makes this supposition improbable.

The suggestion of Rühle von Lilienstern and Klausen that we must look for Asteris in Cape Dekalia (Chelia) on the east coast of Cephalonia, now joined to the mainland, is equally disproved by an examination of the chart. The soundings round the promontory seem to show that no convulsive upheaval has disturbed the line of coast, and there has certainly been no deposit of sand or shingle to join an outlying islet with the mainland.

See an elaborate *résumé* of the question in Buchholz (Homerische Realien, vol. 1. pp. 120 foll.) of which ample use has been made in this note for references to modern German authorities.

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 ὕμνος 8. 429.  
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 Ὑπερίων 1. 8.  
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 ὑπηγητής 10. 279.  
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 ὑποδμῶς 4. 386.  
 ὑπόκυκλος 4. 131.  
 ὑποκύσασθαι 11. 254.  
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 φάνεσκε 11. 587.  
 φαρμάσσειν 9. 393.  
 Φάρος 4. 355.  
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 φόρτος 8. 163.  
 φράζω 8. 68.  
 φρένες 9. 301.  
 φρίζ 4. 402.  
 φυλή 5. 477.  
 φύλοπις 11. 314.  
 φωνήσας 1. 122.  
 φῶς 1. 324.  
 Χάριτες 6. 18.  
 χαροποί 11. 611.  
 Χάρυβδις 12. 104.  
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 χερνῖψ 3. 440.  
 χεῦαι τύμβον 4. 584.  
 χλαῖναι 3. 348.  
 Χλώρις 11. 281.  
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 ὄδε 1. 182.  
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 Ὀρίων 5. 121; 11. 572.  
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Poncos. 2 days, 2 nights c 74

3<sup>rd</sup> day moves down Poncos Males c 80

10<sup>th</sup> day. down by adverse wind 10<sup>th</sup> day. latitudes c 84.

cil. - indeterminate duration + distance c. 105

Land? Cyclops c. 106.

2 days and 2 nights back to the Cyclops

indeterminate voyage c. 165

Reckers' floating island K 1.

10<sup>th</sup> day's cil. by wind opened K 28

Back. Reckers. K 55. Remains apparently only part of a day.

10<sup>th</sup> day's cil. K 80

7<sup>th</sup> day reaches floating island K 81

Indeterminate voyage K 123

Air reached K 135

A year spent with Cires K 467

Nekwa beginning 3<sup>rd</sup> year after Od. started from Troy.

Return to Cires p 3.

Cires p 167

Boyle. Charybdis p 235

Open of the Sun p 261



K 208 They are 45. Two divisions of 22 each, 88. command one,  
Engeloch the other.

K 116 one eaten by the dasabryponian Antiphalos.

two escaped to ship, K 117; but do not seem to have been killed  
9 given in the other ship, (K 92) but a house joins O.S. ship, which  
was moored outside (K 95)

Polyphermes devours 6 (L 258, 311, 344)

60 Accia clay 6 from each ship

